



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

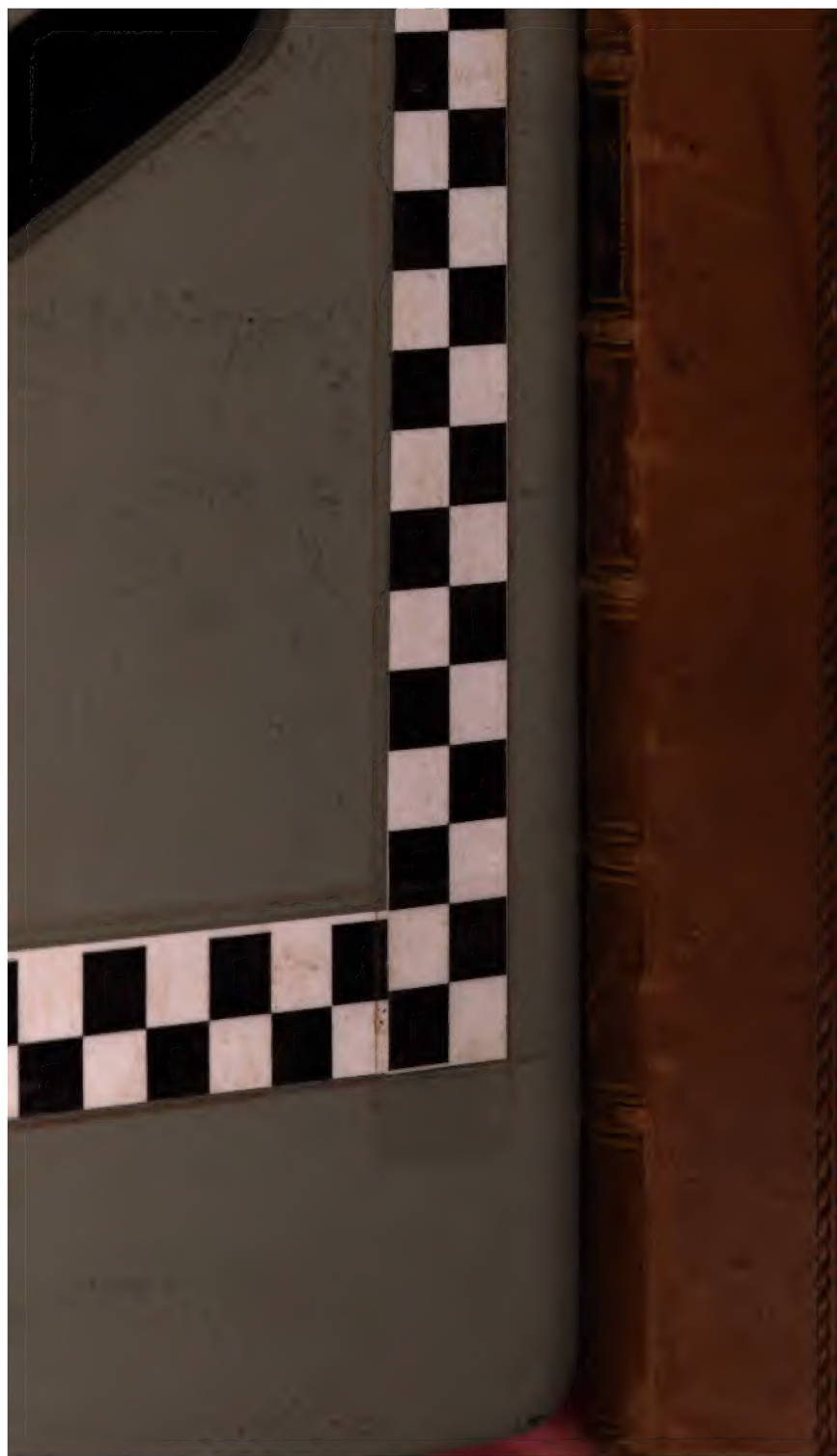
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







600053723Q

41.

905.

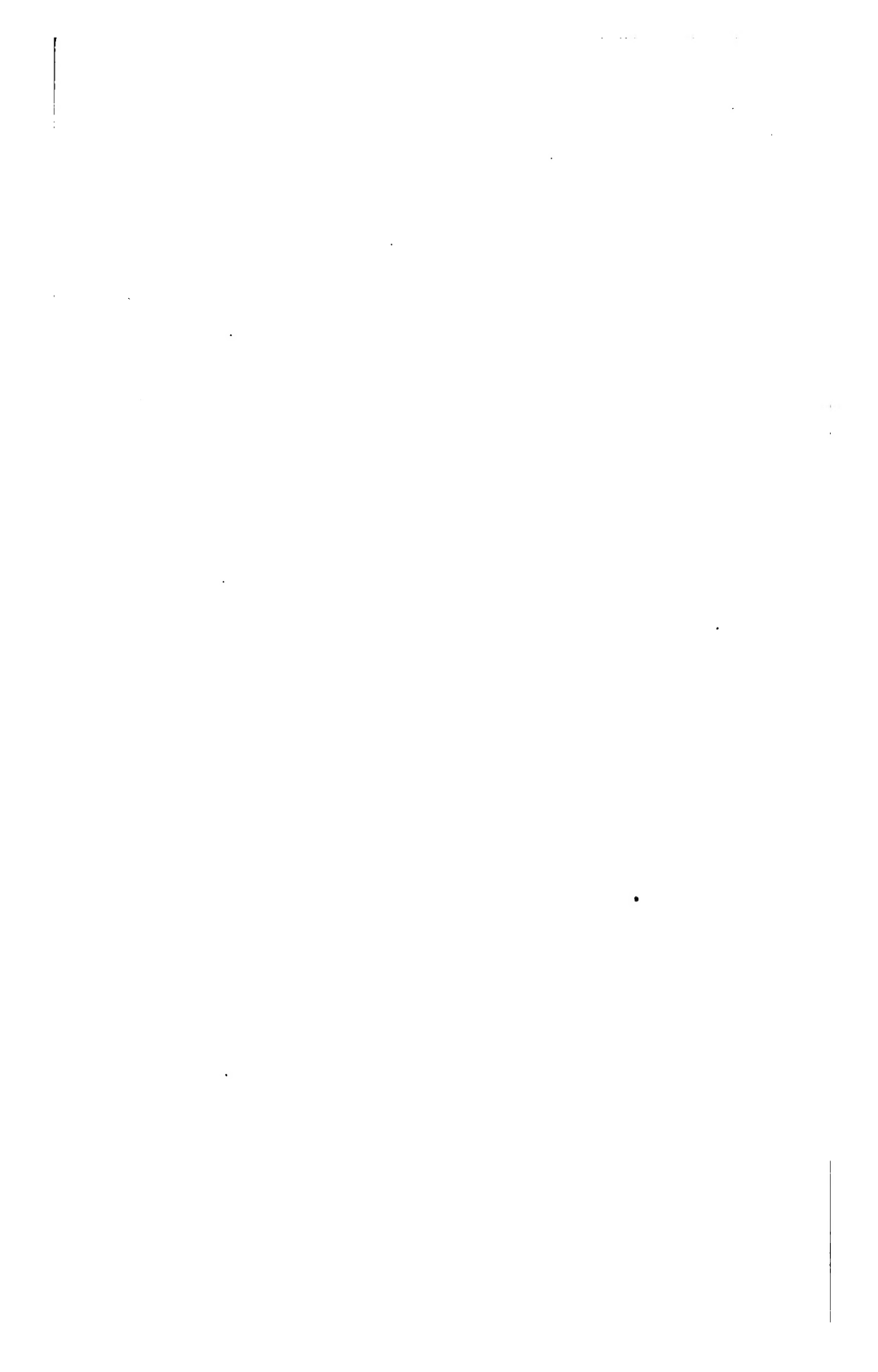












**ΗΡΟΔΟΤΟΥ  
ΟΙ ΑΙΓΥΠΤΙΟΙ ΛΟΓΟΙ.**

**THE  
EGYPT OF HERODOTUS:**

**BEING  
THE SECOND AND PART OF THE THIRD  
BOOKS OF HIS HISTORY.**

**WITH  
NOTES AND PRELIMINARY DISSERTATIONS,**

**BY  
JOHN KENRICK, M.A.**

---

**LONDON:  
B. FELLOWES, 39, LUDGATE STREET.  
1841.**

905.

PRINTED BY RICHARD AND JOHN E. TAYLOR,  
RED LION COURT, FLEET STREET.



**TO**

**MY PUPILS DURING THIRTY YEARS,**

**THIS MEMORIAL**

**OF THE CLASSICAL AND HISTORICAL STUDIES OF**

**MANCHESTER COLLEGE, YORK,**

**IS AFFECTIONATELY INSCRIBED.**



“Reperies librum accommodatum captui auditorum, quem adhibeant ut præsens intelligentiæ subsidium; et pleraque omnia referri ad grammaticam rationem, ad interpretationem sententiæ, historiæ, antiquitatis, observationem orationis Græcæ. Quod vero magis discentibus quam doctis scriptus est, quod etiam pars materiæ ex prioribus assumpta interpretibus est, hoc in ejusmodi consilio aliter fieri non poterat.”  
—Vita Wyttenbach. a Mahnio, p. 240.

## P R E F A C E.

---

**T**H**ERE** is nothing in this work which requires to be explained, unless it be the publication of a detached portion of an author who so well deserves to be studied throughout. I am strongly opposed in general to the use of extracts, and, if it were possible, would detain a student in the perusal of each of the great masters of style, till he had thoroughly imbibed their spirit and familiarized himself with their idiom<sup>1</sup>. But to this there is a practical limit. In a single session or term it is not possible to read with the necessary accuracy the whole of such an author as Herodotus or Thucydides; and in the wide and varied field of Greek literature, it would be an injury to the student to confine him to one, however eminent. I have been accustomed, therefore, to select for each academical period a

<sup>1</sup> "Secundum est, ut lectio sit perpetua, neque interpelletur aliorum lectione scriptorum. Apertum est enim quo quis plura simul tractet eo magis distrahi attentionem animi rerum varietate impediri quo minus ea percipiat, quæ propria singulorum sunt; quo fit ut confundantur omnia ac permisceantur, nec distingui quæ diversa sunt possint. Quod a plerisque non satis animo reputari videmus."—Herm. Præf. ad Hom. Il. Op. 3. 77.

portion of some one author, which might with the least violence be detached from the rest, to be carefully read and commented upon, giving such an introductory view of the whole work and the personal history, style and dialect of the writer, as would enable any one who was disposed, to read the remainder with improvement at any subsequent time. There could be little doubt what portion of Herodotus was most suitable for this purpose. The history of the Persian War, contained in the three last books, has been already published in a separate form, and as it presents few difficulties, it is well fitted for the schoolboy's use. But for an academical prælection, and for the purpose of combining the study of ancient history with that of the classics, the account of Egypt is far better adapted. It is so much of an episode, that it scarcely suffers at all by being taken out of its connexion. It needs detailed illustration more than any other part of the work ; the materials for this illustration are more ample ; it contains some of the best specimens both of the descriptive and narrative powers of Herodotus ; and the recent discoveries in Egyptian antiquities and history have given a new interest to the most ancient written memorials of this extraordinary country.

The plan of selection which I have mentioned, comprehended, in addition to Herodotus, the Sicilian Expedition from Thucydides, the Gorgias and Phædon of Plato, the rival Orations of Demosthenes and Æschines, the Poetic and part of the Rhetoric of Aristotle, and some of the Odes of Pindar. Herodotus came first in

order, and formed the commencement of a five years' course. The mode in which ancient languages are commonly studied at school, makes their syntax appear a mixture of arbitrary rules and capricious anomalies; and to correct this erroneous conception, I was led to enter into fuller explanations of the principles of construction, in commenting upon Herodotus, than was necessary in subsequent stages. Perhaps this is not so much required now as when I first began to teach; yet I believe it will still be found that the rational and philosophical principles of Buttmann and Matthiæ have penetrated to a very small depth in the system of our school instruction.

I have adopted for my text the edition of Gaisford. To form a new one would have been a presumptuous undertaking without familiarity with MSS., which I have never had the opportunity of using; and would, after all, have been of little benefit to those for whom my work was designed. The sound critical judgment of the Dean of Christ Church is acknowledged not only by English but by continental scholars, and Bähr, the last editor of Herodotus, has reprinted his text. A few omissions and one alteration have been made without critical authority, from motives which will be readily understood.

*York, Nov. 1840.*





## PRELIMINARY DISSERTATIONS.

---

### SECTION I.

#### GREEK HISTORY BEFORE HERODOTUS.

**H**ISTORY is first poetical, then narrative, then philosophical. The cultivation of poetry has preceded that of prose, in every country whose literary history can be traced, because the imagination and passions are developed at an earlier stage in the progress of men than the reason and the judgment; and imagination and passion are excited by the marvels of poetry, by its diction, and that faint echo of music which its rhythm preserves. In the earliest stage of both it is impossible to define the limits of history and poetry; poetry borrows facts from history, and lends to it invention and metre. Truth in history is not valued, till the practical relation in which the past and the future stand to each other has been in some measure discerned. When men begin to see that the moral world is governed by laws which bring the consequences of their social actions within their own control, they desire to obtain an accurate record of past events. Hence free governments, in which alone a nation possesses the power of determining its own condition, are favorable to the growth of history; in ancient times it flourished only in republics; under the despotisms of the East, true and instructive history has hardly even now an existence. Till this love of truth begins to control imagination, poetry and history differ only in the degree in which fiction enters into their composition.

The poetry of different nations partakes of narrative in different degrees; in Greece those kinds were earliest studied and most highly prized, of which narrative is the principal ingredient. Epic poetry, which must have been cultivated by a long succession of forgotten bards before it could produce an Iliad, is essentially narrative; the earliest extant hymns, the Homeric, are of the same class, and many even of the odes of Pindar have as much a narrative as a lyric character. So closely, indeed, was the idea of a *description of action* associated with that of poetry in the mind of a Greek, that Aristotle's definition of it as *μίμησις*, excludes mere sentiment and the description of nature<sup>1</sup>. Even the theology of the Greeks bears testimony to their love of narrative. The mythological tales of Egypt or the East are cumbrous and unnatural, compared with those of Greece; they have neither their fulness nor their harmony; the symbolical meaning appears too plainly through the thin garb of narrative which is awkwardly thrown over it, and the freedom of invention is checked by religious awe. This was owing, partly to the existence of a sacerdotal caste in the countries first mentioned, who kept up the theological tradition, and did not suffer it to be wholly buried beneath popular tales and poetical ornament, but partly also to the different genius of the people. The theology of the Greeks became history and anecdote, from the loves of Earth and Heaven down to the births of Hercules and Pan. At the same time, no nation ever used more freely, what Livy<sup>2</sup> calls the venial liberty of antiquity, to exalt its own origin by fictions which connect its history with the gods; and even so late an event as the founding of Cyrene, about the 37th Olympiad, has received a mythical explanation<sup>3</sup>.

The early history of a people so full of active energy as the

<sup>1</sup> Poet. init.

<sup>2</sup> Hist. Præfat. 5.

<sup>3</sup> Müller, Proleg. zu einer wissenschaftliche Mythologie, p. 63.

Greeks, made up of numerous communities, united by a common descent, but each pursuing its independent course, furnished ample materials for the heroic muse. In what proportion a true historical tradition has been mingled with mythical fiction, in that compound which the nation received as its heroic history, is a question which we cannot undertake to answer: nor is the answer important to us, who are tracing the progress of the art, not estimating the value of its earliest productions. It is enough, that from the mixture of these ingredients a large body of poetic history was formed, which afterwards assumed the shape of prose. The poets who preceded Homer having perished, we cannot tell whether they, like him, selected only an interesting part of a great action for the subject of their epos, or comprehended all the exploits of a single hero, and the whole series of a great event. But the first of those whose school succeeded the Homeric, and who lived about the commencement of the Olympiads<sup>1</sup>, the Cyclic Poets, are not less remarkable for the inferiority of their genius, as far as we can judge of it by their fragments and the testimony of those who read their entire works, than by the nearer approach they make to the historical form<sup>2</sup>. The *Cypria*<sup>3</sup>, which even in the time of Herodotus (2. 117.) some attributed to Homer, began with the deliberation of Jupiter and Themis respecting the Trojan War, and the strife of the goddesses; and ended with the Catalogue of the forces: the *Æthiopis* of Arctinus (775 B.C.) gave the history of the arrival of Penthesilea and Memnon, terminating with the death of Achilles and the contest for his arms: the

<sup>1</sup> "Omnes poetæ, quorum carmina certe dici possunt *Cyclica* fuisse, inde a *prima* Olympiade ad *quingagesimam* vixere." Müller, *Cycl. Epic. Græc.* p. 67.

<sup>2</sup> Proclus, *Chrestomathia* ap. Phot. p. 981. ed. Hoesch. Heph. ed. Gaisf. p. 471.

<sup>3</sup> If the work of Cinæthon, about 765 B.C.; if of Lesches, 657 B.C., according to Clinton, *Fasti Hellenici* s. ann. Others place him at the commencement of the Olympiads.



*Little Iliad* related the issue of that contest, and continued the story to the introduction of the wooden horse: the Ἰλίου Πέρσις of Arctinus carried it on to the burning of the city and the sacrifice of Polyxena. To these succeeded the Νόστοι of Augias of Trœzene, who related the fortunes of the chiefs during the voyage and on their return. The *Telegonia* of Eugammon of Cyrene (556 B.C.) took up the story of Ulysses, left unfinished in the *Odyssee*, and brought it down to his death by the hands of his son Telegonus. The order in which these poems have been arranged, and the name Κύκλος<sup>1</sup>, belong to later times; but the subjects of them have been evidently chosen, in order to give historical unity and completeness to the action of the *Iliad* and *Odyssee*. In a larger sense, the name of Κύκλος is given to the whole series of events, from the loves of Οὐρανός and Γῆ to the death of Telegonus, including the war of the Titans and Giants, the history of Phoroneus, the Argonautic expedition, the Heracleis, Theseis, Amazonis, Dionysiaca, Thebais, Alcmaeonis, to which in order of time the Cypria came next. The titles of these are sufficient to show that their plan approached more nearly to history and biography than to the epic, and thus the name of *cyclic* came to denote an inferior order of poets, prolix and unpoetical in the treatment of their subjects<sup>2</sup>.

In this cyclic poetry the Greeks possessed a complete body of historical tradition, or what they were content to receive as such, nearly to the return of the Heraclidæ; after which time,

<sup>1</sup> On the time at which the name Κύκλος came to be used, see Clinton, *Fasti Hell.* 1. 348. Its use before the Alexandrian times rests mainly on the assumption, that Dionysius of Miletus, about 500 B.C., wrote a Κύκλος. But the Κυκλογράφος of that name lived much later, and appears to have made a prose Κύκλος out of the contents of the arranged cycle of the Alexandrian critics.

<sup>2</sup> Hor. A. P. 136. Τοῦ ἐπικοῦ κύκλου τὰ ποιήματα διασώζεται καὶ σπουδάζεται τοῖς πολλοῖς, οὐχ οὕτω διὰ τὴν ἀρετὴν ὡς διὰ τὴν ἀκολουθίαν τῶν ἐν αὐτῷ πραγμάτων. Procl. ap. Gaisf. Heph. p. 378.

their history, though still mixed with the supernatural, relates to persons of human parentage, and becomes scanty, but generally falls within the order of natural causes. This seems to have been the limit below which the epic or cyclic poet did not commonly descend. The olden times were magnified in importance by their very distance, their events were romantic, and their uncertainty gave ample scope to fiction, which could not be employed on recent events without a more violent demand on credulity.

From the Cyclic poets we pass to the *Λογογράφοι* or *Λογοποιοί*<sup>1</sup>, who, when the familiar use of writing and facility of procuring materials had prepared the way for the circulation of books, in the modern sense of the word, turned into prose the poetical narratives of their predecessors. It is difficult to decide who first published a work in prose: Pliny in one passage (7. 57.) attributes this honour to *Pherecydes*<sup>2</sup>, in another (5. 31.) to *Cadmus*; both statements, perhaps, resting upon no other basis, than that Pherecydes was the oldest philosophical and Cadmus the oldest historical writer whose works had been preserved. The age of the latter is uncertain. Josephus<sup>3</sup> makes him and Acusilaus to have lived only a short time before the Persian expeditions into Greece, but it was his object to depreciate the authority of Greek history, in comparison with the scriptural, and therefore his words are not to be literally taken. As Bias of Proconnesus, who epitomised the history of Cadmus, lived in the time of Pherecydes (Mus.

<sup>1</sup> These names are used as convenient for designating the earliest writers of history, but the word *λόγος* is equally applicable to narrative, legend and fable. *Æsop* and *Hecataeus* (2. 133. 143.) are both called *λογιοποιός* by Herodotus, and he claims no higher name for his own work than *λόγοι*, though posterity have regarded him as the father of *history*.

<sup>2</sup> The historian Pherecydes is here out of the question. He died in the year 396 B.C.

<sup>3</sup> Contra Apion. l. 1. c. 2.

Crit. 1. p. 82.), it is reasonable to suppose that Cadmus himself was older than Pherecydes, and to Cadmus we may award the honour of being the author of the first prose history. Miletus, of which he was a native, was one of the most flourishing of the Ionian cities, connected with the rest of the world by extensive traffic and colonization; and its citizens were eminent for the cultivation of philosophy. Anaximenes, Thales, and Anaximander, who first made maps and erected a gnomon, were all natives of Miletus. It was therefore well fitted to be the cradle of the historical art.

Of these *συγγραφεῖς Μιλησιακοί*, as they are called by a writer in Bekker's *Anecd. Græca* (1. 713.), *HECATÆUS*, son of Hegesander (Her. 6. 137.), was by far the most eminent. The time of his birth is uncertain; but as he seems to have been a man of mature age, at the revolt of the Greek colonies in Asia (500 B.C.), and had then made those extensive researches which enabled him to point out to the Ionians the magnitude of the Persian power which they were rashly preparing to encounter (Her. 5. 36. 125.), we can hardly suppose him to have been born later than 540 B.C. His ancestry must have been noble, for he traced himself up through sixteen generations to a god (2. 143.). Agathemerus<sup>1</sup> calls him *πολυπλάνης*; we know that he had visited Egypt, and it was probably by his own research that he had gained his accurate knowledge of the Persian empire, which had become easily accessible to strangers by the peaceful order and internal communication which Darius had recently established from the Indus to the Egean. The title of the geographical work which contained the fruits of his travels was *Περίοδος*, for Strabo quotes it by this title, and Herodotus is generally supposed to allude to him in the passage (4. 36.) in which he somewhat captiously condemns this title, as if it necessarily implied that the earth was

<sup>1</sup> Agathem. 1. 1. Strabo, 1. 13.

a circular disk. It has perished ; but it was highly esteemed and largely borrowed from by his successors. Herodotus is said to have been much indebted to him, and in particular to have copied with slight variations the account of the phoenix, the hippopotamus, and the crocodile, in his Second Book. A description of objects of natural history will be nearly the same, even if proceeding from two independent observers; and no one has alleged that in these passages there is such a difference of style from the rest of Herodotus as to warrant a suspicion of mere compilation. His authority must have stood high among his Ionian countrymen, if Dahlmann be correct in the supposition, that the opinions which Herodotus in more than one passage imputes to them, and contradicts (2. 15. 17.), were derived from Hecataeus<sup>1</sup>. His other principal work was entitled *Ἱστορίαι* or *Γενελογίαι*, for they are probably only different titles of one book, in which history was related in the genealogical form. Four books are quoted from it; the first appears to have begun with the *incunabula* of the Hellenic people from Deucalion, but probably the whole did not extend below the heroic age; at least, no quotation has been preserved that refers to the historic times. He might with more propriety begin his work with a declaration, that he wrote as seemed to him to be true, the fables of the Greeks being many and ridiculous. He appears to have corrected these fables, however, to his own notions of credibility, in the superficial method in which he has since had so many followers, lowering the *speciosa miracula* of an essentially poetical fable, to a prosaic statement more false than the fable itself. Thus, to remove the improbability of the descent of Hercules into Hades, and his dragging Cerberus thence, he supposes that there was a huge serpent in a cave near Tænarus, called Αἴδου κύων, whom Hercules vanquished and dragged from his den. He transplanted Geryones arbitrarily to the

<sup>1</sup> Herodot, aus seinem Buche sein Leben, p. 114.

neighbourhood of Ambracia and Amphilochia<sup>1</sup>; and adopted the common method of explaining the names of places from imaginary founders, and relating as historical facts his own etymological deductions.

Of the style of Hecataeus, reduced as his works now are to fragments, in which scarcely a sentence is entire, we must judge from the testimony of those who read them in their integrity. Hermogenes<sup>2</sup> praises him for a distinct, pure, and often pleasing style, less mixed with poetic diction than that of Herodotus, less highly elaborated, but with more of the actual Ionic idiom. Longinus (*περὶ Ὑψ.* c. 27.) quotes with praise a passage, describing the interview of Ceyx with the Heraclidæ, for the liveliness with which the author changes at once from the narrative form to direct address. *Οὐ γὰρ ὑμῖν δυνατός εἰμι ἀρήγεω*<sup>3</sup>.

The writings of HELLANICUS of Lesbos, who preceded Herodotus by twelve years<sup>4</sup>, comprehended a very wide range of history and geography. From the titles of his works it appears, that he wrote on the history of almost every Grecian tribe, on the foundation of their cities, and also on the history of Lydia, Persia, and Egypt. What is quoted from the last-mentioned works relates to historical personages and times; but his Greek histories, judging from the quotations, were almost entirely occupied with mythical events and genealogies.

<sup>1</sup> Arrian, *Exped. Alex.* 2. 16.

<sup>2</sup> De Genere Dicendi, 2. 12. *Καθαρὸς μὲν ἐστὶ καὶ σαφὴς, ἐν δὲ τισὶ καὶ ἡδὺς οὐ μετρίως.*

<sup>3</sup> The fragments of Hecataeus have been collected by Creuzer (*Hist. Græcor. antiquissimorum Fragmenta*, 1806.) and Klausen (*Hecataei Milesii Fragmenta*, 1831.).

<sup>4</sup> Pamphila ap. A. Gell. 15. 23. She was a literary lady, who lived in the reign of Nero, a native of Epidaurus according to Suidas, s. voc., of Egypt according to Photius (p. 387.), who recorded in a sort of common place-book (*ὑπομνήματα συμμιγῆ*) the fruit of her own reading, the instructions of her husband, and the conversation of eminent persons who frequented his house.

Even in writing the history of Lacedæmon, he is said to have made no mention of the historical Lycurgus, but to have attributed the settlement of the constitution to the mythical personages, Eurysthenes and Procles<sup>1</sup>. His works were local and partial: far from taking one subject, like Thucydides, he had not even the art of Herodotus to unite his various materials in one connected story; and though he introduced into history the important improvement of a fixed chronology, reckoning by the succession of the priestesses of the Argive Juno, yet even his chronology gave Thucydides occasion (1. 97.) to complain of a want of accuracy, and this too in his *Ἀρχαί*, which treated of a period so recent as the interval between the Median and the Peloponnesian wars<sup>2</sup>.

Among the works of the predecessors or contemporaries of Herodotus, XANTHUS the Lydian is distinctly mentioned by Athenæus (12. 11. p. 515. *c.*), on the authority of Ephorus, as τὰς ἀφορμὰς Ἡροδότῳ δεδοκότος, an expression which more naturally denotes excitement of emulation than contribution of materials. At all events, the obligation of Herodotus to Xanthus cannot have been very great; the former treats only incidentally of the Lydian history, the latter appears in the four books of his work to have included much of the natural history and description of his native country. The few passages which admit comparison rather indicate that Herodotus pursued an independent path<sup>3</sup>. The Περσικά of DIONYSIUS OF MILETUS, and the τὰ μετὰ Δαρείου of the same author, may have furnished materials to his history, but this is merely a possibility. The historical works of Dionysius are little known, but he was a great authority in mythology. See Diod. 3. 52. Heyne ad Apollod. 2. p. 355.

<sup>1</sup> Strabo, lib. 8. p. 366. quoted by Sturz. p. 12.

<sup>2</sup> Hellanici Lesbii Fragmenta, ed. Sturz. 1826.

<sup>3</sup> The fragments of Xanthus are collected in the work of Creuzer referred to, note <sup>3</sup>, p. 8.

he was rising into manhood, Athens, following up the successes thus gained, was establishing her naval and insular empire, and compelled the Persians to withdraw from the Grecian seas. Lygdamis, the son of Pisindelis and grandson of Artemisia, whose family still continued to rule in Halicarnassus, put Panyasis to death. Whether Herodotus withdrew immediately on this event to Samos, or after his return from his travels, cannot be ascertained; for in the scanty account of his life given us by the ancients, his travels are passed over without any particular description. It has been generally inferred by the following reasoning, that he had finished them about the twenty-eighth year of his age. Lucian, in his *Ætion*<sup>1</sup>, represents him as having recited his history at the Olympic games. According to Marcellinus, the biographer of Thucydides, and Suidas in *Θουκ.* Thucydides was present at the recitation and wept, and Herodotus congratulated his father Olorus upon this manifestation of a promising disposition in his son. Now such a compliment implies, that the person to whom it is paid is of an age at which character has not fully developed itself. In the year 456 (Ol. 81.) Thucydides was sixteen years of age, Herodotus being twenty-eight. The fact of the recitation and the presence of Thucydides, have till lately passed unquestioned, and have been made the basis of the chronology of our author's life; but they have been called in question by Dahlmann, late Professor of History in the University of Göttingen, in a work of great originality and acuteness<sup>2</sup>. According to him, the whole story of the Olympic recitation is a fiction of Lucian, an author who never scrupled to take a liberty with history for a rhetorical or satirical purpose. Dismissing this story, as resting on no sufficient authority, we gain the whole interval till the fortieth year of Herodotus, at which time he migrated to Thurii, for his

<sup>1</sup> Luc. Op. ed. Bip. 4. 117.

<sup>2</sup> *Herodot, aus seinem Buche sein Leben*, being v. 2. p. 1. of his *Forschungen aus dem Gebiete der Geschichte*.

travels in Egypt and the East, which, according to Dahlmann, even a flying Englishman could not have performed before his twenty-fourth year. Certainly, if we are bound to take or reject the story of Lucian in every particular, and, if we believe in any recitation at the Olympic games, must admit that it was of the whole history exactly as it now stands; we must reject it, both because the length of the work makes such an exercise of voice on the part of the author, and patience on that of the hearers, incredible; and still more, because the history itself contains passages which cannot have been written till a much later period. But Lucian may have known the general fact of a recitation at the Olympic games; and it seems more agreeable to his character to suppose that he has carelessly reported or rhetorically exaggerated the circumstances attending it, than that he boldly feigned what had never been heard of before. So Voltaire, to whom Lucian stands as a prototype in ancient literature, dealt with history and biography; and so the very purpose for which such writers use anecdote requires that they should proceed. Absolute and notorious falsification would defeat their end.

That such recitations, even of historical works, were not unknown in Greece, may be inferred from the fact that the history of Herodotus is said to have been rehearsed at Athens (Euseb. Chron. Ol. 83. 4.), and (though Larcher, p. lxxxv. has too strongly asserted this on conjectural grounds,) it was probably at the Panathenæan festival, when the poems of Homer, and that of Chærilus on the Persian war, were recited<sup>1</sup>. Diyllus, who lived about 250 B.C.<sup>2</sup>, reported that Herodotus received ten talents from the Athenians, and named the proposer of the decree: now this could have been earned only by some public

<sup>1</sup> Naeke, Chæril. p. 89.

<sup>2</sup> According to Plut. Malign. Her. c. 26. p. 862. B. Diyllus was ἀνὴρ Ἀθηναῖος οὐ τῶν παρημελημένων ἐν ἱστορίᾳ. Heyse, Quæst. Herodoteæ, p. 51.



recitation; for a diffusion in manuscript in that age, sufficient to procure such a reward, is out of the question<sup>1</sup>. A recitation at Athens must probably have taken place before the migration to Thurii, from which we are not told that he returned; and therefore some portion of the history, and a portion flattering to the Athenians, must have existed before the fortieth year of the author's life. If the whole story of the Olympic recitation was a wanton fiction of Lucian, the anecdote of the impression made upon Thucydides, which is related on independent authority, must have been invented after the age of Lucian. The turn of the phrase, however, beautifully expressing the impulse of the youthful mind to put forth its blossom and ripen its fruit, is too characteristic to have been the invention of a later age; ὀργῇ ἢ φύσει τοῦ υἱοῦ σου πρὸς τὰ μαθήματα. Comp. Her. 4. 199. ὁ ἐν τῇ κατυπερτάτῃ τῆς γῆς (καρπὸς) πεπαίνεται τε καὶ ὀργῇ. ib. τὰ παραθαλάσσια τῶν καρπῶν ὀργῇ ἡμᾶσθαί τε καὶ τρυγᾶσθαι. This remarkable metaphor is retained by all who quote the saying. Marcellinus does not mention Olympia, but he uses the word ἐπιδεικνυμένου, which is appropriate to such an exhibition. The passage in Thuc. 1. 22., in which he says that his own history was not ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν, but κτήμα ἐς αἰὲν, has generally been understood as an oblique reference to Herodotus, ἀγώνισμα being equivalent to ἐπίδειξις. This is uncertain, but it is at least a presumption that the practice of public recitation of historical works was not unknown in that age, or why should Thucydides protest, that to give pleasure to an auditory in this way was not the object at which he aimed? That Thucydides

<sup>1</sup> So Thuc. 1. 21. λογογράφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον τῇ ἀκροάσει. ibid. 22. καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ μὴ μυθῶδες αὐτῶν ἀρεπέστερον φανεῖται. If, then, it was the custom to recite history, what particular difficulty is there in a recitation at Olympia? Eusebius, in the passage above-quoted, says, ἐτιμήθη παρ' Ἀθηναίων βουλῆς ἐπαναγνοῦς αὐτοῖς τὰς βίβλους.

had seen or heard the history of Herodotus, is generally, and I think justly, inferred from l. 20., in which he speaks of two errors caused by men's shrinking from the labour of painful research: one, that the Lacedæmonian kings voted  $\mu\eta\ \mu\alpha\ \psi\eta\phi\psi$ , ἀλλὰ δυοῖν; the other, that there existed in the Lacedæmonian army a λόχος Πιτανάτης. The first of these statements is found in Her. 6. 57., the second 9. 53., and it would be a most extraordinary coincidence, if Herodotus were not the person against whom the remark was levelled. In undergoing this censure, he has only received the same measure from a successor which he himself had dealt to Hecatæus.

The objection of Dahlmann (p. 25.), that the history of Herodotus would have earned him no applause at Olympia, because it exposed the weaknesses of the Greeks, has not I think much force. The Spartans would be proud of the tale of Thermopylæ, and forgive the slight blame implied in the narrative of Marathon; the Athenians, of Salamis and Artemisium; and no Bœotian would venture to hiss, when by so doing he would revive the memory of his countrymen's want of patriotism. Rhetorical historians, in describing great national struggles, make every citizen patriotic, every soldier valiant; real history, such as Herodotus wrote, exhibits less flattering pictures; and the Greek taste in that age was not so depraved as to require the sacrifice of truth, such as the Attic dramatists sometimes made. What is the theme of the Iliad? *Delirant reges, plectuntur Achivi.*

A recitation at Olympia seems, therefore, in itself not incredible, if it can be reconciled with the chronology of the life of Herodotus. But was it the whole history, as we now have it, or only a part; and if a part, what part? That the whole of the nine books, as they stand, should have been read there in the youth of Thucydides, is impossible, for they contain marks of time of a much later date. These have been carefully collected by Dahlmann (p. 38–47.), and it will be convenient to

exhibit them here. They all refer to events later than the termination of the history of Herodotus, that is, than the battles of Mycale and Platæa, in 479 B.C.

Her.	Ol.	B.C.
5. 32. Pausanias aspires to marry a Persian princess (Thuc. 1. 128.). . . . .	76.1	477
7. 170. Defeat of the Tarentines and Rhegians by the Iapygian Messapians (Diod. 11. 52.), in the sixth year after the battle of Salamis (Herodotus ten years old) . . . . .	76.3	474
7. 107. (Comp. 113.) Brave conduct of the Persian commander Boges, when Cimon besieged him in Eium. (Comp. Thuc. 1. 98.) This happened, according to Dodwell, (Ann. Thuc.) . . . . .	77.3	470
6. 72. Leotychides, king of Sparta, deposed for corruption, and dies in banishment, not earlier than . . . . .		467
(Comp. Manso, Sparta, 1. 2. Beilage, 26.)		
9. 33-35. Mention of the (so-called) third Messenian war, lasted from . . . . .		465 to 455
7. 106. Death of Xerxes ; succession of Artaxerxes . . . . .		? 465
7. 7. War of Inaros in Egypt, began in . . . .	79.3	462
3. 15. Execution of Inaros, whose son is permitted to reign in Libya. . . . .	80.4	457 or 456
9. 35. Battle of Tanagra . . . . .	80.4	457
2. 156. Æschylus mentioned as no longer living. He died . . . . .		457 or 456
9. 75. Unsuccessful battle of the Athenians with the Edones for the gold mines. (Dodwell de Cyclis, p. 742.) . . . . .	81.2	453
5. 93. Prophecy of Hippias respecting the Corinthians, probably alluding to the events which preceded the Peloponnesian War . . . . .	86.4	433 and 432
THE PELOPONNESIAN WAR BEGINS, HERODOTUS FIFTY-THREE YEARS OLD . .	87	431

# LIFE AND WRITINGS OF HERODOTUS. xvii

Her.	Ol.	B.C.
4. 80. Sitalces spoken of as a personage generally known, probably, therefore, <i>after</i> his alliance with Athens . . . . .	87.1	431
7. 233. Surprise of Plataea by the Thebans . . . . .		431
7. 137. Seizure and execution of the Spartan ambassadors to Persia by the Athenians (Thuc. 2. 67.). . . . .	87.2	430
7. 114. Cruel action of Amestris in her old age, probably during the Peloponnesian War, for, judging from Ctesias, Amestris must have died not long before Artaxerxes Macrocheir, who was under her influence; therefore not long before . . . . .	88.4	425
3. 160. Zopyrus, the son of Megabyzus, takes refuge in Athens, and perishes in the attempt to procure Caunus for the Athenians. (See Ctes. Phot. cap. 36. 42.) Probably a short time before the death of Artaxerxes, mentioned immediately after . . . . .	88.4	425
6. 98. On occasion of the earthquake in Delos, in the time of Darius Hystaspis, Herodotus observes, that in the three generations of Darius, Xerxes, and Artaxerxes, Greece had suffered more calamity than in twenty generations before. That this refers to the Peloponnesian War is evident from the remark, that these calamities did not wholly originate from the Persians, but were brought on by the ambition of the cities of Greece. As Artaxerxes is here spoken of as dead, it must have been written after . . . . .		425
9. 73. Decelea spared in the devastation of Attica by the Spartans, in consequence of a service anciently rendered to Sparta, probably referring to a well-known event of the year <sup>1</sup> . . . . .	91.3	413

---

<sup>1</sup> Dahlmann calls in question the fact of this forbearance, said to have

Her.	Ol.	B.C.
3. 15. Amyrtæus, king of Egypt, dies; according to Eus. (Ch. Can. p.172.) (See note on 3. 15.) . . . . .	93.1	408
1. 130. The Medes revolt from Darius, but are conquered and reduced again to subjection. This Darius was Darius Nothus, and this event occurred, according to Xenophon, in the twenty-fourth year of the Peloponnesian War. (Hellen. 1. 2. fin. Καὶ ὁ ἐνιαυτὸς ἔληγεν οὗτος, ἐν ᾧ καὶ Μῆδοι, ἀπὸ Δαρείου τοῦ Περσῶν βασιλέως ἀποστάντες, πάλιν προσεχώρησαν αὐτῷ) . . . . .	93.1	408
(Dodwell Ann. Xen. p. 38. Larch. Vie d'Hérod. p. lxxxix.)		

In my note on 3. 15. I have expressed my doubts respecting the date assigned to the death of Amyrtæus, and the language of 1. 130. seems to suit an event more ancient than the reign of Nothus; but there is no record of any earlier insurrection. If, therefore, we consider the entire composition of the history of Herodotus to be at least as late as 408 B.C., he had advanced no further than the middle of his first book in the seventy-seventh year of his age. He must in that case have been indeed "long choosing and beginning late," or rather have begun late without the excuse of a long choice, since his travels, which at all events must have been concluded by his fortieth year, are so intimately connected with the purpose of his history. This is scarcely credible, notwithstanding what Dahlmann says of the green old age of the Greek men of letters, and it is absolutely irreconcilable with the knowledge of his history which Thucydides appears to have possessed. Nor is this all. From 1. 106., where he promises to speak of the capture of Nineveh, ἐν ἑτέροις λόγοις, and 1. 184., where he

been the consequence of the services of its inhabitants to the Tyndaridæ, when Helen had been carried off by Theseus; and supposes the story to have originated in the fortification of Decelea.

mentions his Assyrian history, it appears that he meditated another work when he had completed this. We seem then obliged to recur to the supposition of an earlier publication, and of additions subsequently made by the author to his work, to the end of his life. The more perfect edition would displace its predecessors, and if discrepancies existed for a time, the labours of the Alexandrian critics would produce an uniformity of text<sup>1</sup>. The history of Herodotus, though, as we shall see, not without a plan, and that steadily pursued, is, from its digressive nature, well adapted to such a mode of composition. *Προσθήκας μοι ὁ λόγος ἐξ ἀρχῆς ἐδίζητο*, is his own account of it (4. 30.). If we suppose that the portion which contains the Persian invasion was the first composed, it might very well have been read in the twenty-eighth year of the author's age, when Thucydides was sixteen; and his extensive travels, which were unnecessary as a preliminary to this part, may have been performed between this and the next ascertained event in his life, his migration to Thurii. Even the preface would be as appropriate to the account of the Persian wars, as to the entire history.

The extent, and in some measure the order, of the travels of Herodotus, may be gathered from his works. Asia Minor, at least its coasts and islands, would be known to him. He seems also to have visited the southern shores of the Euxine, Mesopotamia, Assyria, and Babylon; he describes Ecbatana with minuteness, but there is something romantic in the account of the gilding, silvering, and painting of its walls; as maps were already in existence, his knowledge of the distances and posts between Sardes and Susa does not prove that he had travelled this road. That he had not seen the shores of the Caspian is evident from his extraordinary mistakes about the Araxes (1. 202., 4. 40.); of the three circumstances which he mentions, its rising in the mountains of the Matieni and flowing eastward belongs

<sup>1</sup> The first might bear the name of *Ἡροδότου Ἀλικαρνασσοῦ*, the other *Θουπίου*, as Aristotle quotes the poem. Rhet. 3. 9.

to the true Araxes, the northern boundary of Media ; its numerous islands and its channels, to the Wolga<sup>1</sup> ; its flowing through the country of the Massagetæ, to the Oxus or Jaxartes<sup>2</sup>. From 2. 104. it is evident that he had been in Colchis, and from 1. 193., in Assyria ; from 2. 5., that he came to Egypt by sea. In Egypt he appears to have remained chiefly at Memphis and Heliopolis. He went however to Thebes and Elephantine, and must have stopped at Chemmis, but probably saw this part of Egypt only hastily, or he could hardly have failed to describe some of the wonders of Thebes<sup>3</sup>. His graphic description of the inundation (2. 148.) shows that he was in this country during the season of its prevalence. Westward of Egypt, Cyrene was probably the limit of his travels. From 2. 44. it appears that he sailed from Egypt to Tyre, and probably from thence to Thasos. Macedonia, Byzantium and the Pontus (4. 87.), there can be no question that he had personally visited ; and Scythia, on the north side of the Euxine (4. 81.). The Gerrhus seems to have limited his eastern travels, and though he sailed around, he did not traverse by land the Tauric Chersonesus. He speaks of the forts which Darius had erected on the Oarus as still existing in his time, but this language by no means proves that he had visited this region ; indeed, where tumuli of earth so much abound, some of these might easily be mistaken by the Greeks to whom Herodotus was indebted for his information, for ancient military works.

<sup>1</sup> The unwillingness of his editors to acknowledge an error in Herodotus, has led them to do violence to his meaning. Wesseling supposes him to have intended the Wolga ; Schweighæuser maintains that *ῥέων πρὸς ἥλιον ἀνίσχοντα*, means "flowing in a country which lay towards the east," though with a westerly course, and renders *στόμασι δὲ ἐξερεύγεται τεσσαράκοντα*, "gushes out from forty springs," instead of "discharges itself by forty mouths."

<sup>2</sup> *Τοῖσι μὴ ἀπιγμένοισι ἐς τὴν Βαβυλωνίην χώραν καὶ τὰ εἰρημένα ἐς ἀπιστίην πολλὴν ἀπικται.*

<sup>3</sup> Creuzer (Symb. 1. 272.) says, that it was owing to Hecatæus having enlarged so much upon Thebes, that Herodotus passed over it so slightly.

The inaccuracy of his conception of Scythia will account for his representing the army of Darius as marching in little more than sixty days from the Danube to the Wolga, crossing of course all the mighty rivers which flow into the Euxine on the northern side, through a hostile country, where they must have carried their provisions with them, building a chain of forts forty-eight miles in length on the Wolga, making an excursion in their way homeward as far as Novogorod in the south of Russia (see Rennell's Map, *Geogr. of Her.* 1. 45.); thence crossing to the Carpathian mountains, and so returning to the bridge of boats over the Danube, which fortunately the Ionians had not destroyed. The attempt which Rennell makes to save the credit of our historian for the main fact, the march to the Wolga, by supposing Darius to have been attended by a fleet, does not make the story at all more credible. In a country which had eight months' hard winter (4. 28.), a considerable portion of the time of operations having been previously consumed, the expedition could not have been effected, if the time be doubled, which is the least that can be allowed: for it would require sixty days' incessant marching for an army to reach the Wolga; and as Darius is said to have returned by Novogorod and Hungary, more than an equal time must be allowed for the return, to say nothing of halts, of the crossing of rivers, of the erection of eight forts, 600 stadia apart (4. 124.)<sup>1</sup>. Niebuhr has remarked the epic character of some parts of Herodotus; this passage affords us a good example; the restrictions of time and space are as little considered as in a romance

<sup>1</sup> See Dahlmann, p. 159. seq. Major Rennell calculates that five months would be necessary; Gillies slips in five months without notice; Mitford (2. 37.) and the authors of the *Anc. Univ. Hist.* (5. 208.) make no remark upon the time or distance; Thirlwall (*Hist. of Greece*, 2. 200.) extends the march only to the Don, but acknowledges the impossibility of giving a correct historical outline of the transaction. Probably the Dneister (Tyras) was the real limit of the expedition, and Bessarabia, Moldavia and Buckovina, the scene of it.



of the middle ages, in which a hero might leave England in the morning and be in Bagdad by night. Of the countries north of the Danube it is evident that Herodotus knew little; he describes them as lying *ὑπὸ τὴν ἄρκτον* (5. 10.), and being uninhabitable from the cold, or as the Thracians said, from the number of bees. His mention of the Getæ (4. 93.), who lived on the south of the Danube, as *δικαιοτάτους Θρηίκων*, seems like the language of one who, not having seen a distant tribe of barbarians, falls into a popular exaggeration of their virtues. His knowledge of Italy was no doubt acquired after his settlement at Thurii; of Gaul and the western parts of Europe it is evident that he knew nothing, but by vague and inaccurate report<sup>1</sup>.

There is no necessity for supposing that all these voyages and journeys were performed before the twenty-eighth year of Herodotus, since we have seen that his history cannot have existed in its present extent and form so early; but no impossibility is involved in the supposition. He was not a Pallas or a Humboldt: he took no astronomical observations; kept no meteorological register; and, as far as we know, brought home neither a herbarium nor a mineralogical collection. He does not appear to have resided any where long enough to acquire a foreign language; for the specimens of philology which he gives us betray, by their scantiness and superficial nature, that he depended for them on others. His descriptions, even of the countries and the manners on which he expatiates the most, show nothing of long and patient research, or a residence during many vicissitudes of the seasons. But it is more probable that some of his travels were performed later, and in the interval before his fortieth year, when it is generally agreed that he migrated to Thurii. From the account of Suidas it might be supposed that he had returned to Halicarnassus, and

<sup>1</sup> See what he says of the source of the Danube, 2. 33.

was living there when this settlement was determined on, and that he joined it on account of the envy of his fellow citizens<sup>1</sup>. The epigram to be quoted in p. xxv. leads to the same conclusion: but it is generally thought probable that he lived at Samos after his return, and that he left it at the time of the expedition of the Athenians against it (Ol. 84. 4. or 85. 1.) (440 B. C.). Pericles commanded the expedition, and Sophocles was one of the generals (Strab. 14. p. 638.), between whom and Herodotus a friendship is said to have existed (Plut. Mor. p. 785. B.). The argument for their intimacy, however, founded upon the similarity of Antig. 900. to Her. 3. 119., and Œd. Col. 338. to Her. 2. 35., is of little force, for the sentiment of the wife of Intaphernes, that the loss of husband and children is not so irreparable as that of a brother, might have occurred to more than one mind; and the contrast between Egyptian and Grecian manners, in respect to the employments of the sexes, must have been known to many besides Herodotus.

The occasion of the colonization of Thurii was the following. The people of Sybaris, in the south of Italy, having been expelled from their country by those of Crotona, had sent ambassadors into Greece, to Sparta and Athens, to request aid in replacing their population: Sparta refused; but Athens, influenced by an ancient oracle that the Athenians should colonize Siris, in this neighbourhood (8. 62.), sent ten ships, under Lampon and Xenocritus<sup>2</sup>. This is generally placed in the year 443 B.C. (Ol. 84. 2.), twelve years before the commencement of the Peloponnesian war. If Herodotus accompanied the first colonists, he was in the forty-first year of his age when he left Greece for Italy. If Pliny<sup>3</sup> be correct in saying that in the

<sup>1</sup> Ἐλθὼν εἰς Ἀλικαρνασσὸν καὶ τὸν τύραννον ἐξελάσας, ἐπειδὴ ὕστερον εἶδεν αὐτὸν φθονούμενον ὑπὸ τῶν πολιτῶν εἰς τὸ Θούριον, ἀποικιζόμενον ὑπὸ Ἀθηναίων, ἐβελοντῆς ἦλθε.

<sup>2</sup> Diod. Sic. 12. 9.

<sup>3</sup> N. H. 12. 4. "Tanta ebori auctoritas erat urbis nostræ trecentesimo

year 310 U. C. Herodotus "historiam condidit Thuriis in Italiâ," this must have been the case; for the year 310 answers to 443 B. C. Probably, however, Pliny had no other reason for assigning the composition of the history to this particular year, than the tradition that Herodotus had been among the colonists; at least there is nothing in the history itself which fixes its date to that time, nor does a newly arrived colonist usually sit down to write a history. A short time after the colonization under Lampon, the new settlers, dissatisfied with the haughty conduct of the Sybarites, rose upon them and killed nearly all, and sent for a large supply of colonists from Greece. Among these were some from Athens (Diod. 12. 11.). Lysias was one of them. Dion. Halic. in Lys. init. εἰς Θουρίους ᾤχετο πλέων—κοινωνήσων τῆς ἀποικίας ἣν ἔστελλον Ἀθηναῖοι τε καὶ ἡ ἄλλη Ἑλλὰς δωδεκάτῃ πρότερον ἔτει τοῦ Πελοποννησιακοῦ πολέμου. But it is doubtful if Herodotus was included even in this second migration; if he were, he must have returned for a while to Athens; perhaps at the time when the Sicilian expedition made those who were supposed to *Atticize* unpopular in Magna Græcia (Dion. Hal. u. s.); for (5. 77.) he speaks like an eye-witness of the Propylæa, which were five years in building, and were finished in Ol. 87. 1. (431 B. C.)<sup>1</sup>. There are several indications that he was not actually in Greece, at least in Athens, when the history received its present form. Thus in the context of the passage just quoted, he says of the fetters suspended in the Acropolis, ἔτι καὶ ἐς ἐμὲ ἔσαν περιεῶσαι, and (8. 121.) of the trireme at the Isthmus, ἥπερ ἔτι καὶ ἐς ἐμὲ ἦν. It may be plausibly inferred, too, that he wrote in the south of Italy: (4. 15.) speaking of the story of Aristæas, he says, τὰδε δὲ οἶδα Μεταποντίνοισι τοῖσι ἐν Ἰταλίῃ συγκυρήσαντα, and (4. 99.) speaking of the form of the Tauric Cher-

*decimo anno, tunc enim auctor ille historiam eam condidit Thuriis in Italia."*

<sup>1</sup> Harpocr. p. 302., quoted by Jaeger Disp. Herodot. p. 26.

sonesus, which he compares with Attica, he adds, that if any one had not sailed along the coast of Attica, he might form a conception of it from the shape of Iapygia. At whatever time he may have removed to Thurii, that he spent the latter portion of his life there, is evident, from his having acquired the surname of ὁ Θούριος. Indeed, in the time of Aristotle (Rhet. 3. 9.), the author's name seems to have stood as Ἡρόδοτος Θούριος, in his copy of the opening paragraph,—a circumstance which favours the notion of a double recension<sup>1</sup>. The name Θούριος was still current in the time of Plutarch<sup>2</sup>. Nothing leads us to conclude that he made any extensive travels in Italy. Rome, in the fourth century of its existence, when he removed thither, is never mentioned by him. The Scholiast on Arist. Nubes 331. (where, among other impostors, Θουριομάντεις are mentioned,) has preserved an inscription upon his tomb:

Ἡρόδοτον Λύξεω κρύπτει κόνις ἥδε θανόντα  
 Ἰάδος ἀρχαίης ἱστορίας πρύτανιν,  
 Δωριέων πάτρης βλάστοντ' ἀπό τῶν ἄρ' ἀπλητον  
 Μῶμον ὑπεκπροφυγῶν Θούριον ἔσχε πάτριν.

Dionysius of Halicarnassus, in the passage in which he contrasts Herodotus with Thucydides (ad Cn. Pomp. 3.), celebrates the skill with which Herodotus has united the subordinate parts of an action which involved so many nations of Europe and Asia. The circumstances in which he undertook his history suggested the arrangement which gives at once variety and pro-

<sup>1</sup> Phot. (c. 190. p. 478. ed. Hoeschl.) quotes Ptolemy, the son of Hephaestion, as saying, that Plesirrhous the Thessalian, a writer of hymns, and heir to Herodotus, prefixed the introductory words to the history, which originally began, Περσέων οἱ λόγοι Φοίνικας αἰτίους γενέσθαι φασὶ τῆς διαφορῆς. This is absurd, for there is nothing to which ἡ διαφορὴ should refer. Photius says of the work of this Ptolemy, ἔχει πολλὰ καὶ γερατώδη καὶ κακόπλαστα.

<sup>2</sup> Plut. de Malign. Her. c. 35., 4. 486. Wyt. Θούριον μὲν ὑπὸ τῶν ἄλλων νομιζόμενον, αὐτὸν δὲ Ἀλικαρνασσεῶν περιεχόμενον.

gressive interest to his work. The first words announce its purpose. "Herodotus of Halicarnassus sets forth this result of his research, in order that neither human events may be obliterated by lapse of time, nor the great and wonderful works of Greeks and Barbarians, especially their wars with each other and their causes, may remain uncelebrated." In the next sentence he mentions what the learned Persians (οἱ λόγιοι) alleged to have been the first aggression, namely, the carrying off of Io by the Phœnicians, followed up by the affairs of Europa, Medea and Helen (1-5.)<sup>1</sup>. Passing by these legends, with a hint of their uncertainty, he next comes to the historic times, and to the person whom he considered to have been the aggressor in injuries against the Greeks. This was Crœsus, king of Lydia (6.), who had attacked the independence of the Asiatic colonies of Greece. This leads him to the rise of the Lydian power, and that to the Median and the Persian, by which the Lydian had been overthrown (1. 46.). The alarm which the approach of the conflict with Persia produced, led Crœsus to seek alliances with the Greeks, whose principal states are described in a digression which extends to the seventieth chapter, when the history of the war which proved fatal to Lydia is related. The existence of the Persian power could not be understood without a reference to the Median and Assyrian, which had preceded it, but these are briefly touched upon, for it was not their power, but that of the Persians, which was to come into collision with Greece. He proceeds, therefore (1. 107.), to relate the origin of Cyrus and the Persian monarchy, and thenceforward pursues its history, interweaving with it sometimes very long details of the history and manners of other nations who cross his path, in the case of Egypt extending through an entire book and part of another, but always returning to his theme, till the wave of Persian power, having attained its full magni-

<sup>1</sup> Both the Persians and Phœnicians appear to have accommodated their traditions to what they had learnt of the Greek.

tude, burst on the shores of Greece. It is not, however, till the seventh book that he arrives at this point; and the history closes with the battles of Plataea and Mycale, without any formal *résumé* or valediction, such as a modern author would have thought necessary. Yet the termination cannot be said to be abrupt or premature: the fate of the expedition had been sealed by these two events, and there was not a formal winding up by a treaty of peace. That he intended to have continued his work is argued from 7. 213., in which he promises to give further information, *ἐν τοῖς ὀπίσθε λόγοις*, respecting the death of Epialtes. The phrase does not necessarily denote a distant part; *οἱ ὀπίσω λόγοι*, promised 1. 75., are given 1. 107., and he may have forgotten his intention to speak again of Epialtes. So much has he made the growth of the Persian power his main object, that even the history of the two chief states of Greece, Athens and Sparta, is given in fragments and in different parts.

Such is the principle of his arrangement. The fifth section of the first book<sup>1</sup> discloses another motive which influenced his selection of events, to exhibit the mutability of human affairs and the fluctuations of national prosperity. The gods watch over the world, to prevent any individual or state from rising to so high a degree of prosperity, or retaining it so long, as to seem to become independent on themselves. The *φθόνος* of the gods is as real a cause to Herodotus as the *μῆνις* of Achilles to Homer; and altogether the supernatural agency is of an epic cast, and brought prominently forward as an explanation. The doctrine of the instability of human things is strongly conveyed in the well-known discourse of Solon with

<sup>1</sup> Προβήσσομαι ἐς τὸ πρόσω τοῦ λόγου, ὁμοίως μικρὰ καὶ μεγάλα ἄσπερα ἀνθρώπων ἐπεξιών. τὰ γὰρ τὸ πάλαι μεγάλα ἦν, τὰ πολλὰ αὐτῶν σμικρὰ γέγονε· τὰ δὲ ἐπ' ἐμεῦ ἦν μεγάλα, πρότερον ἦν σμικρά. τὴν ἀνθρωπότην ὣν ἐπιστάμενος εὐδαιμονίην οὐδαμὰ ἐν τῶντ' ἔμενουσαν, ἐπιμνήσομαι ἀμφοτέρων ὁμοίως.

Crœsus (1. 30–32.), and the story of Polycrates and Amasis (3. 40.) teaches the same lesson. Various passages show the firm belief of Herodotus in a Providence, itself however overruled by fate, by which punishment was awarded to crime. Vengeance falls on Polycrates from Oroëtas, and on him again from Darius (3. 128.). Pheretime, who has been cruel in her own vengeance (4. 205.), is visited with retribution in her turn. That crime may be punished, a supernatural influence is exercised over men's minds, as in the case of the Greeks, who would not believe the Trojans, though they truly protested that Helen was not within their walls (2. 120. fin.). Common instances of retribution the historian appears to have considered as the effect of a moral law; more remarkable ones, of a divine interposition. That the anger of Talthybius should fall upon the Spartans for their murder of the Persian heralds, was *δίκαιον* (7. 137.); that the punishment, though remitted by the humanity of Xerxes to the men whom the Lacedæmonians sent as an expiation, should fall upon their children, was *θεῖον πρῆγμα*. These two principles may be called the philosophy of his history; and the review of the period of which he treated might seem to justify the conclusion, that the rule by which human affairs were made to revolve was vicissitude and vengeance. The field of history was even then strewn with ruins, and all who had tyrannized had fallen in their turn beneath conquerors and tyrants. In the short period to which his researches extended, he had to relate how Lydia, Assyria, Media and Egypt had fallen under the dominion of Persia; how Persia, in the pride of dominion, had attacked the liberties of Greece, and aggrandized the states which she meant to crush; how Athens and Lacedæmon had destroyed, in civil war, the prosperity which they had gained by the repulse of the Persians. He could not discern, from his limited experience, that this law of vicissitude was only the partial aspect of a more comprehensive law,—that of progressive amelioration. As our

notions of credibility are influenced by a desire that certain facts may be found true because they accord with our belief, he may have been led to give the preference among varying traditions to that which exemplified his own philosophy. The death of Cambyses, as he relates it (3. 64.), probably according to the Egyptian account, is a striking illustration of divine vengeance on an atrocious act of sacrilege; that given by Ctesias, who represents him as wounding himself with a plane and dying at Babylon, is to us the more credible, because less in accordance with popular superstition. The account of the death of Cyrus also, which Herodotus selected as most credible (1. 214.) from among many that were current, may have been recommended to him not so much by superiority in external evidence to the rest, as because it illustrated in a more striking manner his doctrine of the reverse which awaits prosperity. The account of Ctesias is confirmed by the existence of a sepulchre of Cyrus at Pasargadæ.

The deep religious feeling of Herodotus shows itself in various ways. He acknowledges the divine *προνοία* (3. 108.) in the opposite laws respecting the increase of animals of prey and those which serve for food; he shuns the topic of religion and especially of religious mysteries<sup>1</sup>, when not absolutely necessary for making himself intelligible; he lends a ready belief to the popular accounts of oracles and omens, and of the special interpositions of the gods. We may call it superstition when (8. 122.) he attributes the drowning of the Persians by a sudden swell of the sea, to the vengeance of Neptune for a sacrilegious attack upon his temple; but, omitting the name of Neptune, in what country would an event at once so remarkable and so interesting to patriotic feeling, not be interpreted as a special act of Providence? The interference of superior

<sup>1</sup> These involved the death or sufferings of the gods. "Considera sacra ipsa et mysteria; invenies exitus tristes, fata, funera miserorum deorum." Min. Fel. 21. 195.



powers by omens, dreams and signs, for the warning of men, was the creed even of the philosophic theist<sup>1</sup>, and denied only by those who denied Providence altogether; nor are we entitled to stigmatize the father of history and the founder of philosophy as superstitious, merely because Herodotus or Socrates called the unseen source of this knowledge by a different name from ourselves. The religious feeling of Herodotus was entirely free from bigotry; he is the earliest teacher of religious toleration (3. 38.), placing the duty of mutual forbearance upon its true ground, the impossibility of our changing our own deep-rooted religious associations, or entering into those of others.

In natural philosophy Herodotus fell below the standard of his age. From his description of the Indians (3. 104.), whose sun was hottest in the morning, it is evident that he had a very confused notion of the relation of the heavenly bodies to the earth, conceiving probably of the heavens as a sphere, superimposed upon the earth so that its edge came closer to it than its central part, and consequently the inhabitants of the remotest east must have been nearest to him at his first rising. His explanation of the cause of the swelling of the Nile and the sun's retirement to the south in winter (2. 24.), shows also an almost childish simplicity in his conception of the laws of nature and the structure of the universe. His denial of the possibility of snow lying on the tops of high mountains in southern latitudes (2. 22.), is a more natural error. Sometimes he appears to be guided by fancy rather than reason in his generalizations, as in his remark, that the most beautiful things come from the extremities of the earth; gold and cotton from India, spices and gums from Arabia, gold, ivory and ebony from Æthiopia, tin and amber from Europe (3. 106-116.). Errors in regard to natural philosophy are however of little consequence in an historian, as it is not from historical evi-

<sup>1</sup> Xen. Mem. 1. 1.

dence that its laws are ascertained. Herodotus possessed what was far more important for one who went to see men and their manners, and to describe the face of countries scarcely known before, an active and vigorous mind, ever on the watch for information, and sparing no labour for its attainment<sup>1</sup>, great modesty and candour, which prevented him from rejecting dogmatically even what appeared to him erroneous<sup>2</sup>; frank simplicity of character, which attached all those with whom he had intercourse, and a most scrupulous adherence to the first law of historical writing, to say nothing false and conceal nothing true. His veracity in recording what he saw is now very generally admitted; but to be an intelligent recorder of the appearances of nature requires some knowledge of nature, as the most accurate draughtsman seldom makes a correct copy of an inscription in a language which he does not understand. What was plainly and palpably in contradiction to familiar laws of nature he rejected without scruple; he could not believe in the existence of men with the heads of dogs, or no heads at all (4. 191.), nor in that of men changed annually into wolves, though the relators swore to its truth (4. 105.); but his knowledge being limited, he did not venture to push his incredulity so far as he might have done. Where so much was wonderful, it was unsafe to deny that which seemed impossible, but might be only a fresh case of the wonderful. In many instances, in describing natural appearances, he adopts popular errors, which were known to be such by those who in that age cultivated natural science. At other times things are related as prodigies, which more accurate investigation, or the possession of means of measurement<sup>3</sup>, would have reduced to

<sup>1</sup> He had measured the pyramids himself. 2. 127.

<sup>2</sup> Ταῦτα εἰ μὲν ἐστὶ ἀληθὲς οὐκ οἶδα, τὰ δὲ λέγεται γράφω. εἴη δ' ἂν πάν κ. τ. λ. 4. 195.

<sup>3</sup> See the observations of Sir J. W. Herschel, Disc. on the Study of Natural Philosophy, p. 122.

the common laws of nature. The thermometer would have shown that the Fountain of the Sun (4. 181.), which so wonderfully grew warm at midnight, preserved a uniform temperature, but seemed cold at one time and warm at another, because it was compared with the temperature which the air gave to surrounding objects. His geographical knowledge was extensive, but it was popular, not scientific. Attempts have been made to represent it by the construction of maps founded upon the data which his works furnish, but this must always be unsatisfactory, however much the true form and extent of countries is disturbed to suit his conceptions; for the very construction of a map gives definiteness and completion to that which was vague and incomplete in the author's mind.

It must be admitted that Herodotus loved a striking story, showing himself in this respect a man of the people. A certain marvellous air is sometimes thrown over an occurrence by the force of contrast, and by placing things in more exact and definite relations and proportions than strictly accords with nature. Thus it is well known that men despise the manners and institutions which are the most remote from their own, and regard the inhabitants of distant countries as hardly belonging to the same class of beings. But according to Herodotus (1. 134.), the respect of the Medes and Persians for strangers appears to follow a mathematical ratio, and vary inversely as the distance<sup>1</sup>. The same kind of colouring appears in the story of Democedes (3. 131.), who, beginning the practice of medicine without appliances or means, in the first year surpasses the most eminent physicians, in the second is hired for a talent by the Æginetans, in the third by the Athenians for 100 minæ, and in the fourth by Polycrates for two talents. So in what he says (1. 137.) of the Persians making a balance of the good

<sup>1</sup> Τιμῶσι δὲ ἐκ πάντων τοὺς ἀγχιστα ἐσωτῶν οἰκεόντας μετὰ γε ἐσω-  
τούς· δεύτερα δὲ τοὺς δευτέρους· μετὰ δὲ κατὰ λόγον προβαίνοντες τι-  
μῶσι.

and evil of a man's actions, and only inflicting capital punishment, either on a slave or a public malefactor, when the evil preponderated, we may suspect that some simple fact, such as the admission of evidence to past good conduct, as a set off against a charge of crime, may have been heightened by the mode of stating it into a remarkable peculiarity. He readily accepts popular stories of the origin of great events from personal motives and causes, as in the case of Democedes and Atossa, and the consequent invasion of Greece (3. 134.); and refers to single causes and individual actions the results of circumstances long in operation. It is certainly more probable, that under the loss of liberty and the discouragement of military exercises and arts, the Lydians became luxurious and effeminate, and occupied themselves in petty traffic, than that an edict of Cyrus, commanding them to wear tunics and buskins<sup>1</sup>, to sing and play on the harp, and make tradesmen of their children (1. 155. 6.), produced a sudden change in national character. So all the canals in Egypt are represented as being made by Sesostris (2. 108.), and the country as becoming at once ἀνιππος καὶ ἀναμάξευρος. But there is no appearance of wilful and conscious exaggeration to produce effect. The very disappointment which the reader feels in not having a more grand and impressive picture of the battles of Salamis and Plataea, is a proof of his honesty; for we know that no one can give from authentic sources such a picture of an engagement as the reader of history delights to receive, and the rhetorical historian is ever ready to give. Livy would not have left his readers so dissatisfied. It cannot be said that Herodotus had any desire to impose his statements on his readers as of higher authority than they really possess. If he is unable to decide

<sup>1</sup> The wearing of a double garment, i. e. a χιτῶν, was a mark of the effeminacy of the men in Egypt (2. 36.). The same story is told of Darius attempting to make the Babylonians effeminate. Plut. Apophth. Reg. Op. p. 688.

between testimonies he tells us so, and often enters his protest against the supposition that he believes what he records<sup>1</sup>. He by no means blindly followed the first statement which was given him, though he commonly set down what local traditions or local monuments supplied<sup>2</sup>; he also exercised a freer judgment. Thus he made a journey to Heliopolis and Thebes, to see whether the accounts of their priests corresponded with what he had heard at Memphis, and followed the traditions of Hercules from Egypt to Tyre, and from Tyre to Thasos (2. 44.). He ventures to call in question a fact (2. 120.) which is the foundation of the Iliad, the presence of Helen in Troy during the siege; and though religion was generally sufficient to induce him to abstain from inquiry, he gives an historical explanation of the legend of Dodona (2. 56. 57.). Though an ardent lover of Greece and liberty, he does not conceal the crimes of his countrymen, nor the virtues of Darius, Xerxes and Pisistratus. I have already noticed a futile charge made against him by the Corinthians. Plutarch, whose patriotism is in this more conspicuous than his philosophy, has written a treatise expressly to fix upon him the imputation of malignity, because, in strict conformity with truth, he had exposed the dishonourable conduct of his Bœotian countrymen. His charges, which amount to twenty-seven, are for the most part of such a kind, that, instead of establishing malignity in Herodotus, they rather prove his impartiality. The great men of the Greek republics were heroes and demigods to Plutarch, and he could not bear that the purity of their virtue should be called into suspicion; Herodotus paints them with that mixture of selfishness and laxity of patriotic principle which characterized the public men of Greece as contrasted with those of the best days of Rome.

<sup>1</sup> Οὗτος μὲν ὁ πιθανώτερος τῶν λόγων εἴρηται· δεῖ δὲ καὶ τὸν ἡσσον πιθανὸν, ἐπεὶ γε δὴ λέγεται, ῥηθῆναι.

<sup>2</sup> Ἐμοὶ δὲ παρὰ πάντα τὸν λόγον ὑπόκειται, ὅτι τὰ λεγόμενα ὑπὲρ ἐκάστων ἀκοῇ γράφω. 2. 123.

In regard to others, as no opposite authority is alleged, we may boldly claim the preference for Herodotus as a contemporary, over a critic in a remote age ; and in the few instances in which opposing testimony is produced, (as in the case of Charon of Lampsacus, Hellanicus and Ephorus,) there is either no discrepancy, or it is so slight as not to impeach the veracity of Herodotus. In some instances, Plutarch himself has in other parts of his works made statements which justify Herodotus. See *Mitf. Hist. Gr.* 2. 158. 213. 241.

His detractors, but in a much later age, referred his evident fondness for Athens to the present which he had received (*Plut. Mal. Her.* c. 26.); and to the refusal of a similar present from other states, as Corinth (*Dio Chrys. Or.* 37.) and Thebes (*Plut. Mal.* 31.), the unfavourable accounts which he had given of them. But the panegyrics of Herodotus on Athens had a purer source ; a desire to do justice to the noble spirit of self-devotion which she had displayed in the Persian wars (7. 139.), and her sacrifice of her own claims to command to the general welfare (9. 27., 6. 108.), and admiration for the *ἰσχυροία*, which was the root of her grandeur and prosperity (5. 78.). The Bœotians showed no such devotion to the liberty of Greece, and in the passage (8. 94.) which gave occasion to the story which Dion relates, though he mentions the Athenian account, he acknowledges that the rest of Greece supported the Corinthians in their claim to have fought in the first rank at Salamis. It was natural that one who had seen many men and lands should dislike the narrow and jealous system of the Spartans, and the charge which he brings against them, of saying one thing and meaning another (9. 54.), is but too well founded.

But though we may boldly maintain that Herodotus never designedly misrepresented, we must not exaggerate his credibility. He visited countries of whose language he was gene-

rally ignorant, and was obliged to trust to interpreters, when he found no Greek colonists. Supposing that his interpreters were both intelligent and faithful, how many things must he have apprehended imperfectly or erroneously, from inability to put questions freely and from the impulse of his own mind ; from how many errors with regard to names, persons and places, might not an accurate knowledge of language have preserved him ! He must have passed hastily through many of the countries which he visited,—hastily, if we consider the number and novelty of the objects which they presented, and the slight examination which they had previously received : in a more familiar intercourse, many connexions illustrative of the true relations of things would have disclosed themselves, and reasons have appeared for doubting the soundness of his first impressions. The history and antiquities of the nations which he visited had not been critically examined ; historical criticism was in its cradle even in Greece ; in Persia, Assyria and Egypt, it had no existence ; and it was impossible for Herodotus, in attempting to collect and combine his materials, to discriminate the spurious from the genuine. We know how much remains uncertain in the history of our country, after the labour of centuries has been employed upon it. Herodotus is evidence, not of truth, but of what was received as such among those whom he visited. The just method of estimating the value of his work, is to consider it as a picture of the age in which he lived, with its superstitions and prejudices, its imperfect knowledge of nature and history, its crude notions of religion and morals. In this picture what extent and variety, from Thrace to Ethiopia, from India to Mount Atlas ; from the stable institutions of Egypt to the active, restless, ever-changing republics of Greece ! Herodotus himself exhibits the best characteristics of his age, but he belongs essentially to it, and must be judged by its standard. His commentators and in-

interpreters have been much too eager to defend him from the imputation of errors, which, if admitted, are no impeachment either of his diligence or his sagacity.

Besides a tinge of the marvellous in the narrative of Herodotus, there is another circumstance which shows that the provinces of poet and historian were not entirely separated; the historian was allowed, as the poet was required, to fill up the blank which tradition necessarily leaves in regard to speeches. Even of public discourses a very imperfect record could then remain, and private conversations must have been in general wholly lost. Herodotus might know generally what passed in the council of the Grecian chiefs at Salamis (8. 60.); he may have heard a tradition of the conversation between Solon and Cræsus, though his report of it is evidently coloured by a prophetic anticipation of the monarch's fate; but whence could he obtain authentic knowledge of what passed between Gyges and Candaules (1. 8. 9.), or between Artabanus and Xerxes, in the bedchamber of the king and in the dead of night (7. 12. seq.), or what was said by Darius to Atossa in similar circumstances (3. 134.); or of the letter which Harpagus sent to Cyrus in the belly of a hare, and which Cyrus was to read when no one was present? In these and similar cases the historian considered it as a legitimate exertion of his art, to supply from slight materials or general probability the deficiency which would have impaired the interest of his narrative; and unless there be some special ground of credibility, we are not required to place greater faith in them than in the speeches of the Iliad<sup>1</sup>. In one remarkable instance (3. 80. seq.), the deliberation of the chiefs after the death of Smerdis, what form of government should be established in Persia, he tells us that some of the Greeks denied that the speeches had

<sup>1</sup> Marcellinus, in his *Life of Thucydides* (p. xxxii. ed. Arnold.), justly calls the speeches of Herodotus *προσωποποιίας μᾶλλον ἢ περ δημηγορίας*, more dramatic than political.



ever been made; ἐλέχθησαν λόγοι ἄπιστοι μὲν ἐνίοισι Ἑλλήνων, ἐλέχθησαν δ' ὧν. If he was in any degree influenced in his own belief by the reason which he himself gives (6.43.) for considering the Greeks as extravagant in their scepticism, namely, that Mardonius established democracies in Asia, putting down all the tyrannies, it has not much force. It was the interest of the Persians to conciliate the democracy and to weaken the Asiatic Greeks by the division, which such a form of government would produce. The whole of the three discourses contain such a condensed and well-contrasted view of monarchy, aristocracy and democracy, and the evils ascribed to the last in particular are so exactly those which in the age of Herodotus himself were experienced in Greece, that we cannot hesitate to ascribe them to Greek invention, though the general fact may be true, that the conspirators deliberated whether they should establish a conjoint government of all, or the monarchy of one.

The noblest qualities of style are derived from the heart and the intellect; "*pectus est quod disertos facit, et vis mentis*" (Quint.); and if they are not appreciated by sympathy, it is to little purpose that they are pointed out by criticism. The superiority of Herodotus to his predecessors in all the graces of historical narrative, was the result of his moral and mental qualities, and to endeavour to detect the source of the charm by which he fascinates the reader<sup>1</sup>, after the manner of the rhetorical critics, by an analysis of his rhythm and his sentences, is like dissecting to find the soul. The love of truth and knowledge which impelled him to travel led him to pour out the relation of what he had seen and observed with simple, earnest, and graphic liveliness. It is the spirit of gentle humanity in his own bosom<sup>2</sup>, which gives to his history the character of

<sup>1</sup> Τὸ βιβλίον ἦν αὐτοῦ λάβωμεν, μέχρι τῆς ἐσχάτης συλλαβῆς ἀγά-  
μεθα καὶ αἰεὶ τὸ πλεῖον ἐπιζητοῦμεν. Dion. Hal. ad Cn. Pomp. 3.

<sup>2</sup> Ἡ μὲν Ἰπποδότῳ διάθεσις ἐν ἅπασιν ἐπιεικής, καὶ τοῖς μὲν ἀγαθοῖς

ἥθος. Quintilian, in describing this quality in public speaking, seems to be drawing the picture of Herodotus as an historian. “Ἡθός id erit quod ante omnia *bonitate* commendabitur: non solum mite ac placidum, sed plerumque blandum et humanum et audientibus amabile atque jucundum; in quo exprimendo summa virtus ea est, ut fluere omnia ex natura rerum hominumque videantur, quo mores dicentis ex oratione pelluceant et quodammodo agnoscantur” (Inst. Or. 6. 2.)<sup>1</sup>. A specimen of the ἥθος of Herodotus, in a narrative entirely free from painful circumstances, may be seen in the story of the Amazons (4. 111. seq.); of a graver cast in the account of the feelings of Xerxes in reviewing his armament (7. 45. 46.); with a mixture of what is painful in the account of the intended exposure of Cyrus by the herdsman of Astyages (1. 111.); while the narrative of the scene displayed before the captive Psammenitus (3. 14.) is a model of the manner in which the deepest chords of feeling may be touched with so gentle a hand, as never to pass the limits of a pleasing sympathy.

Of the dialect of Herodotus, considered *philologically*, we shall have to speak separately; as an instrument of expression, the Ionic, and the Ionic only, was fitted for his use. It had been consecrated to epic poetry by the Homeric school, and divested as it is in Herodotus of something of the full and sonorous character which was necessary to sustain the grandeur of the epos, it retained enough of its original character to be appropriate to the most epic of all histories. It was not an

συνηδόμενη τοῖς δὲ κακοῖς συναλγούσα· ἡ δὲ Θουκυδίδου διαθεσις ἀνθεκαστός τις καὶ πικρά. D. H. u. s. Herodotus is the sympathizing spectator of the events of history; Thucydides seems to “dwell apart” from the scene which he describes so forcibly, and allots praise and blame, like a judge stern in his principles but impartial in their application.

<sup>1</sup> “Affectus hos (πάθος) concitatos; illos (ἥθος) mites atque compositos dixerim; in altero vehementer commotos, in altero lenes; denique hos imperare, illos persuadere, hos ad perturbationem, illos ad benevolentiam prevalere.” Quint. 6. 2.

arbitrary selection, which assigned the Æolic to lyric poetry, the Ionic to Homer and Herodotus, the old Attic to Æschylus and the prose tragedy of Thucydides; each dialect was fitted for its several use, thought and language having grown together as an organic whole<sup>1</sup>, like mind and body, so that the master-works in each could be produced only at a certain period of development. Herodotus is regarded as the model of the prose Ionic, τῆς Ἰάδος ἄριστος κανὼν (Dion. Hal. u. s.), though Hermogenes allots this praise, of using the *purest* Ionic, rather to Hecatæus, τῇ διαλέκτῳ ἀκράτῳ Ἰάδι καὶ οὐ μεμιγμένῳ χρώμενος, οὐδὲ κατὰ τὸν Ἡρόδοτον ποικίλῃ<sup>2</sup>. This variety was the natural consequence of a more copious and diversified subject, and a more extensive intercourse with tribes of Greeks using a different dialect, in Attica and Magna Græcia.

Style had not yet been submitted to the fetters of the period. The historian wrote his tale much as he would have told it, and no man narrates in periods. Aristotle (Rhet. 3.9.) divides λέξις into τὴν εἰρομένην καὶ τῷ συνδέσμῳ μίαν<sup>3</sup> (deriving its unity only from the conjunction of its parts), and τὴν κατεστραμμένην, or τὴν ἐν περιόδοις. The λέξις εἰρομένη is that ἣ οὐδὲν ἔχει τέλος καθ' αὐτήν, ἀν μὴ τὸ πρᾶγμα λεγόμενον τελειωθῇ, and this he says all anciently used, quoting as an example, Ἡροδότου Θουρίου ἥδ' ἱστορίης ἀπόδεξις. His remark, we presume, was meant to apply not only to these

<sup>1</sup> Jakobs, *Vorzug der griechischen Sprache in ihren Mundarten*, a work which I know only in the Extracts of Mühlenfels, 1. 244.

<sup>2</sup> See Thiersch Gr. Gr. p. 348.

<sup>3</sup> The λέξις εἰρομένη (εἶρω, εἶριον), which may be *drawn out* like wool or thread to any length, provided the material lasts, may be illustrated by the seaman's phrase of *spinning a long yarn*: "oratio perpetua, quam Græci εἰρομένην λέξιν appellant, ita connectitur, ut superiorem elocutionem semper proxima sequatur, atque ita seriem quandam significatus rerum explicet. Ea præcipue historiæ descriptioni convenit, quæ *tractum et fusum* (Cic. Or. 2. 15.) genus eloquendi, non conversum neque circumscriptum desiderat." Aquila Roman. De Fig. § 18.

words, but to the whole introductory sentence, and especially to the manner in which the concluding words, *τά τε ἄλλα, καὶ δι' ἣν αἰτίην ἐπολέμησαν ἀλλήλοισι*, are loosely hung on at the end, instead of being encased towards the middle, as they would have been in the periodic construction. Aristotle, as was natural to a critic of logical understanding, decides in favour of the period, which enables the reader to foresee the end of the sentence in which he is engaged; but the easy, rambling progress of the *λέξις εἰρομένη* was far more appropriate to the narrative of Herodotus. The redundant copiousness of his style, and his frequent *ἀνακόλουθον*, which sometimes makes grammatical analysis by ordinary rules impossible, are characteristic of a man trained more by intercourse with the world than by study, and of an age in which written language was still strongly redolent of the freshness and natural freedom of conversation. Though redundant in construction, however, Herodotus is never prolix, and he knew where a few words are more efficacious than a multitude. *Ὡς δὲ ὦρα πάντα μὲν τὸν Ἑλλήσποντον ὑπὸ τῶν νεῶν ἀποκεκρυμμένον, πάσας δὲ τὰς ἀκτὰς καὶ τὰ Ἀβυδηνῶν πεδία ἐπίπλεα ἀνθρώπων, ἐνθαῦτα Ξέρξης ἐωντόν ἐμακάρισε· μετὰ δὲ τοῦτο ἐδάκρυσε* (7.45.).

---

### SECTION III.

#### EGYPTIAN HISTORY OF HERODOTUS.

THE Egyptian history, as related by Herodotus, is composed of two portions, very different in character and credibility. All that precedes the arrival of the Greeks in Egypt, in the reign

of Psammitichus, is vague, indefinite, full of mythological tales, with no certain chronology; from this time it becomes consistent and really historical. It is of the former part that we are about to endeavour to ascertain the origin and value.

Herodotus professes to have received his history entirely from the Egyptians, and probably the priests (2. 99.)<sup>1</sup>, what he has intermixed of his own is only what was obvious to the sight; he makes no pretension to have consulted either antiquarian or literary monuments; and the priests, agreeing in this with all the other authorities (Manetho, Africanus, Diodorus, 1. 45.) described MENES as the first of the kings, and founder of the city of Memphis. Of him, however, they had nothing to relate beyond the fact that he was so, and that he diverted the course of the Nile, and built the temple of the tutelary god of the city<sup>2</sup>. We naturally ask, were these things related upon written or engraved authority, contemporary or nearly contemporary, or are they mere legends, such as every history gives respecting the founders of states and cities? It is so obvious and ready a resource to refer the foundation of a kingdom to the builder of its capital city, and to suppose the founder to have called the metropolis from himself, that to the cautious inquirer all such stories are suspicious, and he will not receive them as fact unless he has independent reason to believe that the stream of real history can be traced so far<sup>3</sup>. If we find no marks of fiction or mythology in the reigns which follow, if they have a definite and

<sup>1</sup> 2. 142. *ἐς μὲν τοσόνδε τοῦ λόγου Αἰγύπτιοι τε καὶ οἱ ἱερεῖς ἔλεγον.*

<sup>2</sup> According to Diodorus (1. 45.), he was the author of luxurious living, and one of his successors having accidentally discovered the superiority of temperance and simplicity caused an imprecation against Menes to be engraved on the temple of the Theban Jupiter, which was the reason why his glory and fame did not reach posterity.

<sup>3</sup> Every ancient history will furnish examples of this. The modern Arabs have duly followed the ancient method, and represent Besser (*Busiris*) as having four sons; *Copth* (Coptos), *Ishmoun* (Mendes, p. 66.), *Atrib* (Athribis) and *Sa* (Sais). Minutoli Reisen, p. 106.

probable chronology, and are filled up with events which have an historical air, we may reasonably suppose that the name, and the fact of the foundation of the city, have been preserved. If, on the contrary, there succeed a long interval, during which we have no historical memorials and no reason to believe that such were regularly kept, instead of catching at a name as if it were a gain to history, we shall reasonably conclude that tradition<sup>1</sup>, always impatient of a chasm, and striving to hang its chain from the highest possible point, has invented a person, from the name of the country or city, on whom to make it fast. Now we find from Herodotus (2. 100.), that immediately after Menes, the priests recited from a book the names of 330 sovereigns, of whom nothing further is specified, than that eighteen of them were Ethiopians and one a queen Nitocris, but that none of them had performed any public works<sup>2</sup>, except MÆRIS. As the names were read from *one* papyrus, it is evident that this could only have been a chronological *table*, not a *document*; it proves what the priests believed, or wished others to believe, respecting their own antiquities in the age of Herodotus, but can hardly pass for a roll in which each of the 330 kings from Menes to Mæris had been entered by a contemporary hand for 6000 years<sup>3</sup>, the lowest number that we can allow to such a succession of kings. That it was not

<sup>1</sup> I use this word to express merely the fact of popular belief and statement. The assumption involved in it, according to its etymology (*trado*), that such belief and statement have been *transmitted* from a preceding age, much more from the supposed age of the occurrence, has been a most fruitful source of historical error.

<sup>2</sup> Τῶν δὲ ἄλλων βασιλέων οὐ γὰρ ἔλεγον οὐδεμίαν ἔργων ἀπόδειξιν κατ' οὐδέν εἶναι λαμπρότητος πλὴν ἐνὸς τοῦ ἐσχάτου αὐτῶν Μοίριος. τοῦτον δὲ ἀποδέξασθαι μνημόσυνα. 2. 101. This must be here the sense of *εργ.* ἀπόδ. See 1. 182., 2. 148., 3.

<sup>3</sup> The Egyptians indeed pretended to know accurately that Bacchus had lived 15,000 years before Amasis, αἰετὲ λογιζόμενοι καὶ αἰετὲ ἀπογραφόμενοι τὰ ἔτεα (2. 145.); but the remoteness of the date, no less than the mythical nature of the event which marks it, exposes the pretension.

an historical record is further evident, from the circumstance that Herodotus says (2. 142.) that there had been 341 generations from Menes to Setlios, and an equal number of kings and high priests. This alleged coincidence of successions with generations, so contrary to what has been observed in historical times<sup>1</sup>, betrays later invention. The reason given by the priests for their silence respecting the 330 monarchs so summarily disposed of, their having erected no public works, may seem to confirm the interpretation of Heeren, that the history was really derived from monuments, and therefore authentic, but necessarily imperfect when no monuments had been erected<sup>2</sup>. We know that it was the custom of the Egyptian kings to inscribe the temples and obelisks which they reared with their own names or distinguishing hieroglyphics; but in no one instance do these names, as read by the modern decyphers of hieroglyphics on monuments said to have been raised by kings before Psammitichus, correspond with the names given by Herodotus. Besides, is it credible that, Menes having executed those vast works which were necessary for the foundation of Memphis, in 6000 years no single king among his successors should have erected a monument which he inscribed with his name, or that none should have been preserved? It is far more agreeable to probability and analogy to suppose that the earliest names in Egyptian, as in other ancient history, have been devised to account for remarkable public works or objects; and that having explained the name Memphis or *Memphis*, from a supposed Menes<sup>3</sup>, the next task which invention

<sup>1</sup> Newton, Chronology, p. 52.

<sup>2</sup> Ideen 2, 2. p. 484. Germ. 1815.

<sup>3</sup> A name, which has been read phonetically *Mena*, has been found at Thebes (Hier. of Eg. Soc. pl. 98. no. 2.), and Mr. Wilkinson supposes it to be Menes. It is remarkable, however, that the names which follow are not phonetically written, so that it is probable that this is not to be read *Mena*. Besides, the cartouche, which immediately follows, is that of a king of the 18th dynasty; so that, at all events, it

imposed on itself was to account for the name Mœris, given to the great lake which received the overflowings of the Nile. The fictitious chronology which has been at work here bounds with equal ease over a gulph of 5,000 or of 50 years.

The great lake which Herodotus describes 2. 149., bore, from some cause or other, the name of Mœris, and popular belief attached to it the idea of a king by whom it was excavated. But every one who has viewed it with scientific eyes in later times, has pronounced it to be a natural receptacle of the waters, not an artificial excavation. Indeed the absurdity of supposing a lake of 3,600 stadii in circumference to have been excavated is obvious, and Herodotus has heightened it by the addition that the earth was carried off and thrown into the Nile, which is distant fifty or sixty miles from the furthest point of the lake and ten from the nearest<sup>1</sup>. The lake, therefore, not having been excavated, cannot have taken its name from its excavator, and it is only an arbitrary supposition, that the canal has been confounded by tradition with the lake<sup>2</sup>. Of this canal it is said (2. 149.), that for six months of the year the Nile water flowed through it into the lake, and for six months back again. But the level of the lake is from 126 to 100 feet below that of the Nile opposite to the opening of the valley of Faioum, and therefore there can have been no such reflux. Nor can there have been a change of level to account for the difference; the water on the shore of the lake must stand nearly where it did, because there are ruins, as of baths, upon the shore; and the

cannot have been engraved till many centuries after the supposed age of Menes, and the occurrence of the name no more decides the question of historical existence, than that of Cecrops on the Parian Chronicle.

<sup>1</sup> Pococke's Travels, 1. 64.

<sup>2</sup> If the pyramids which Herodotus says he saw in the lake (p. 194.), really went down as many feet below the surface as they stood above it, the lake would seem to have been excavated. But is it likely that he had measured the depth below the water? They may have stood upon an island.



rise of the bed of the Nile by deposition is not more than seven or eight feet<sup>1</sup>.

Again, Herodotus assigns to the age of Mœris the date of 900 years before his own time, alleging that, according to the priests, such a change had taken place since his days, that whereas then a rise of eight cubits sufficed to make the Nile overflow the lands (2. 13.), now fifteen or sixteen at the least were necessary for this purpose. If a fact of this kind were accurately ascertained, it would be a strong presumption that the priests spoke from some authentic contemporary record, and Herodotus, trusting to them, naturally infers that if the increase of the soil went on at the same rate, the Delta must rise above the level of the inundation and become sterile. And he argued rightly upon this assumption; but nearly thrice the interval from the supposed Mœris to himself has elapsed, and still the rise of the river is, and through all the intermediate time has been, when we can ascertain it, what it was in his time, fifteen or sixteen cubits. It had not been considered that the bed of the Nile rises by deposition as well as the adjacent soil, and that the inundation, depending on their *relative* heights, is not affected, and for a similar reason would not be affected in the 900 years which had preceded Herodotus. It is evident, therefore, that the priests spoke not from *records* but from *estimation*; they neither knew the fact which they attributed to the reign of Mœris, nor had they made their estimation accurately; they had observed the rise of the soil, but had not ascertained its *law*, and therefore imagined a state of things as existing 900 years before, which we have no reason to believe did exist within the reach of historic records. Much in the same way, having observed that there are certain secular variations in the position of the heavenly bodies, but in utter ignorance of the *law* and the *amount*, they ventured to say that

<sup>1</sup> Wilkinson, *Eg. and Thebes*, p. 355.

in the 11,000 years which had elapsed since the reign of the gods, the sun had twice risen where he sets, and twice set where he rises (2. 142.)<sup>1</sup>.

To Mœris, in the list of Herodotus, succeeds SESOSTRIS. He reckons (2. 142.) 341 kings from Menes to Sethos, and (2. 100.) 330 from Menes to Mœris; now Sethos was the eleventh from Mœris, which makes up the whole number, and shows that he considered Sesostris as the immediate successor of Mœris. There can be no doubt that the facts attributed to Sesostris are in the main historical, but it is questionable whether all imputed to him was performed by any one individual. Though the historical sculptures on the walls of Medinet Habou and elsewhere cannot be brought into any exact correspondence with the narrative of the campaigns of Sesostris, there is such a general resemblance, as warrants our saying that what Herodotus and Diodorus relate of his undertakings, has an historical foundation. He is the only one of the Egyptian kings of early times to whom Herodotus ascribes any foreign conquest, assigning to him the honour of first establishing a marine on the Red Sea, of overrunning Asia and subduing Scythia and Thrace. But the monuments on which the victories of the Egyptian kings are recorded, bear the names of many different sovereigns. Again, Herodotus says that Sesostris was the only king of Egypt (2. 110.) who ever ruled over Ethiopia, but the buildings and excavations of that country exhibit the *cartouches* of many sovereigns, proving this also to be an erroneous assertion. The reasonable conclusion is, that into the reign of Sesostris, according to the tradition which

<sup>1</sup> The soil around the obelisk of Osirtasen at Heliopolis, erected B.C. 1700, has risen only five feet ten inches. Wilkinson, *Anc. Eg.* 1. p. 9. Thebes, p. 313. In fixing upon eight cubits as the rise of the Nile in the reign of Mœris, the priests had perhaps been influenced by the love of contrast, this being the height which in their own time was the *minimum*, and the cause of dearth and famine.

Herodotus followed, facts belonging to many have been crowded, and that when a more accurate chronology and distribution can be established from other sources, his authority need not stand in the way<sup>1</sup>. There are marks of a similar condensation in other circumstances which Herodotus relates of him; he is the general constructor of the canals which intersect Egypt (2. 128.), a work which, being prompted by the wants of the people, would surely be of gradual extension, not the performance of a single reign; he is also said to have distributed the lands of Egypt<sup>2</sup>, assigning to each man a square piece of ground, and to have established a land-tax, things which in the usual course of historical events are gradually carried into effect. We cannot therefore regard even the reign of Sesostris as strictly historical, though it is not like that of Proteus, mythical, or those of Menes and Mœris, fictitious<sup>3</sup>.

PPERON, called the son of Sesostris (2. 111.), appears to be the name Pharaoh (Ph'ouro), common to all the Egyptian kings, converted into a person. If we except a wonderful tale, calculated to exalt the sanctity of the Nile, the only fact related concerning him, is the erection of two obelisks in the temple of the Sun.

The story of his successor PROTEUS (2. 112. seq.) shows how early the Egyptian priests had begun to accommodate their own history to the legends of the Greeks. Proteus, whom Homer (*Od.* 8', 385.) represents as a sea-god, dwelling in the island Pharos, and having a daughter Εἰδοθέα (8', 365.), was a divinity of Grecian name (Πρωτοε<sup>4</sup>), but probably of Phœni-

<sup>1</sup> As all great things were attributed to the age of Sesostris, the Phœnix was said to have appeared in his reign (*Tac.* 6. 28.): for his Ramesses is the Sesostris of Diodorus and Herodotus.

<sup>2</sup> The account of Herodotus is quite at variance with the view given of landed property in Egypt in the history of Joseph, *Gen.* c. xlvii.

<sup>3</sup> The sovereign to whom the Sesostris of the history most nearly approaches, is Rameses II. *Wilkinson, Anc. Eg.* 1. 63.

<sup>4</sup> Πρωε is made a daughter of Nereus, *Hes. Theog.* 243.

cian origin, a symbol of the primæval element of water, whence all things were created, and thence supposed not only to be capable of transmuting himself into all, but to know all things, like other sea divinities<sup>1</sup>; and consequently oracular. Herodotus speaks of his having a *τέμενος* at Memphis, in the quarter which was called the Phœnician camp, in which was a temple dedicated to Venus the Stranger. Without attempting to ravel out the mythological thread which connected Helen and her history with Egypt and Phœnicia, as well as Troy, it is sufficient to observe these circumstances, which so clearly mark that Proteus, instead of being a king of Egypt, is a mythical personage. The name which Diodorus (1. 62.) says he bore in Egyptian, *Κέτης* (*κητώ*)<sup>2</sup>, is only another Greek designation of a god or monster of the sea. The priests had not only much to relate concerning the expedition of Menelaus, but professed to have received it from the most authentic source, himself; they could tell not only the circumstances of the transaction, but the discourses which had passed 800 years before between Proteus and Paris. History, which had nothing to relate of 330 native kings, furnished them with a full narrative of the gallantries of a foreign adventurer. The Egyptian priests knew from the Greeks that Menelaus was reported to have come to Egypt, and to have seen Proteus and Thonis<sup>3</sup>, and they availed themselves of the opportunity to show the extent of their own historical knowledge, and to celebrate the justice and hospitality of their ancient sovereigns, especially (2. 115.) to repel the imputation of putting strangers to death, and even retort the charge upon the Greeks (119.). Herodotus, however, was so much convinced by the circum-

<sup>1</sup> As Nereus, Glaucus, Periclymenus, Metra, Hes. Theog. 233.; Apoll. Rhod. 1. 310.; Ov. Met. 12. 556., 8. 737. They were also deemed to have power over the winds. Diod. 1. 62.; Hor. Carm. 1. 15.

<sup>2</sup> *Κητώ* (Hes. Theog. 233.) is a daughter of *Πόντος* and sister of Nereus.

<sup>3</sup> See p. 145.

stantiality of their narrative, that he proceeds to argue that Helen must have been in Egypt, not in Troy, during the siege, from the improbability that Priam should not have given her up. The improbability on the other side, that during ten years he should have been unable to convince the Greeks that she was not in his possession, he endeavours to explain by divine interposition<sup>1</sup>.

To Proteus succeeded RHAMPSINITUS (2. 121.), in the first part of whose name we probably have that of Rameses, borne by so many sovereigns of Manetho's eighteenth and nineteenth dynasties, in the other that of the goddess Neit, the tutelary divinity of Sais (Psamme-*nit*us, *Nit*-ocris, Amun-*neit*-gori, &c.). Of his reign, again, the history is comprised in two anecdotes, one comic, the other mythological. The resemblance of the story of the treasury (2. 121., 1 6.) with that of Trophonius and Agamedes (Paus. 9. 37.), and the treasure house of Augeas at Elis (Charax. ap. Schol. Nub. 504.), has given rise to the inquiry, whether it were transferred from Egypt to Greece, or Greece to Egypt. The foundation of it appears to me to be mythological, and to be connected with the Egyptian doctrine of an invisible world. The primary conception of the deity who presided over the infernal regions was not that of a judge or an executioner, but a god of wealth, whose riches included both the mineral treasures of the earth and those derived from its boundless fertility<sup>2</sup>. The Πλούτων and Πλούτοϝ of the Greeks are one and the same<sup>3</sup>; the *Dis* of the Latins is *Dives*; the assignment of the daughter of Ceres to Pluto as his bride, the connection of Bacchus, representing wine as Ceres does corn, with the subterraneous regions, all point to this as the original conception of the θεοὶ χθόνιοι, to which

<sup>1</sup> See note on the Cabiri, p. 265.

<sup>2</sup> Πλούτοϝ. ἡ ἐκ τῶν σπερμάτων ἐπικαρπία. Hesych.

<sup>3</sup> Cic. N. D. 2. 26.; Tib. 3. 3. 28.; Aristoph. Thesm. 305. εὐχεσθε ταῖν Θεσμοφόρῳν, τῇ Δήμητρι καὶ τῇ Κόρῃ καὶ τῷ Πλούτῳ.

the other ideas are accessory. The story of the descent of Rhampsinitus into Hades, his game of dice with Ceres, and the *golden* napkin (2. 122.), point to the same origin. Representations of the region of the dead, Amenthe, are common among the Egyptian antiquities, and the wolf is conspicuous in them<sup>1</sup>. We must distinguish the fact that such a festival was kept as Herodotus here describes, from the theory that it represented the return of Rhampsinitus. As to the pleasant history of the treasury and the thief, that is probably altogether a fiction, arising from the supposed boundless wealth of the king; the principal feature of it, the abstraction of the gold by means of the moveable stone, appears in other popular stories; I remember to have heard it in the nursery. Such tales, of uncertain or originally fictitious origin, are wafted about the world, and becoming accidentally connected with definite persons and places, pass for realities. Shylock's bargain and Tell's apple are well-known instances.

The builders of the pyramids, CHEOPS, CHEPHREN and MYCERINUS, succeed to Rhampsinitus. The date which is thus assigned to the oldest, according to the chronology of Herodotus, would be about 800 B.C. But this is proved by many concurrent circumstances to be far too late. It would have been only 150 years before the entrance of the Greeks into Egypt, and being so recent, there could not have been such a want of all definite information respecting them (Diod. 1. 64.). The style of the architecture, so massive, vast and plain, and the entire absence of hieroglyphics in every part, even on the sarcophagus in the central chamber, indicate either a very remote age, when this art was yet unknown, or the occupation of the country by foreigners, by whom it was not practised<sup>2</sup>. Manetho, whose dynasties have received so much

<sup>1</sup> See Denon, pl. 77. Lond. ed.

<sup>2</sup> This statement must be modified, in consequence of the discoveries of Col. Howard Vyse, who has entered some chambers in the Great

confirmation that we may fairly quote him as an historical authority, refers the building of the pyramids with much greater probability, to kings of the fourth dynasty. Popular tradition was very likely to connect the erection of the largest of them with a period of despotic and impious rule; this "labour of an age in piled stones" being without any apparent use, and without any trace of a recognition of religion, such as abounds even on the monuments of civil architecture in other parts of Egypt.

With Mycerinus, the son of Cheops (2. 129.), we fall again into the domain of mythology. Herodotus describes a heifer made of wood and adorned with gold, which in his time was kept in the palace of Sais, and had costly perfumes burnt before it, and at night had a constant illumination; it was covered with a purple cloth, and between the horns had a golden disk of the sun; it was resting on its knees, and was brought out of the hall in which it was usually kept once a year, on occasion of the festival of Osiris (2. 132.). Other circumstances, related respecting Mycerinus and his daughter, excited the suspicion of Herodotus himself, and from his own description we infer that the figure was really the image of a goddess, not the memorial of a mortal. Zoega, in his work *De Obeliscis* (p. 415.), justly called the story in question. Plutarch (*Is. et Osir. c. 39.*) mentions that Isis was worshiped under the form of a gilded cow, which on the annual solemnity of mourning for Osiris, was brought out, covered with a black robe, and carried seven times round the temple. Wesseling's edition of Herodotus contains a drawing and description of a figure, which corresponds very nearly with this; the great

Pyramid, which to all appearance have never been seen since the construction of the work, and found hieroglyphics written in red chalk by the architects. Among these is a cartouche, which has been read *Chufu*, supposed to be the Cheops of Herodotus and Suphis of Manetho. The same traveller has entered the third pyramid, and found there the fragment of a mummy-case, with a cartouche.

French work on Egypt (*Antiq. II. 169.*) mentions one, still more exactly corresponding, found in the sepulchres of the kings. After this, little doubt can remain that the image in question was one of the goddess Isis, and as little, that the story of the daughter of Mycerinus is a fiction, to account for its peculiarities and the custom attached to it.

The reign of ASYCHIS (2. 136.), who erected the eastern propylæa of the temple of Vulcan, and built a pyramid of brick, contains nothing remarkable except the supposed institution of the law by which a son might raise money on the pledge of his father's mummy. In the reign of his successor ANYSIS, the invasion of Egypt by Sabaco, the Ethiopian, took place. He is said to have compelled the Egyptian criminals to labour at raising the mounds which had been constructed by Sesostris around the cities. Such a work, being rendered necessary by the rise of the soil from the depositions of the Nile, would probably, like the construction of canals, be gradual; but popular history is seldom satisfied, unless it can assign consuetudinary laws to some single legislator, and public works to a single reign. On the evacuation of the kingdom by the Ethiopian, for which again a superstitious reason is alleged (2. 139.), the blind man returned from the marshes and resumed his sceptre. After him reigned SETHOS, a priest of Vulcan; and here we meet with the first event by which we can connect the Egyptian history with that of any other people,—the defeat of Sennacherib. We know from Scripture that this took place 710 B.C., and the marvellous tale which Herodotus tells (2. 141.) is the sacerdotal version of his miraculous defeat, related 2 Kings xix. 35. The ancient constitution had been disturbed by the depression of the military caste in the reign of Sethos, and on his death the Dodecarchia, or government of the twelve chiefs, was formed. In beginning their history (2. 147.), Herodotus, who knew nothing of the occurrence of the name and defeat of Sennacherib in the Jewish annals, observes, that what he has hitherto said has been on the authority of the Egyptians



themselves, what follows, on the joint authority of Egyptians and other nations<sup>1</sup>. The establishment of the Greeks in Egypt in the reign of Psammitichus, enables us to control the traditions and fictions of the natives; and yet, when Herodotus refers the erection of the Labyrinth to the period immediately preceding, we are compelled to doubt. The Dodecarchia cannot have lasted more than twenty-one years; the revenue of Egypt, divided among twelve chiefs, must have been less available for public works than when it was disposed of by one; and yet in this time a work is said to have been accomplished, not only surpassing in labour and expense all the public buildings of the Greeks, but the pyramids themselves, the work of three reigns, two of which occupied 106 years (2. 128. 148.). Probably it was only the circumstance of the principal apartments being twelve in number (2. 148.), which caused the erection of them to be attributed to the Dodecarchs. Perhaps it would not be too much to say, that the existence of the Dodecarchia in that regular, voluntary and settled form which Herodotus attributes to it, is doubtful. It is likely enough that the expulsion of the Ethiopians, and still more the death of Sethos, was followed by a period of anarchy and subdivided dominion, which was terminated by the ascendancy of Psammitichus, who upheld his power by Grecian auxiliaries; but Manetho makes the Saitic dynasty, which he founded, immediately succeed the expulsion of the Ethiopians; and as Herodotus himself says (2. 152.) that the people of the Saitic nome brought Psammitichus back from Syria, ὡς ἀπαλλάχθη ἐκ τῆς ὅψιος τοῦ ὀνείρου ὁ Αἰθίοψ, we may infer that even during the reign of Sethos he exercised, or at least claimed, a sovereignty, and when finally successful dated the commencement of his reign from this time.

<sup>1</sup> Ταῦτα μὲν αὐτοὶ Αἰγύπτιοι λέγουσι· ὅσα δὲ οἱ τε ἄλλοι ἄνθρωποι καὶ Αἰγύπτιοι λέγουσι ὁμολογέοντες τοῖσι ἄλλοις κατὰ ταύτην τὴν χώραν γενέσθαι ταῦτ' ἤδη φράσω· προσέσται δὲ τι αὐτοῖσι καὶ τῆς ἐμῆς ὀψιος. 2. 147.

With the reign of Psammitichus, and the entrance of the Greeks into Egypt, we reach the firm ground of history. There is nothing of mythological origin, no vast spaces without events, succeeded by others in which trifles are told with an unnecessary minuteness. The transition is not absolutely instantaneous; for from the reign of Mycerinus we have observed a growing approach to the historical character; yet the improbable account of the building of the Labyrinth shows what errors might prevail even in reference to so recent a period.

The Egyptian history of Diodorus, contained in the second section<sup>1</sup> of the first book of his *Bibliotheca*, without having more pretension to be founded on documents than that of Herodotus, is in some respects fuller. It opens with a speculation put into the form of history, upon the successive stages of Egyptian culture, beginning with the use of herbs and ending with that of bread. He too makes MENES the first king of Egypt after the gods, whose posterity, to the number of fifty-two, reigned for 1400 years, in which there was nothing worthy of remark. Afterwards comes BUSIRIS, of whom neither Herodotus nor Manetho knew anything, but who was much celebrated in the later legends of the Greeks; the name was probably derived from a town of the Delta, and introduced to explain its origin. BUSIRIS THE SECOND, eighth in descent from THE FIRST, is the builder of Thebes. Another king, not mentioned by Herodotus or Manetho, is OSYMANDYAS, whose tomb, as described by Diodorus (l. 47.),

<sup>1</sup> The first section (1-42) is chiefly occupied with the history of the gods, and especially Osiris and Isis. The adulteration of Egyptian history to accommodate it to the Greek, which we have noticed in the story of Proteus, is gross and palpable in Diodorus, who wrote after the Macedonian dominion. Osiris is made, after the example of Sesostris, to overrun Asia and part of Europe; he is accompanied by his son Macedo (l. 18.), and by Maro, who gives his name to the Maronean wine, &c. (l. 20.).

is generally admitted by recent investigators to be the Memnonium or Remeseion of Medinet Abou. Though it is impossible in the present state of the ruins to trace every part of the description of Diodorus, some coincidences, especially the mention of the lion and the mutilated captives<sup>1</sup>, make it very probable that this is the building which he meant to describe. The next variation between Herodotus and Diodorus is, that the latter makes UCHEREUS, eighth in succession from Osymandyas, to be the builder of Memphis, and dates thence the decline of Thebes. MÆRIS, to whom nearly the same works are attributed as by Herodotus, succeeds after twelve generations; and seven generations later, SESOSTRIS. The account given of his reign is in general accordance with that of Herodotus, but more full. SESOSTRIS THE SECOND, answering to the Pheron of Herodotus, succeeds to his father. Then follows a succession of several generations to AMMOSIS, whose pride caused the Egyptians to revolt, and Actisanes, king of Ethiopia, enters the country, to whom Diodorus attributes, in part, what Herodotus gives to the later reign of Sabaco. On the retirement of the Ethiopians, the Egyptians set up MENDES as their king, by others called MARUS, who built the Labyrinth; an interregnum of five generations followed, after which CÆTES was chosen, whom the Greeks call Proteus. To him succeeded REMPHIS, the Rhampsinitus of Herodotus. Seven generations followed, marked by nothing memorable, except the change of the name of the river from Ægyptus to Nilus, in honour of a king NILEUS; then came CHEMMIS, CHEPHREN and MYCERINUS, the builders of the pyramids. The ARMÆUS<sup>2</sup>, whom he mentions as alleged to be the builder of one of them, is probably the same as Rameses, in whose name, phonetically spelt, only the consonants R. M. S.

<sup>1</sup> Hieroglyph. of the Eg. Soc. pl. 15.

<sup>2</sup> The Armais of Manetho, whom Eusebius makes to be Danaus, but placed by him much earlier.

sometimes appear. Next we have **Bocchoris**, whose name would lead us to suppose him an Ethiopian, but who is not so called by Diodorus, son of Tnephactus or Gnephactus (Diod. 1. 45.), then πολλοῖς ὕστερον χρόνοις Sabaco and the Dodecarchia.

Even had we known nothing more of Egyptian history than what Herodotus and Diodorus relate, we must have felt that it was deserving of very little credit. It bears every where the marks of being devised in order to solve historical and mythical problems, and the variations in chronology and succession are such as could never exist in an authentic history. But our wonder is great when we find that the temples and palaces of Egypt were full of records, from which, when the knowledge of hieroglyphics was still preserved and its buildings unmutilated, a regular list of kings might have been made out for many hundred years, and many facts of their domestic and foreign history have been precisely stated. That such materials for history existed cannot be doubted: for whether Champollion and his school have rightly decyphered the names of the Pharaohs or not, it is at least certain that they are preserved in the *cartouches*, or oval rings, along with historical facts, dates and numbers: and this being the case, it would be strange if there had not been in the possession of the priests historical writings, of a more comprehensive character than that mentioned 2. 100., in which this information was collected and arranged. Herodotus was not a traveller who satisfied himself with popular reports; he knew what the λόγοι of Egypt said of their own history, and compared the accounts of the priests at different temples with each other. How has the result been a history which bears so little the character of being derived from historical documents? In that age there can have been no interruption to the knowledge of hieroglyphics, for it is evident that they continued to be used even in the time of the Cæsars. I can only explain this by supposing that

among the various orders of priests, those to whom belonged the duty of conducting strangers around the sacred buildings, were an inferior class, whose knowledge was not deeper or more accurate than modern *ciceroni* usually exhibit<sup>1</sup>. That even when of a higher class they did not think it beneath them to impose on strangers, is evident from the story respecting the fountains of the Nile, told to Herodotus by the *γραμματιστής* of Sais (2.28.). We must not suppose that every one amongst the vast multitude of priests was a man of literary attainments<sup>2</sup>; their offices were chiefly practical and ceremonial, and they would find ample employment in that endless variety of religious rites which the sculptures exhibit. If the further progress of hieroglyphical discovery should make it appear that the language which these characters express was not the common dialect of the country at the time when the Greeks visited it, but one bearing perhaps the same relation to it as Sanscrit does to the vernacular languages of India, into all of which it enters, though not identical with any one, it will be the more readily understood that the power to interpret them was by no means universal, even among the priests in the age of Herodotus<sup>3</sup>. Yet when this is taken into the account, the discre-

<sup>1</sup> Such as alone remained at Heliopolis in Strabo's time, *ιεροποιοὶ μόνον καὶ ἐξηγηταὶ τοῖς ξένοις τῶν περὶ τὰ ἱερά*. Strab. 1143. ed. Ox.

<sup>2</sup> It was one of the *seniores sacerdotes* who interpreted to Germanicus, and as far as we can judge, faithfully, the *patrius sermo* of the Theban inscriptions. Tac. Ann. 2. 60.

<sup>3</sup> Manetho (Jos. c. Ap. 1. 14., where he is speaking of the word ὕκωσι) says, ὁ ὕκ καθ' ἱεράν γλῶσσαν βασιλέα σημαίνει, τὸ δὲ ΣΩΣ ποιμήν ἐστι καὶ ποιμένες κατὰ τὴν κοινὴν διάλεκτον. It is evident, therefore, that there was a difference, and as the compound, when formed, must have been wholly significant, it should seem as if ὕκ, for *king*, had gone out of use in the common dialect, while *sus* had continued current. According to Lepsius (Lettre a Rosellini, p. 20.), "from the time of Psammitichus, the hieratic writing and the sacred dialect were exclusively employed on writings of a sacred or scientific nature, whilst, on the contrary, the demotic character and the popular language, served only for civil and private life. In the older times, the same dialect and the same language served for all purposes."

pancy between his history and that derived from the monuments is very surprising, and throws a doubt on what he relates from popular sources respecting other countries, whose traditions we are not able to confront with monumental records.

## SECTION IV.

## DIALECT OF HERODOTUS.

THE existence of dialects<sup>1</sup> in a language is one of those phenomena which precede the commencement of authentic history. We presume the existence at some previous time of a common language from which they are deviations, but historically we seek for it in vain. However deep we may dig below the surface, we find only a divided stem, never the single root, which nevertheless we are prone to believe lies at some greater but unattainable depth.

This deficiency in historical evidence is usually supplied by mythical fiction. The Greeks, bearing the collective name *Hellenes*, and being subdivided into *Dorians*, *Æolians* and *Ionians*, speaking separate dialects, naturally supposed themselves to have had a common progenitor *Hellen*, from whom, either in the first or second generation, *Dorus*, *Æolus* and *Ion* were descended<sup>2</sup>. They were not embarrassed by the shortness

<sup>1</sup> Διάλεκτος, is properly *sermo*, the language in which the inhabitants of any country διαλέγονται. Her. 1. 142. The δια does not imply *diversity*, but *reciprocity*.

<sup>2</sup> If all that is quoted as from Hesiod proceeded from him, the story is as old as his day. "Ἕλληνος δ' ἐγένοντο θεμιστοπόλοι βασιλεῖς Δωρὸς

of the time which they thus allowed for the origin of such marked peculiarities, any more than by the rapid progress of civilization according to the fable of Prometheus, who begins with bringing fire from heaven, and advances to the invention of all the arts (Pr. V. 515.). Mythologists and poets, not philosophers and linguists, were the authors of these fictions. The historical existence of the supposed founders of the three great tribes of the Hellenic people is now very generally abandoned; nor can we even infer from the existence of the names *Hellenes* and *Hellas* that of an *Hellenic* language, different from Doric, Æolic and Ionic, and the parent of them all. The original Hellenes, inhabitants of a little district of Epirus or Thessaly, spoke in the former case Pelasgic, in the latter Doric or Æolic, or something very closely allied to them. The name spread subsequently throughout Greece, but it was not till many ages after that there arose in speech and writing a *common* or *Hel-*

*re*, *Ἡοῦθός τε καὶ Αἰόλος ἱππιόχαρμης*. Tzetz. ad Lyc. 284. Gaisf. Fr. xxviii. Xuthus is the father of Ion. Apollod. 1. 7. 3. The introduction of an additional step in the genealogy may have been meant to mark the Ionians as a younger tribe than the Dorians, but whence the name of *Xuthus*? Those who admit Ion and Hellen to be mythical (Thirlw. l. p. 106.) cannot well contend for the personality of Xuthus; the son of an imaginary father, and father of an imaginary son, can hardly be other than imaginary himself. Yet there was no people named Xuthi, or city Xuthopolis, to lead to the fiction of his name. The word itself, derived from *ξύω* or *ξύω*, "*to polish by rubbing*," appears to have properly denoted "*bright*," and to have been nearly equivalent to *ξανθός*, which is of similar origin (*ξαίνω*). In Aristoph. Pax. 1143., *ξανθός* is used of a bright red, Schol. *ὡς φοινικᾷ περὰ ἔχοντα δηλοῖ*. The other senses attributed to it by Lexicographers, as *sharp*, *fine* (*tenuis*), *soft* (see Hes. and Phavor.), all resolve themselves into the effect of polishing and rubbing. Applied to the nightingale it appears to mean (Arist. Av. 676.) *light brown*. *Fulvus* is the Latin word which most exactly corresponds to it, as a designation of colour, being applied to the *brilliancy* of the stars, the *yellow* lustre of gold and golden hair, the *brown* plumage of the eagle. See examples in Facciolati. I conjecture, then, that *ξοῦθος* has been, like *ξανθός*, an epithet of the yellow-haired god Apollo, converted into a substantive hero, claiming to divide with the god the pater-*ternity* of Ion. See Eur. Ion. 10. 58. Apollo was the *θεὸς πατὴρ* of the Ionians.

*Ionic* language, not the parent of dialects but the offspring of one, and that the latest, the Attic.

We must therefore acquiesce in the immemorial existence of at least two great characteristic dialects in Greece, answering to the great distinctions of blood and institutions, Dorian and Ionian<sup>1</sup>, Æolian being so nearly allied to Dorian that it is reckoned one with it<sup>2</sup>, as the old Attic is with the Ionic. Historically we can trace the Dorians no further than to the mountain valleys of Dryopis, from which they came down to the conquest of the Peloponnesus. When we first find the Ionians in history, they occupy the northern shore of the Peloponnesus and other lines of sea coast. Whether or not the name *Ἰαονία* be derived from *Ἥιονία*<sup>3</sup>, and that of *Δωρις* from *δα* and *ῥος*, as I conjecture, it is certain that the distinction between Doric and Ionic in later times answered very well to that which has been observed to prevail between the speech of mountaineers and of littoral nations,—one being harsh and broad, the other smooth and liquid<sup>4</sup>. No monuments remain of the Ionic, indeed, as spoken in the European Ionia or in Attica, previous to the migration, but the oldest monument of Greek, the Homeric poems, exhibit a language in all its leading characteristics clearly Ionic. An Asiatic residence might make some change in the dialect which the colonists brought with them, but would leave its great *stamina* unchanged. The earliest extant specimens of the Attic literary dialect, *e. g.* the Iambics of Æschylus, and even the history of Thucydides, exhibit a closer affinity to the Ionic than later compositions of the same country. The laws of Solon are generally preserved to us in a

<sup>1</sup> Her. 1. 56. *ταῦτα γὰρ* (the Ionian and Dorian *γένος*) *ἦν τὰ προκεκριμένα ἔοντα τὸ ἀρχαῖον*. So, speaking of the letter Σ, he says, *τὸ Δωριέες μὲν Σάν καλέουσι, Ἴωνες δὲ Σίγμα*, as if these comprehended all the varieties.

<sup>2</sup> Strab. 8. init. *Τὴν μὲν Ἰάδα τῇ παλαιᾷ Ἀτθίδι τὴν αὐτὴν φασὲν τὴν δὲ Δωρίδα τῇ Αἰολίδι*. Pierson. ad Mær. p. xxvi. 101.

<sup>3</sup> Philol. Mus. 2. 366.

<sup>4</sup> Adelung Mithr. 2. 226.



modernized phraseology, but a quotation of some of them in the original by Lysias (κατὰ Θεομν. p. 81. 82. Taylor.) shows in the form οἰκῆος for θεράποντος, and πωλείσθαι for βαδίζειν, an approach to the Ionic<sup>1</sup>. It seems reasonable to conclude, therefore, that in their European home the Ionians spoke a dialect characteristically resembling the Homeric and Asiatic Ionian. And when we consider that the Homeric or epic was the general dialect of Grecian poetry, till the rise of the Æolic school of lyrists, we can hardly avoid concluding that the basis of it must have been diffused, as a spoken dialect, in European Greece, even beyond the limits of Peloponnesian Ionia and Attica, in Southern Bœotia and Eubœa. The Achæans of the Peloponnesus in the mythic times are little known to us, but those who, like Strabo (8. p. 383. ed. Cas.) and Apollodorus (1. 7. 2.), made Ion and Achæus brothers, must have considered the affinity of the two nations to be very close.

As the Ionians of Asia formed no political body, being only federatively united, minor varieties of dialect sprung up among them. (Her. 1. 142. γλῶσσαν οὐ τὴν αὐτὴν οὗτοι νενομίκασι ἀλλὰ τρόπους τέσσαρας παραγωγέων.) Miletus, Myus and Priene, which were situated in Caria, spoke alike; Ephesus, Colophon, Lebedus, Teos, Clazomenæ and Phocæa, which were in Lydia, τῇσι πρότερον λεχθείησι ὁμολογέουσι κατὰ γλῶσσαν οὐδὲν, σφὶ δὲ ὁμοφωνέουσι. Of the insular Ionians, the Chians and Erythræans spoke alike, the Samians stood alone. Notwithstanding the strong expression of Herodotus, these differences cannot have been so great as to render the Ionians unintelligible to each other, and the peculiarities which he notices were probably in the speech of the common people, which may have contracted *barbarisms* from the old population of the colonized countries. As prose history (see p. vi.) arose in Miletus, it is probable that the dialect which it formed

<sup>1</sup> Compare also the use of ἀρθρα, in Her. 3. 87., 4. 2., with the law of Solon, which Lucian (Eun. c. 10.) quotes from the Ἀξων. Pet. LL. Att. 562.

to itself, and in which Hecatæus and Herodotus wrote, would most resemble the Milesian.

The common treatises on the dialects, as Gregorius Corinthius and Maittaire, include under the name Ionic (ἡ Ἰάε) either the dialect of Homer or that of writers later than Herodotus. I propose to exhibit only that of Herodotus, referring to the common Greek, that of our Grammars and Lexicons, as the standard from which he is supposed to deviate. It is not easy to ascertain always what the author wrote. The MSS. vary, and few of the editors have been even consistent with themselves. It seems now, however, to be admitted, that we are not arbitrarily to correct the text in order to introduce a systematic *Ionism*, and that in general MS. authority must decide. It is not probable that a writer who was so long engaged on his task as Herodotus, and who had lived where almost every variety of Greek was spoken, should preserve a perfect uniformity, in an age when typography did not exist to furnish a standard. Who watches his own pen so carefully, as to be sure that it never varies between *honour* and *honor*, *cypher* and *cipher*?

The varieties which dialects exhibit are not accidental or capricious, but depend on the organs of speech and the mode of their action. A dialectic form often preserves the true etymology of a word, which is imperceptible in the common form, or discloses the remains of an almost obliterated analogy. When the dialect of Herodotus, therefore, is spoken of, for brevity's sake, as deviating from common Greek, it must be understood as merely expressing the fact of a difference, and by no means as implying that the common form existed first and that the Ionians innovated upon it. Nor must it be supposed that every deviation from the common Greek which is found in Herodotus is peculiar to the Ionic dialect; those which in their general character are most opposite to it, as the Doric, have some peculiarities in common with it.

*Changes of Vowels.*

The difference in the vowel sounds arises from the wider or narrower opening of the lips in uttering them. Taking them according to the pronunciation of the continental nations, their natural order is as follows, ι, ε, α, ο, υ; ι being pronounced with the widest opening, υ with the narrowest<sup>1</sup>. The two extremes are rarely interchanged, but ε (η), α and ο (ω), approach by imperceptible degrees, and furnish the great proportion of dialectic varieties in Greek.

- ι for ε; ἰστίη for ἐστία; ἰστιητόριον, ἐπίστιος. Probably connected with ἰσάναι, "to set up," like ἰστός, ἰστίον.
- ε for ᾶ, with a liquid following; ἔρσιν for ἄρσιν, τέσσερες for τέσσαρες (τέσσαρας l. 51. sine var.), τεσσεράκοντα with v. r. of τεσσαράκοντα in many MSS., τεσσερεσκαίδεκα. Ὑελος for ὕαλος, after the analogy of ὕετος, so πύελος, μύελος, of which also a form in -αλος exists of less authority.
- ᾶ for ε; μέγαθος, τάμνειν, ἀποτάμνειν, ἐπιτάμνειν, κατεστράφησαν, with v. r. κατεστράφησαν (l. 130.), τραφθέντες (4.12.), v. r. τραφέντες, τράπω for τρέπω, through the voices (τρέπουσι, l. 63. s. v.), except before ψ, ἐτρέψατο. This change is found in other dialects, especially the Æolic. Hence from θάρσος, "impudentia," Θερσίτης.
- ε for η; ἔσων, ἐσσωθῆναι for ἥσων.
- η for ᾶ, with a vowel or a liquid; ἡήρ, ἡτρός, θώρηξ, πρήσσω, πρήγμα, κρητήρ, ἱρήξ (ἰέραξ), Σπαρτιῆται, τριήκοντα (τριᾶκοντα), τριηκάς, τριηκόσιοι, νηός (temple), Ἰήσων, Ἰήλυσσος, Στυμφηλία λίμνη, νηνίης (νεᾷνιάς), φλυῆρειν, ἀξιοθέητος. See also the rules of the first declension.
- η for α, in the diphthong αυ; νηῦς, γρηῦς, for ναῦς, γραῦς.
- η for ᾶ, only in τεσσερήκοντα, διπλήσιος, πολλαπλήσιος for διπλάσιος.

<sup>1</sup> Bekker, *Organismus der Sprache*, p. 31.

η for ε; ἤως for ἔως, not, however, to the exclusion of the former. See Schweigh. s. voc.

η for ε, in the diphthong ει in στρατηίη, μνημήϊον, ἀληθείη, κληίς.

ā for η; μεσαμβρίη for μεσημβρία, λάξις for λήξις, λάξεσθαι for λήξεσθαι, from λαγχάνω. Οὐδαμά is not for οὐδαμή, but is a neut. pl. used as an adverb.

ǣ for η; it is said in ἀμφισβατέειν for ἀμφισβητεῖν. In 4. 14. ἀμφισβητέειν is found in all the MSS. of Her., and is retained by Gaisford, but Origen (c. Cels. 4. 3. p. 126. ed. Spencer) has preserved ἀμφισβατέειν. It is probably formed according to the analogy of παραβατεῖν. Ἀμφισβασίη (8. 81.) is not Ionic for ἀμφισβησίη, which does not appear to exist, but is distinctly formed.

The long α is sometimes changed into ε, the following ο being lengthened into ω, especially in λαός and its compounds, as Μενέλεως, λεωφόρος, ὀπέωνες for ὀπάονες (also ὀπάων), ὀρμεώμενος. Ναός is always νηός in Her.

α for ο; ἀρρωδεῖν for ὀρρωδεῖν.

ω for α, in θῶκος for θᾶκος, "a seat," and in the diphthong αυ, θῶμα, θῶμάζω. The υ is probably derived from the digamma, θάω, θάFω, θαῦμα, and from the same letter, strengthened into π and β, θάπαν, Hes. φόβον, θάμβος, and, with interchange of the aspirated and unaspirated letters, the Homeric τάφος, "fear." Struve (Spec. Dial. Her. 3.) has successfully vindicated the orthography θῶμα against θῶμα and θῶνμα. Τρῶμα (4. 180.) appears to be immediately derived from τρώω, and has been substituted (4. 130.) where τρωνμάτων or τρωμάτων used to be read. For ἐμαντοῦ, σεαντοῦ, ἐαντοῦ, Her. has ἐμεωντοῦ, σεωντοῦ, ἐωντοῦ. Struve (ib. p. 10.) would read in the accus. ἐῶντόν, on the authority of Eust. (ad Il. ε', 596.), who says, that where αὐ is changed into ων without crasis, ων is a dissyllable. Now in the accusative ε' αὐτόν, there can be no

- crasis. On the other hand (see Buttmann, *Ausf. Gram.* 1. p. 301.) the *αὐ* in *αὐτός* undergoes no change, but *ὁ αὐτός*, *οἱ αὐτοί* and *τὸ αὐτό* suffer a crasis, and are written *ὠντός* (or *ὡντός*, see Schw. *Lex.* s. v.), *ὠντοί* (or *ὡντοί*), *τῶντό*.
- ω* for *η*; *πτώσσειν* for *πτήσσειν* (4. 48.), but this seems rather an independent form; whence *πτῶξ*, in Hom. "a hare" (comm. *πτάξ*), *πτωχός*, "a beggar."
- ω* for *ου* is a Doric peculiarity, but found in Ionic in *ὦν* for *οὖν*, *οὔκων*, *γῶν* for *γοῦν*.
- ο* for *ὠ*, *ζόη* for *ζωή*.
- υ* for *ο*; *Λευτυχίδης* for *Λεοτυχίδης*, *πλεῦν* for *πλέον* (*ἐπὶ πλέον* 6. 42.), *πλεῦνες* for *πλέονες*, *ποιεύμενος* for *ποιεόμενος*. If *ου* arises in contraction from any other combination than *εο*, it is not changed into *ευ*.
- ε* is inserted in some words; *Ποσειδέων*, *ἥελιος* (also *ἥλιος*<sup>1</sup>), *ἀδελφούς*, *ἀδελφεή*, *κενεός* (8. 28.), doubtful.
- (See also under the declensions for the insertion of *ε*.)
- ε* in other words is said to be excluded; *ῥός*, *ῥεύς*, *ῥωσύνη*, *κ. τ. λ.*, *ῥεῖη*, *ῥητή*, but also (1. 175.) *ῖερείη*. This is more properly contraction, as the *ι* is lengthened.
- ε* is said to be taken away at the beginning in *κεῖνος* for *ἐκεῖνος*, but, on the contrary, the *ε* here is a mere euphonic prefix. *Κεῖνος* stands in the same relation to *κει* or *κῆ*, *there*, the old dative fem. of *κος*, as *τῆνος*, Dor. to *τῆ*. The old demonstrative and relative was written with *π*, *κ* or *τ*. So *κεῖθεν*, *κεῖθι* for *ἐκεῖθεν*.

*Diphthongs interchanged with simple vowels.*

Simple vowel sounds have a tendency to run into diphthongs when prolonged, especially when another vowel follows, or a liquid letter, *ε* becoming *ει*; *α*, *αι*; *ο*, *ου* or *οι*.

<sup>1</sup> The root is probably *ἐλ*, "*splendour*," whence, with the intensive *α*, *ἄελιος*, *ἥελιος* and *ἥλιος*, the aspirate of *ἐλ* having been transferred to the initial letter.

ει for ε ; δείρειν, εἵνεκα (εἵνεκεν), εἴνυσθαι, εἴριον, εἴρομαι, εἴρω-  
τάω, κεινός (κενός), ξεῖνος, στεινός, εἰλίσσω, but διεξελίσσω,  
κατεξελίσσω.

αι for α ; αἰεί, καίω, κλαίω, ἐλαία, for the Attic αἰεί, κ. τ. λ.  
The ι appears to be here the remnant of a digamma, αἰών,  
αυυμ, κλαίω, κλάFω, κλαύσω, καύσω, ολίνα, αἰετός, ανίς.

οι for ο ; ποιή, for πόα, " herb."

On the other hand, ι is omitted in proparoxytones in  
-ειος ; ὑπώρεος, ἐπιτήδεος, τέλεος, except 9. 110., τυκτά,  
κατὰ δὲ τὴν τῶν Ἑλλήνων γλῶσσαν τέλειον.

ε for ει, where the ε would be long by position ; δεικνύειν, ἐδεί-  
κνυε (κν not lengthening the ε), but δέξω, ἐδέξα, aor. 1., and  
so the compounds generally ; but δεῖξαι is found s. var. 6.61.,  
and ἐπιδεῖξαι. μέζων for μείζων, μεζόνως ; κρέσσων. ἐωθέναί,  
ἐωθώς for εἰωθ. ἔργειν for εἴργειν (ἔρκος).

ἔταρος for ἔταιρος is doubtful (5. 95., where see Bähr's  
note).

ου for ο ; νοῦσος (but νοσέειν), Οὔλυμπος, οὔρος for ὄρος, " a  
limit," οὔρος for ὄρος, " a mountain" (ὄρος 1.43.), οὐρίζειν,  
οὔνομα, οὔνομάζειν, γούνατος, and so through the plural ;  
δούρασι. Of πουλύς for πολύς, see Koen. ad Greg. D.  
Ion. § 12. Her. 1. 56., 3. 38., in both which Gaisf. reads  
πολύ. Of οὐδῶν for ὀδῶν, see Bähr ad Her. 2. 7.

ι for ευ ; ἰθύς, ἰθύ, ἰθύνω, κ. τ. λ.

### *Resolution of Contraction.*

The Ionic dialect is distinguished, especially from the Attic,  
by a fondness for uncontracted forms. Thus for the η, ει, ου,  
ων of the Attic, in τείχη, ρεῖθρον, κέεται, χρυσοῦν, νοῦς,  
πλοῦς, the Ionic has τεῖχεα, ρέεθρον, κέεται, χρύσεος, νόος,  
πλόος. In the nouns in ῆη, ῆϊον, &c., the Ionic resolves the  
contraction as well as substitutes ε for η, and with ω the ι is  
adscribed, πατρώιος.

*Crisis.*

The ordinary (Attic) Crisis of *o* in the Article with *ā* lengthens it, as *τάληθέε, ἀνήρ, αὐτός*; in Her. it produces *ω*. *Τῷ-γαλμα, ὠνθρωποι, ὠνήρ, ὠνδρεε, τῷληθέε, τῷρχαῖον, τῷπὸ τούτον*. *Ἔτερος* forms with the Article *οὔτερος, τοὔτερον*, not *ἄτερος, θάτερον*<sup>1</sup>.

In the crisis with *αὐτός* the aspirate is lost, according to the form found in 2. 79., *συμφέρεται ὡντοῶς εἶναι* (s. var.), but 5. 52. *ὡντοῶς ὀνομαζόμενος, οὐκ ὡντοῶς ἐών*, also s. var. The common text of Suidas has *ὥλλοι ἀντὶ τοῦ οἱ ἄλλοι*. The MSS. of Her. vary between *ὥλλοι, ὠλλοι* and *ὡλλοι*. See Gaisf. 1. 125., 2. 36. The omission of the aspirate would be agreeable to the genius of the Ionic dialect. See Buttm. Ausf. Gr. 1. 120.

*Aspirates and tenues.*

The Ionic dialect manifests a repugnance to the aspirates, and substitutes the unaspirated letters; *δέκομαι* and its compounds for *δέχομαι, παντακῇ (πανταχῇ, 5. 78. s. var., 2. 124. with v. r.), οὐκί, αὐτίς, αὐτιγενέες, 4. 48. (with v. r. αὐθιγ., 2. 149., αὐθιγενέες, s. var.)*.

In composition also the *tenuis* is not changed into an aspirate before an aspirate; *μετιστάναι*, and other compounds of *ιστάναι, ὑπιέναι*, and the other compounds of *ιέναι, ἴζειν, ἐλεῖν, ὀρᾶν, ἄπτειν, ἥσθαι (κατημένος, κατήσαι, but καθῆστο, 1. 45., 3. 83.), ἐπέδρη (ἔδρα) but ἔφεδρος, κατὰ, κατάπερ for καθ' ἃ, καθ' ἄπερ*.

So in the case of the elision before an aspirate, a particle preceding, the *tenuis* is not changed; *ἐπ' ὅσον, ἐπ' οὐ, ἐπ' ᾧ*,

<sup>1</sup> Along with the form *εἰς* existed another, *ἄς* (Lat. *as*, "unity," whence *hæres ex asse*, Engl. *ace*), from which *ἄρεπος* was formed by the same analogy as *ἔρεπος* from *εἰς*. So the German *ein* stands related to our *an*.

ἀπ' ὅτεο, ἐπ' ᾧ τε (on condition), μετ' ἡμέρην, ἀπ' ἵππων, οὐκ ὄσιον.

The aspirate is sometimes transposed, as in κισθών for χιστών. In ἐνθεύτεν and ἐνθαῦτα there is no transposition, as appears from ἔνθα, ἔνθεν, but the second aspirate has been changed into a *tenuis* to avoid the succession of two aspirates in ἐνθεύθεν, as πέφευγα was used instead of πέφευχα, and Ἑραφός (p. 250.) for Ἑφαφός.

### *Changes of Consonants.*

These are not arbitrary, but in general connected with analogies of the language.

δ is said to be substituted for σ in ἴδμεν, ὀδμή, but ἴδμεν belongs to εἶδω not ἴσημι (Buttm. Ausf. Gr. 1. 571.), and the δ in ὀδμή to the root, ὄζω (οσδω), ὄδωδα, *odor*. So the δ in the perf. and plup. pass. of some verbs in ζω, ἐσκευάδαται, κεχωρίδαται, belongs to the root, the interposed *a* being here the substitute of the *ν* characteristic of the 3rd plur. perf. pass. and pluperf. (πεφίληται, πεφίληνται), but which could not be pronounced between δ and τ.

ξ is said to be substituted for σσ in διξός, τριξός, but the analogy of δίχα, διχοῦ, τρίχα, τριχοῦ, and the Homeric τριχθά, proves that it is a part of the root.

κ is used instead of π in the derivatives of the obsolete κος, "who or what," indef. and interrog. Lat. qui, quis, (quus,) quæ, quod (quum), as κῆ, κόθεν, κοτὲ, κῶς, κοῦ, κοῖος, κόσος, κότερος, ὀκόθεν, ὀκότε, ὀκοῖος, κ. τ. λ.

### *Declension.*

The *Article* is regular, except that, like the nouns of the first and second declension, it makes the dat. plur. in τοῖσι and τῇσι<sup>1</sup>.

Nouns of the *First declension*, which in common Greek end in *ā*, have *η* in Her.; ἱστορίη, -ης, -ῃ, -ην, ναυτιλίη, γενέη, χῶ-

<sup>1</sup> Matthiæ (Gr. Gr. § 65. Obs. 3.) quotes Her. 1. 186. as an instance



*ρη, ἡμέρη, ὥρη.* Those which end in *ᾱ*, having an acute on the antepenult or a circumflex on the penult, as *μάχαιρα, μοῖρα*<sup>1</sup>, *πρόπειρα, γέφυρα*, because, though ending in *ρα*, they have a long penult, are declined *ρα, ρης, ρη, ραν*. So the feminines in *ειᾱ* and *οιᾱ*, from *ευς, ης* and *ους*; *ἐμμέλεια, εὐμένεια, εὐνοία* (*εὐνοίην*, 7. 104. *εὐπετεία*, 5. 20. s. v.). The substantives in *ειᾱ*, from *ευς* and *ης*, are commonly formed by Her. in *ῆη*. Of *ἀληθείη*, for which *ἀληθινή* is the common form in Herod., see Schw. s. voc. *Βασιλήη* (4. 33.) and *βασίλειᾱ, -ης* (queen, 1. 205.), are both used by him. *Μῆδειᾱ* makes *Μηδείης, -ην* (1. 2. 3.), with v. r. *Μηδίης*. The cause of the lengthening of the *a* in the gen., probably, is that the original declension was *μουσα, μουσαος* or *μουσαις*, whence, in Latin, *musai* and *paterfamilias*, while the Greek has thrown away the *ς* and contracted the two short vowels into a long one.

In the gen. plur. *ε* is inserted before *ων*; *Ἀθηνέων, Σκυθέων, θυρέων, ἡμερέων, γέων* (4. 194.), the remnant of the old declension *μουσαFων*, Lat. *Musarum*. The dative is in *ρηι*.

Nouns in *ας* pure, and *ρας*, have *η*; *Ἱππίης, Ἀρισταγόρης*. The gen., originally *αςος*, became *αςο* and *εω* in Hom., and in Her. *εω* only; *Ἀλυάττω, Γορδίεω*, the *ω* reckoning short in accentuation, but *Βορέω*, nom. *Βορής*, acc. *Βορῆν* or *Βορέην*. *Ἀστυάγης* makes (1. 73.) *Ἀστυάγεος*. *Κυαξάρης* makes *Κυαξάρει* (1. 74.).

The accus. sing. of some words of this declension is formed in *εα*; *Κανδαύλεα, δεσπότεα, Ἀστυάγεα*; which Buttm. (p. 210.) explains by the practice of the Ionians to vocalize the *ν*.

*ε* is said to be inserted in the acc. plur., but *δεσπότεας* (1. 111.) is doubtful, and *ἐξηγητέας* (1. 78.) should be *ἐξηγητέων*.

The *Second declension* is regular, except that the dat. plur.

of *ροί* used for the nom. pl. of the article. It is not easy to understand how the reading *τοὶ Βαβυλώνιοι* crept into the text, or how it should have been left there by Wesseling, since all the MSS. appear to have *οί*. See Schw.

<sup>1</sup> *Μοίρην* is found 1. 91., 4. 161., in the common editions, and 1. 204. in all the MSS., but see Schw. Lex. s. voc.

is formed in *οισι*. The gen. in *ων* appears to rest on false readings; *πεσσών* (1. 94.) has been changed into *πεσσών*; *πυρέων* still stands (2. 36.), but with v. r. *πυρῶν*, and it is suspicious from being joined with *κριθέων*.

Some proper names in *ος* form the gen. in *ων*. *Βάττω*, 4. 159. (*Βάττον*, ib. 162.), *Κροίσεω* (generally *Κροίσου*), *Μεμβλιάρεω*, *Κλεομβροτέω*, also *του*.

What is called the Attic second decl. is found in Her. in *λεών* for *λαόν*, also with the common form. So in the compounds of *λαός*, *Μενέλεως* uniformly, *Ἀρκεσίλεως*, *Ἀρχέλεω*, *Νικόλεω*, *Νικόλαν*, and *ἱλεως*, though of a different derivation. *Κάλως* and *λάγως* are not found in the best MSS.

*Νόος* and *πλόος* are generally uncontracted; 1. 27. *ἐν νῷ ἔχοντες*, elsewhere *ἐν νόῳ ἔχειν*; *πλόος*, 7. 123., *περιπλόον*, 6. 95., *διεκπλόον*, 4. 179., *πλόου*, 2. 5., *ἀνάπλους*, 2. 4.

*Adjectives* and *Pronouns* in *ος* form their feminines after the first, and the masc. and neut. after the second declension. They should therefore have the inserted *ε* only in the gen. plur. fem., as *ἀλλέων*, *τουτέων*, *πασέων*, *μουνυθισέων*. There are a good many passages in which, in the common text (as 1. 200.), *αὐτέων* refers to masc. or neut., but the MSS. generally give *-ῶν*. As, however, *αὐτέω* is found s. var. 1. 133., it may have been that *ε* was inserted before the long vowel in *αὐτός*, generally, as Buttmann (1. 299.) asserts, and as we find in Hippocrates. Comp. Matth. § 69. *Τουτέων* is found s. var. 1. 60. as neut., but in most places Gaisford has substituted *τούτων*. See his preface, p. xxxvi.

The adjectives in *εος* and *οος* are not contracted. *Διπλήη* occurs 3. 42.

In the *Third declension*, nouns in *ις*, *ιδος*, especially proper names, are declined in *ιος*, κ. τ. λ. *Θέμιος*, *Θέτι*, *Ἰσι*, *Ὀσιριν*. Those in *ις*, *εως*, sometimes in this way, sometimes with *ει* in the dat. (*στάσει* s. v. 1. 60. 150.), and *ις* in the nom. and acc. plur., *πόλις*, acc. pl. 7. 122. (*πόλιας*, 4. 43.). *Σάρδις*, 1. 15.

Nouns in *ευς* are said by the grammarians to be inflected by

the Ionians in *ηος, ηι, κ. τ. λ.* Herodotus, however, commonly inflects them in *εος, εῖ, κ. τ. λ.* The MSS. generally authorize the substitution of this form, and Struve (Spec. Quæst. Her. 2.) would correct the few which remain, and read in the proem *Ἡροδότου Ἀλικαρνασσεῖος*.

*Ναῦς* is declined by Herodotus, *νηῦς, νηός (νεός), νηί, νέα, νέες, νεῶν, νηυσί, νέας*. See Greg. D. Ion. § 19. Where *νηας* is found in our common texts, the MSS. generally have *νέας*. See Schweigh. Lex. s. voc.

Some feminine nouns, increasing in the gen., have the inserted *ε* in the gen. plur.; *χηνέων, ἄλωπεκέων, χιλιαδέων, μυριαδέων*. The dative plur. sometimes retains *ν*, *μήνεσι, δαιτυμόνεσι, πλεόνεσι*.

Nouns in *ας, -ατος*, are declined, *κέρας, κέρεος, κέρει, κερέων, κέρεα*. *Τέρας, τέρεος (τέρατος, 2. 82.), τέρεα (τέρατα, 2. 82.). Γέρας, γέρεα*. *Γῆρας, γήραος, γήραι*. *Κρέας, κρέα*, pl. *κρεῶν (κρέεσσι in verse, 1. 47.)*.

*Ἴω* makes *Ἰοῦν* (1. 1.), *Τιμῶ, Τιμοῦν, Λητώ, Λητοῦν* (2. 156.). Greg. Cor. adds (c. 35.), that the Ionians write *ἡοῦν, αἰδοῦν*, but Herodotus has *αἰδῶ* (1. 8.) and *ἡῶ*, or *ἔω* (4. 40.), never *ἡοῦν*. *Εἰκῶ* is found in the accus. (7. 69.), but *εἰκόνα* (2. 143.), from the common form *εἰκῶν*.

Nouns in *κλῆς* are variously formed. *Ἡρακλέης (Ἡρακλῆς τε, Ἡρακλῆς δέ, 2. 145.), Ἡρακλέος, Ἡρακλεί, Ἡρακλέα*. *Θεμιστοκλέης, -κλέους (-κλέος, 8. 75., -κλῆος in the majority of MSS., 8. 63.), -κλεί, -κλήα (8. 79.), s. var. (-κλέα twice, Gaisf. 8. 112. but with var.) -κλέες*. There is much variety in the other names, but on the whole *-κλῆος* and *-κλήα* seem to preponderate.

*Contracted nouns* in *ης* and *ος*, *τριήρης, τεῖχος*, are formed without contraction.

The *adjectives* follow for the most part the analogy of the substantives. *Ἀπολις* makes dat. *ἀπόλι* (8. 61.), and *ἀχάρι* lat. is probably the true reading (1. 41.). See Gaisf. and Bähr. Matth. § 114. 3.

Of the feminine of the adjectives in *υς*, Gregorius (c. 41.) says, τῆς θηλείας τὸ ἰ ἐξαιρουῖσι καὶ ἐπὶ πάσης πτώσεως τοῦτο ποιούσιν, which would make the declension *εα, εας, εα, εαν*, but this is not the uniform practice of Herodotus.

We have ἡ ἰθέα τῶν ὁδῶν (2. 17.) with v. r. ἰθεῖα; but ἰθείης, ἰθείη, ἰθεῖαν (See Schw. Lex. s. v.); the three last in fixed phrases. Βαθεῖα is found (7. 23.) s. var., θηλείαν, 1. 105. s. var. with νοῦσον, perhaps, therefore, a technical name. θήλεαν, with v. r. θήλειαν, in several MSS., 3. 102. Buttmann conjectures that Herodotus declined *έα, έης, έη, έαν (έων, έας)*, but this is not in perfect accordance with our present text, although it will comprehend the greatest number of cases. 4. 23. τρηχέη, where no MS. reads τρηχέα.

Πολλός is declined regularly as of three terminations, along with πολύς, which last occurs chiefly in the neut. (2. 106.), πολὺ τῆς ἀληθείης ἀπολελειμμένοι. The epic form πολέας is found (2. 107.) with v. r. πολλούς, but πολέες, alleged by Greg. Cor. c. 16. from Herodotus, does not occur in our present text.

#### Numerals.

The feminine of εἷς is μιᾶ, μιῆς, μιῇ, μιᾶν. MSS. of authority offer μία and μίαν, wherever μίη and μίην are found in the common text<sup>1</sup>. Δύο is used, not δύω, gen. δυῶν (Buttm. 1. p. 282., note \*\*), not δυῶν, dat. δυοῖσι. It is also indeclinable.

In the *teens*, τέσσερες is used with neuters (1. 86.) and feminines (7. 36. accus.). Δωδέκα not δώδεκα (8. 1.); the majority of the MSS. read δύο καὶ δέκα, τρία καὶ δέκα, s. var. (1. 119.)

Ὀγδῶκοντα (*octoginta*), the Ionic form, seems more analogous than ὀγδοήκοντα. See also p. lxiv.

In the ordinals τεσσαρεσκαίδεκάτη occurs for τεσσαρακαίδεκάτη (1. 184.).

<sup>1</sup> Schw. Lex. s. vocc. Οὐδεῖς, μηδεῖς, μηχανή.

The *syllabic* augment is not omitted by Herodotus in the imperf. and aor., if we except *χρῆν*, for *ἐχρῆν*, being an approach to regularity, when compared with the Ionic of Homer. The *ε* prefixed to the pluperfect is sometimes omitted, sometimes inserted; *δεδοῦλωντο*, *ἐνεκεκόλαπτο*, *δέδοκτο*, *περικατέατο*, *κατεδέδεκτο* (*δείκνυμι*), *καταδεδαπάνητο*, *παρεσκευάδατο* (7. 218. s. var.), *παρασκευάδατο* (7. 219. with v. r.).

The Ionic imperf. and aor. in *σκον* (see p. 217.) do not take the augment. 4. 130. all the MSS. have *ἐλάβεσκον*, though elsewhere *λάβεσκον* is found. 1. 100. *ἐσεπέμπεσκον* and *ἐκπέμπεσκε* both occur, s. var. See Schweigh. not. crit. on 4. 130.

The *temporal* augment is used or omitted, without any perceptible rule, even in the same words; *ἄγον καὶ ἔφερον* (1. 65., with v. r.), *ἔφερε καὶ ἦγε* (3. 39.), *ῶρμητο*, *ἐργασμαι*, *περιειργάζοντο*, *προσενειχθῆσαν*, *ἀνηνειχθῆσαν*. The temporal augment of the pluperf. is commonly retained, but *ὄρμητο* is now read (7. 4.), and *ἐρήμωτο* (6. 22.). *Ἴδον* scarcely ever occurs without v. r. of *εἶδον*.

The *ε* prefixed, instead of the temporal augment, is found in *ἔαδε*, *ἑάνδανε* (but also *ἦνδανε*), *ἐόργεε*, *κατεηγότα*, but *ἦλωσαν*, *ἦλωκότα*. *Οἶκα* is used, not *ἔοικα*, and *οἰκώς*, *οἰκός* (probable), but 2. 22. *εἰκός*.

### Active Voice.

The first future of verbs in *ἄσω*, *έσω*, *ίσω*, *όσω*, is formed by throwing out the *σ* and making *α*, *ε* and *ο* coalesce with the vowel which follows; *δικᾶν* for *δικάσειν*, *διασκεδᾶς*, *ἐλᾶν*, *ἐλῶσι*, for *ἐλάσειν*, *ἐλάσουσι* (but also *ἐλάσει*), *καταγιεῖν*, *καταποντιεῖ*. The uncontracted form also occurs, *μενέομεν*, *ἐρέω*, *ἀποκτενιόντας*, *ἀγγελέων*.

The plup. act. is formed in *εα*, *εας*, *εε*, *εαμεν*, *εατε*, *εσαν*. It is a tense comparatively rare, and the 3rd pers. sing. chiefly occurs.

What is called the Attic imperative is found in Herodotus ; λεγόντων (1. 89.), φοβέοντων (7. 235.), for -τωσαν.

The 3rd pers. sing. of the subj. in σι occurs 1. 188., ἐλαύνῃ-σι, with v. r. ἐλαύνῃ. It is properly epic, and the remnant of a subj. in ωμι.

Some verbs, usually barytone, have in Herodotus εω, εο-μαι ; ῥιπτεύουσι (4. 188. ῥιπτεῦσι, 4. 94.), ἔψεε (1. 47.), ἐνεί-χρεε (1. 118.), ὤφλεε (8. 26., ὤφλε, Gaisf. See Buttm. 1. § 112.), ἀγεόμενον (3. 14.), συμβαλλεόμενος (6. 63.), with συνεβάλλετο (1. 68.), πιεζέμενοι (3. 146. and elsewhere). Μαχήσασθαι, -σασθαι, as if from μαχέομαι, are found, though generally with v. r. of ε.

#### *Passive and Middle Voices.*

The second pers. sing. pres. of the passive was probably formed according to the same analogy with the verbs in μαι, τύπτεσαι, whence the Ionic εαι, the Attic ει, and the common η (Buttm.). Herodotus never uses the contracted form. So in the subj., whence this person is formed in ηαι ; συνέχῃαι, ἴδῃαι (Matth. § 208.).

The Ionic dialect frequently vocalises the ν in flexion, changing it into α, especially in the third pers. plur. Thus ντο of the imperf. and 2nd aor. became ατο, and the preceding vowel was changed to ε ; ἀπεγραφέατο, ἐγινέατο, ἐδυνέατο, ἐπιστέατο, ἐκέατο, ἀπικέατο, διεφθαρέατο (s. var. 8. 90.), a very rare example of the aor. 2. mid. used in a passive sense. Matth. § 496. 8. (Hermann and Buttm. 2. p. 249. would read διεφθάρατο, plup. pass.)

In the perf. and pluperf. passive the third pers. is formed by vocalizing the ν, inserted in the usual conjugation, when a vowel precedes, and resuming the characteristic of the perf. active, ἀναμεμίχαται (μέμιχα), ἀποδεδέχαται (for ἀποδεδειγμένοι εἰσί), τεθάφεται, τετρίφεται. Ἀπικάται, for ἀφιγμένοι εἰσί, retains the *tenuis*. Plup. διετετάχατο, κατειλίχατο, ἐσεσάχατο (σάττω), ἐστάλατο (στέλλω), ἀπικάτο.

The verbs in ζω take δ instead of σ; *κεχωρίδεται, ἐσκενάδεται, ἀγωνίδεται, παρεσκευάδατο, ἐστολίδατο.*

Even the verbs in ω pure, although no difficulty of pronunciation existed, sometimes vocalize the ν; *ἀρτέαται, κατέαται (κάθηνται), ὑμένεαται, ἐδεδέατο, ἐκεκόσμέατο, ἀποκεκλέατο (ἀπεκέκλειντο),* but also *ἐπέπανντο* (1. 83.).

A similar change of ν takes place in the opt.; *βουλοίατο, γενοίατο, ἀπελοίατο, ὑποταμοίατο, ἀνίψατο.*

The second pers. sing. of the aor. 1. middle is resolved; *ἐξεργάσαο, κατεχρήσαο, ἐφθέγξας.* The 2nd pers. sing. aor. 2. mid. sometimes ends in εν; *ἐτράπευ* (7. 39. Gaisf.).

The 2nd pers. sing. imperative is found in εν; *ἀνέχευ, ἄγευ, βούλευ.* The Attic imper. -σθων for -σθωσαν is found; *μαχέσθων, κτεινέσθων, χράσθων* (Valck. ad 7. 10.).

The perf., and especially the perf. pass., of verbs beginning with a vowel, followed by a liquid, undergoes a reduplication of the two first letters, the long vowel or diphthong being shortened; *ἤλακα, ἐλήλακα, ἀληλεσμένος, ὀρώρυκτο, ἀρηρομένος.* *Αἰρέω* makes *ἀραίρημαι*, the augment being dropped, according to the Ionic dialect.

#### *Contracted Verbs.*

Herodotus uses only the uncontracted form of the verbs in *έω*, but εν is sometimes substituted for εο, εον; *ἐποιεῦντο, ποιεῦντας, ποιεῦσι* (dat. pl.), *τελεύμενα, ἱστορεύσῃ, φόβεν*, but also *φοβέο, ἐξηγέο, ἀπικνέο.* Of the accentuation, see Buttm. Ausf. Gr. 1. p. 501. In the 2nd pers. sing. ind. pass. the termination εαι is used; *ἐπαινέεαι, φιλέεαι.*

Of the verbs in *αω*, Herodotus either uses the contracted form, *ὀρώντες, ἀπεπειράτο, ἐφοίτα, γελᾶν*, or changes the α into ε, *φοιτέειν.* This is sometimes accompanied with a change of the following ο into ω, analogous to that of *Μενέλαος, Μενέλεως*; as *χρέωνται* for *χράονται*, *ὀρμώμενος* for *ὀρμαόμενος*, *ἐπορέωσι*, *ἀμιλλέωμενοι.* But we have also *χρέονται, ὀρέομεν, κομέουσι, φοιτέοντες, ἐπειρώτεον, πηδέειν.*

Some verbs, however, as *νικᾶν*, *αὐδᾶν*, occur only in the common form. Buttm. 1. p. 500. *Ἐμνηχανέατο* is found s. var. (5. 63.) for *ἐμνηχανάοντο*. It is a solitary instance, and Matthiæ would read *ἐμεμνηχανέατο* pluperf.

*ευ* is sometimes substituted for *ω* in contraction, as *εἰρώ-τευν*, *ἀγαπεῦντες*; and sometimes *ο* is inserted before *ω*, as *κομώωσι*, *ἡγορώωντο*<sup>1</sup>.

In the verbs in *ω*, the contracted form generally prevails, *δικαιῶ*, *ἡντιούτο*, *σεμνοῦν*; but *ευ* is sometimes substituted for *ον*, *παρισεύμενος*, *ἐδικαίευν*, *δικαίευν* (inf.), *ἐδῆευν*.

#### *Verbs in μι.*

The forms in *εω* and *ωω* are commonly used instead of those in *ημι* and *ωμι*, in the 2nd and 3rd persons sing. present and imperf., as *τιθεῖς*, *τιθεῖ*, *κατίει* (demittit), *ἀνίει*, *διδόις*, *διδοῖ*, *ἐτίθεις*, *ἐδίδους*, *ἐδίδου*; 3rd plur. in *εἶσι* or *έασι*; *τιθεῖσι* (2. 91.), *προτιθέασι* (5. 8.), and immediately after, *τιθεῖσι*, s. var. *ἐκιδιόασι* (1. 93.), *ἐκιδιδούσι* (4. 49.). The *ν* in the 1st pers. imperf. of *τίθημι* is vocalized *ὑπερετίθεα* (3. 155.). *Μετιέναι* (*μεθιέναι*) makes *μετεῖθην*, aor. 1. pass. *μεμετιμένος*, perf. pass. *ἐμετίετο*.

The opt. mid. of *τίθημι* is found both in *ειμην* and *εοιμην*, *προθεῖτο* (3. 148.), *ὑποθέοιτο*. In the subj. *ε* is generally inserted in the aorist; *προτιθώμεθα* (5. 18.), but *ὑπερθέωμαι* (5. 24.), *ἐπιθέωνται*, *διαθέωνται*.

Herodotus uses the aorists middle *ἐθηκάμην*, *ἐπεθήκατο*, *συνεθήκαντο*, which are not found in the Attic writers. Fisch. 2. 467.

Of *ἵστημι* only the form in *μι* is used, except that *ἰστᾶ* occurs s. var. in the sense of *erects* (4. 103.). *Ἀνιστέασι*, 3rd plur. pres. (5. 71.). The 3rd pers. sing. of the imperf. is

<sup>1</sup> Of the irregular forms which occur in Herodotus, *βῶσαι*, *βῶσομαι*, *βωσθῆναι*, *βεβωμένος*, from *βοᾶν* and *ἐννώσας*, *ἐννενώκασι*, *ἐνένωτο* from *ἐννοέειν*, *ἀλλογνώσας* from *ἀλλογνοέειν*, see Kidd's Dawes, Misc. Crit., p. 166.



formed in *a* or *η*; ἴστα (2. 106.), with *v. r.*, ἀνίστη (1. 196.), κατίστα (6. 43.), ἐνίστη (2. 102.).

The perf. substitutes an *ε* for *α*; ἀνεστέασι, προστέατε, κατεστέασι, but (1. 179.) ἐνεστᾶσι. In the sing. the form in *ηκα* is used. Pluperf. προσστήκεε, κατεστήκεε, ἀπεστήκεε; plur. ἔστασαν, συνέστασαν, ἀπέστασαν. Part. κατεστεώσης, συνεστεώσης, ἐνεστεώτων. Inf. ἀπιστάμεναι, with *v. r.* ἀπιστάναι (1. 76.), ἐστάμεναι, with *v. r.* ἐστάναι (1. 17.), βεβάναι, συμβεβάναι.

The *ν* is vocalized in the 3rd pers. pl. τιθέαται, ὑπανιστέαται, imperf. ἐπανιστέατο (4. 80.), (ἴσαντο, 9. 28.) perf. pass. κατεστέαται.

The *form* in *νω* is used in the singular; in the plur., both that and the form in *μι*; προδεικνύει, προδεικνύασι, ἀποδεικνύσι (1. 171.), ὀμνύουσι, ἀπεδείκνυε, ἐξεύγνυσαν, ἐπεξεύγνυν. Part. ζευγνύς and ζευγνύων.

The *ν* is sometimes vocalized in the 3rd pers. plur., ἐναποδεικνύατο (9. 58.), but ἀπεδείκνυντο (1. 176.).

Εἰμί, "I am," forms its tenses with the following irregularities; 2nd pers. εἶς, with *v. r.* εἶ (9. 76.), pl. εἰμέν. Imp. ἔα or ἔην (which Struve, S. Q. H. 1. p. 20. condemns as epic), for ἦν, ἔας (ἦς in many MSS., 7. 17.), ἦε; pl. ἔατε, ἔσαν or ἦσαν. An *iterative* form of the imperf. is also used; ἔσκε, ἔσκον. Opt. ἐνέοι (7. 6.). Conj. ἔωσι (1. 155.). Part. ἐών, ἐούσα, ἐόν.

Εἶμι, "I go." 2nd pers. εἶς. Imperf. ἦια (note, p. 153.), ἦιες, ἦιε; plur. ἦισαν. The present has the force of a fut., as in the Attic writers (3. 72.); ἐξηγέο αὐτός, ὅτεψ τρόπῳ πάριμεν ἐς τὰ βασιλῆια καὶ ἐπιχειρήσομεν αὐτοῖσι. The middle ἵεμαι has the sense of "to go eagerly," and is perhaps only an unaspirated Ionic form of the middle of ἵμι, "mitto."

## ΗΡΟΔΟΤΟΥ

### ΟΙ ΑΙΓΥΠΤΙΟΙ ΛΟΓΟΙ.

THE title here given to that part of the work of Herodotus which treats of the geography, productions, manners and history of Egypt, accords with his own mode of reference. 'Εν τοῖσι Ἀσσυρίοισι λόγοισι μνήμην ποιήσομαι 1, 184. 'Εν τοῖσι Λιβυκοῖσι λόγοισι ἀπηγήσομαι 2, 161. His whole work he sometimes calls in the singular λόγος, ἐτέρωθι τοῦ λόγου 6, 19; sometimes λόγοι. It is not probable that it had originally either a general title, or division into books, the present arrangement, which is perhaps the work of the Alexandrian grammarians, sometimes interrupting the connexion of the particles. See the close of the 7th book and the commencement of the 8th, and the close of the 8th and commencement of the 9th, where μὲν and δὲ are separated from each other. He says indeed, 5, 36, speaking of the temple at Branchidæ, τὰ δὲ χρήματα ἢν ταῦτα μεγάλα, ὡς δεδήλωταί μοι ἐν τῷ πρώτῳ τῶν λόγων: and the passage referred to is actually 1, 92. But this is an accidental coincidence, and we should render, not "in the first book," but "in the earliest part of my work," as 6, 39. ἐν ἄλλῳ λόγῳ, "in another part of my work," the passage referred to being 6, 103.

When the books were first distinguished by the names of the Muses is uncertain. The oldest MSS. give them in ad-

dition to the numbers, and as some of these are of the 10th century, the practice must have become established at a much earlier period. See Schweighæuser Var. Lect. lib. i. p. 4. From Lucian (Herodotus s. Aetion 4, 117. Ed. Bip.) it is evident, that the name of the Muses was commonly applied to the books of the history in his time: *κηλῶν τοὺς παρόντας, ἄχρι τοῦ καὶ Μούσας κληθῆναι τὰς βίβλους αὐτοῦ*. The ancient critics and scholiasts cite them by the number.

Herodotus never gives his work the name of *ἱστορία* or *ἱστορίαι*. He sometimes uses this word to denote the act of obtaining knowledge by inquiry 2, 118. *ἱστορίῃσι φάμενοι εἰδέναι παρ' αὐτοῦ Μενέλεω*: 2, 99. *μέχρι μὲν τούτου ὅψις τε ἐμὴ καὶ γνώμη καὶ ἱστορίῃ ταῦτα λέγουσά ἐστι*: sometimes for the knowledge thus acquired, as in the proem, 1, 1. *Ἡροδότου ἱστορίης ἀπόδεξις ἦδε*. 7, 96. *οὐκ ἀναγκαίη ἐξέργομαι ἐς ἱστορίης λόγον* (I am not compelled to mention these names for my historical narrative), but never, as we use *history*, for the writing itself, the literary work.

As Herodotus saw the field on which the battle of Papremis had been fought (3, 12) between Inarus and the Persian commander of Egypt, he must have visited this country after 462 B.C. Inarus was subsequently assisted by the Athenians. Thuc. 1, 109, 110. Dahlmann thinks that his visit was probably subsequent to the suppression of the revolt 455 B.C., but he may have taken advantage of the occupation of Egypt by an Athenian force.

# HERODOTUS.

## BOOK II. OR EUTERPE.

ΤΕΛΕΥΤΗΣΑΝΤΟΣ δὲ Κύρου, παρέλαβε τὴν βασιλείην 1  
Καμβύσης, Κύρου ἐὼν παῖς καὶ Κασσανδάνης, τῆς Φαρνάσπεω  
θυγατρὸς· τῆς προαποθανούσης, Κῦρος αὐτός τε μέγα πένθος  
ἐποιήσατο, καὶ τοῖσι ἄλλοισι προεῖπε πᾶσι, τῶν ἦρχε, πένθος  
ποιέεσθαι. ταύτης δὲ τῆς γυναικὸς ἐὼν παῖς καὶ Κύρου Καμ-  
βύσης, Ἴωνας μὲν καὶ Αἰολέας ὡς δούλους πατρῷους ἔοντας  
ἐνόμιζε· ἐπὶ δὲ Αἴγυπτον ἐποιέετο στρατηλασίην, ἄλλους τε  
παραλαβὼν τῶν ἦρχε, καὶ δὴ καὶ Ἑλλήνων, τῶν ἐπεκράτεε.

Οἱ δὲ Αἰγύπτιοι, πρὶν μὲν ἢ Ψαμμίτιχον σφένω βασιλεῦ- 2  
σαι, ἐνόμιζον ἑωυτοὺς πρῶτους γενέσθαι πάντων ἀνθρώπων.

SECT. 1. Cyrus died in 530 or 529 B.C. See Fynes Clinton F. H. 2. 12. and Cambyses invaded Egypt in the fifth year of his reign. It appears from 3. 2. that the Egyptians pretended that Cambyses was the son of Nitetis, the daughter of Apries, the last of the Pharaohs. Xenophon, Cyrop. 8. 6. 1. 1. represents it as a report that Cyrus invaded Egypt (*ἡ εἰς Αἴγυπτον στρατεία λέγεται γενέσθαι*), but the authority of Herodotus is justly preferred.

ὡς δούλους ἔοντας ἐνόμιζε, "regarded them as being his hereditary slaves." The mode of expression is emphatic, marking the feeling of the writer, and not a mere variation of the common ἐνόμιζεν εἶναι. The same remark applies to several of the instances quoted by Matthiæ §. 569. 5. Plat. Euthyd. I. 273. ἐγὼ δὲ περὶ ὑμῶν διανοούμην ἔτι ὡς δεινοῖν ὄντοιν ἐν ὅπλοις μάχεσθαι. they having just professed themselves, ἀρετὴν οἷω τε παραδοῦναι κάλλιστ' ἀνθρώπων

καὶ τάχιστα. 2 Cor. x. 2. Λογίζομαι τολμήσαι ἐπὶ τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.

Ἑλλήνων τῶν ἐπεκράτεε, "those of the Greeks of whom he had the recently acquired dominion." Xen. Cyr. 1. 1. Κύρος—ἦρξε καὶ Βακτρίων καὶ Κιλικῶν—ἐπῆρξε δὲ καὶ Ἑλλήνων τῶν ἐν τῇ Ἀσίᾳ. Cambyses indeed had made no conquests over the Greeks, but Herodotus uses ἐπικρατεῖν not only of acquiring dominion, but of the exercise of a dominion recently acquired. 4. 119. of the Scythians, and their temporary conquest of Asia. ἐπεκρατέετε Περσέων, ὅσον χρόνον ὑμῖν ὁ θεὸς παρεδίδου. 3. 52. of Periander's recent dominion over Corcyra. 4. 162. Τῆς δὲ Σαλαμῖνος τοῦτον τὸν χρόνον ἐπεκράτεε Εὐέλθων. Wyttenbach (Sel. Princ. Hist. 370.) renders it here, *insuper imperabat*.

SECT. 2. ἐνόμιζον ἑωυτοὺς πρῶτους γενέσθαι. This deviation from the more usual construction of the

ἐπειδὴ δὲ Ψαμμίτιχος βασιλεύσας ἠθέλησε εἰδέναι, οἳ τινες γενοῖατο πρῶτοι, ἀπὸ τούτου νομίζουσι Φρύγας προτέρους γενέσθαι ἑωυτῶν, τῶν δὲ ἄλλων ἑωυτούς. Ψαμμίτιχος δὲ ὡς οὐκ ἐδύνατο πυνθανόμενος πόρον οὐδένα τούτου ἀνευρεῖν, οἳ γενοῖατο πρῶτοι ἀνθρώπων, ἐπιτεχνᾶται τοιόνδε. Παιδιά δύο νεογνά ἀνθρώπων τῶν ἐπιτυχόντων διδοῖ ποιμένι τρέφειν ἐς

verbs of thinking, when they refer to the person who thinks, as ἐνόμισε ἐκτῆσθαι. 1. 49. νομίζοντες γενναϊότατοι εἶναι Ἑλλήνων. 1. 146; is evidently caused by the opposition, νομίζουσι Φρύγας. Afterwards, when the simple fact of the opinion is announced, 2. 15. it is δοκέοντες πρῶτοι ἀνθρώπων γεγενῆναι. In 1. 171. νομίζουσι αὐτοὶ ἑωυτούς εἶναι αὐτόχθονας ἡπειρώτας, αὐτοὶ contrasts the opinion which the Carians themselves entertained of their own origin, with the account which the Cretans gave of them.

Φρύγας. Herodotus, 7. 73. relates, on the authority of the Macedonians, that the name was originally borne by a Thracian tribe called Βρίγες or Βρύγες, who had migrated into Asia; and 8. 138. on the same authority, he refers to Macedonia and the vicinity of the Bermian mountains, the fable of Midas and Silenus. Βρύγες was the Macedonian pronunciation of Φρύγες. Τὸ β τῷ φ συγγενές ἐστὶ δῆλον ἐκ τοῦ Μακεδόνας μὲν τὸν Φίλιππον Βίλιππον καλεῖν καὶ τὸν φαλακρὸν βαλακρὸν καὶ τοὺς Φρύγας Βρύγας. Etym. M. s. v. Ἀφροδίτη. and the story of the migration may have been only an historical hypothesis, to explain the similarity of the Thracian and the Phrygian orgies. Clem. Coh. ad Gentes, p. 12. Potter. Even ad-

mitting such a migration, it is not probable that this Thracian horde constituted the ancient and wealthy Phrygian nation, to whom the Egyptians conceded the claim of priority. This people called *Ashkenaz*, Gen. x. 2. 3. (whence *Ascanius*) were probably allied to the Armenians, the Togarmah of Scripture. From a scholium quoted by Osann (*Midas* p. 59.) it appears that the Phrygians represented Midas as making conquests in Europe.

ἀνθ. τ. ἐπιτυχόντων. Literally, "men who chanced to come in the way," and as the consequence of no selection being used, men of the ordinary class. Εἰ δὲ ἡμᾶς κριταῖς χρῆσθαι πρὸς εὐδαιμονίαν τοῖς ἐπιτυχούσιν ἀνθρώποις, Plut. Cons. ad Uxor. 9. p. 611. A. quibusvis hominibus. The definite article is necessarily used with these participles, though the description seems indefinite, because they express the only circumstance by which the class is defined. Her. 1. 51. οὐ γὰρ τὸ συντυχὸν φαίνεται μοι ἔργον εἶναι, "an ordinary piece of workmanship." Longin. de Subl. 10. Ὅ τῶν Ἰουδαίων θεομοθέτης οὐχ ὁ τυχὼν ἀνὴρ. Plat. Apol. Socr. 1. Οὐ κεκαλλιεπημένους λόγους—ἀλλ' ἀκούσασθε εἰκῇ λεγόμενα τοῖς ἐπιτυχούσιν ὀνόμασι, "the first words that offer themselves." On the other hand Her. 6. 108. Οἱ Πλαταιέες ἐδίδουσαν

τὰ ποίμνια τροφήν τινα τοιήνδε· ἐντειλάμενος μηδένα ἀντίον αὐτῶν μηδεμίαν φωνὴν ἰέναι, ἐν στέγῃ δὲ ἐρίμῃ ἐπ' ἐωντῶν κέεσθαι αὐτὰ, καὶ τὴν ὥρην ἐπαγινέειν σφί αἶγας· πλήσαντα δὲ τοῦ γάλακτος, τᾶλλα διακρήσσεσθαι. ταῦτα δ' ἐποίεε τε καὶ

πρῶτα παρατυχοῦσι Κλεομενέι τε καὶ Λακεδαιμονίοισι σφέας αὐτοὺς, because there is no definition of a class. Herodotus even uses the article with *ἅπας*, 7. 153. in the sense of *quínis*; τὰ τοιαῦτα γὰρ ἔργα οὐ πρὸς τοῦ ἁπαντος ἀνδρὸς νόμιμα γίνεσθαι. where Valckenaer would omit the article, or read τοῦ πῖνόντος, as CEd. Tyr. 393. Matthiæ omits the article in his quotation, Gr. §. 316. Obs. but retains it in his own edition of Herodotus.

τρέφειν ἐς τὰ ποίμνια, "to place them among his flocks and bring them up there." By this combination of a verb describing an action, with a preposition or adverb implying the movement which is either the preliminary or consequence of the action, the Greeks attained a conciseness of expression which we cannot imitate. Her. 4. 78. γυναικα ἔγημε ἐς τὰ οἰκία, "married a wife and took her to his house.", 2. 54. ἐς Λιβύην πρηνθεῖσαν, "taken to Libya and sold," not as Larcher renders, *vendues pour être transportées en Libye*. So 8. 71. it is said of the Greeks after the battle of Thermopylæ, συνδραμόντες ἐκ τῶν πυλίων ἐς τὸν Ἴσθμον ἵζοντο, "they went and took post at the Isthmus," but immediately afterwards of their state when so posted, ἱζόμενοι ἐν τῷ Ἴσθμῳ. See Valck. on 8. 71. Hes. Op. 609. Ὡ Πέρση, τότε πάντας ἀπόδρεπε οἰκαδε βότρους. Thuc. 6. 54. ἐς τὰ ἱερὰ ἔθνον. Of the construction *τρέφειν τροφήν*, see Matth. §. 421. Obs. 3.

ἐπ' ἐωντῶν. *Ἐπί* with the genitive is used of things which are in contact or contiguity with others, and thence ἐπ' ἐωντῶν, "in contact with themselves and no one else," is apart, independent. The English "by themselves" means the same thing; for *by* (Germ. *bei*) is *near*. 1. 201. Κασπίη θάλασσει ἔστι ἐπ' ἐωντῆς, οὐ συμμίσγουσα τῇ ἐτέρῃ θαλάσῃ. 1. 155. ἐπ' ἐμῶν τοῦ βαλόμενος ἐπρηξα, "deliberating only with myself." In the same way δι' ἐωντοῦ κατὰσκευάζειν, *ib.* 8. 1. are used of what is done without the intervention of another.

τὴν ὥρην, "at the proper time." ἀωρίαν ἤκοντες, "coming late." Aristoph. Ach. 23. More commonly the accusative denotes duration of time, as 2. 24. τὴν χειμερινὴν ὥρην. 7. 50. and Her. 1. 31. uses ἐν ὥρῃ in the same sense as the accus. here, οἱ βόες οὐ παρεγίνοντο ἐν ὥρῃ. The accusative however is also used to denote a point of time, no point being so small as not to involve duration. Herod. 4. 181. τὸν μὲν ὕρθρον γίνεται χλιαρόν, ἀγορῆς δὲ πληθουσίης ψυχρότερον. Ὡρην. ἀκμήν, Hesychius, "at the precise time," and the adverbial use of ἀκμήν is to be explained by the same sense of the accusative. By Xenoph. Anab. 4. 3. καὶ ὁ ὄχλος ἀκμήν διέβαινε, it is used for "was in the very midst of crossing;" by later writers for *ἔτι*.

ἐνετέλλετο ὁ Ψαμμίτιχος, θέλων ἀκοῦσαι τῶν παιδίων, ἀπαλλαχθέντων τῶν ἀσήμεων κνυζημάτων, ἥντινα φωνὴν ῥήξουσι πρώτην. τάπερ ὧν καὶ ἐγένετο. ὡς γὰρ διέτης χρόνος ἐγεγόνεε ταῦτα τῷ ποιμένι πρήσσοντι, ἀνοίγοντι τὴν θύρην καὶ εἰσίωντι τὰ παιδιά ἀμφότερα προσπίπτοντα βεκὸς ἐφώνεον, ὀρέγοντα τὰς χεῖρας. τὰ μὲν δὴ πρῶτα ἀκούσας, ἥσυχος ἦν ὁ ποιμήν. ὡς δὲ πολλάκι φοιτέοντι καὶ ἐπιμελομένῃ πολλὸν ἦν τοῦτο τὸ ἔπος, οὕτω δὴ σημήνας τῷ δεσπότη, ἤγαγε τὰ παιδιά κελεύσαντος ἐς ὄψιν τὴν ἐκείνου. ἀκούσας δὲ καὶ αὐτὸς ὁ Ψαμμίτιχος, ἐπυνθάνετο οἵτινες ἀνθρώπων βεκὸς τί καλέουσι. πυν-

ῥήξουσι πρώτην. 1. 85. of the son of Cræsus, suddenly acquiring the power of speech, ὑπὸ δέους τε καὶ κακοῦ ἔρρηξε φωνήν. 5. 93. of the allies who after long previous silence break into acclamations at the conclusion of the speech of Callicles. The same idea of previous silence is included in the Latin *rumpere vocem*. Virg. *Æn.* 2. 129. Tac. *An.* 6. 20.—ἀπαλλαχθέντων agrees with παιδίων, "having laid aside their inarticulate cries."

ὡς διέτης χρόνος ἐγεγόνεε. Among the less common uses of the dative is this by which, with a participle of *past* or *present* time, it marks 1) the *occurrence* or 2) the *duration* of an event by which time is measured. 1) 2. 13. Μοῖρι οὐκ ἦν ἔρεα εἰνακόσια τετελευτηκότι ὅτε ταῦτα ἤκουον. 2) 2. 124. Χρόνον δὲ ἐγγενέσθαι τριβομένῳ τῷ λαφ' δέκα ἔρεα. If only the existence of such a portion of time is to be indicated, εἶναι is used; if its successive lapse, γίγνεσθαι. II. β', 295. Ἡμῖν δ' εἵνατος ἐστὶ περὶ τροπέων ἐνιαυτὸς Ἐνθάδε μιμνόντεσσι. Her. 1. 113. ὡς δὲ τρίτῃ ἡμέρῃ τῷ παιδίῳ ἐκκειμένῳ ἐγέ-

νετο. In 2. 145. Ἡρακλεΐδσα φασὶ εἶναι ἔρεα ἐς Ἀμασιν βασιλεία, the participle is wanting but is easily supplied, as the author himself refers to what he had said of the birth of Hercules 2. 43. This use seems to be derived from that of the acquisitive dative, the increased time being a gain of antiquity to that which continues to exist, whether as a real being or only figuratively, as an event. Ἡμέραι ἦσαν τῇ Μυτιλήνῃ ἐαλωκυῖα ἑπτά. Thuc. 3. 29. *post captam Mitylenam*. Ternaue transierint *Rutulīs hiberna subactis*. Virg. *Æn.* 1. 266.

βεκός. The Scholiast on Apoll. Rhod. 4. 262. very rationally explains this as an imitation of the bleating of the goats. According to the comic writer Hipponax, Strabo 8. p. 495. ed. Ox. βεκός signified bread in the language of Cyprus, which from its vicinity to Asia Minor might have words in common with the Phrygian. In βεκκεσέληνε, used by Aristophanes Nub. 397. (ᾧ μῶρε σὺ καὶ Κρονίων ὄζων καὶ βεκκεσέληνε) for a man of antediluvian notions, there is an allusion to the claims of the Phrygians to high antiquity founded on this story,

θανόμενος δὲ, εὗρισκε Φρύγας καλέοντας τὸν ἄρτον. οὕτω συνεχώρησαν Αἰγύπτιοι, καὶ τοιούτῃ σταθμησάμενοι πρήγματι, τοὺς Φρύγας πρεσβυτέρους εἶναι ἐωυτῶν. Ὅδε μὲν γενέσθαι τῶν ἱρέων τοῦ Ἡφαίστου ἐν Μέμφι ἤκουον. Ἕλληνες δὲ λέγουσι ἄλλα τε μάταια πολλὰ, καὶ ὡς γυναικῶν τὰς γλώσσας ὁ Ψαμμίτιχος ἐκταμῶν, τὴν δίαίταν οὕτως ἐποίησατο τῶν παίδων παρὰ ταύτῃσι τῇσι γυναιξί. κατὰ μὲν δὲ τὴν τροφὴν τῶν παίδων τοσαῦτα ἔλεγον. Ἦκουσα δὲ καὶ ἄλλα ἐν Μέμφι, ἐλθὼν ἐς λόγους τοῖσι ἱρεῦσι τοῦ Ἡφαίστου. καὶ δὴ καὶ ἐς Θήβας τε καὶ ἐς Ἡλιούπολιν αὐτῶν τούτων εἵνεκεν ἐτραπόμην, ἐθέλων εἰδέναι εἰ συμβήσονται τοῖσι λόγοις τοῖσι ἐν Μέμφι. οἱ γὰρ Ἡλιουπολίται λέγονται Αἰγυπτίων εἶναι λο-

and those of the Arcadians who were called προσέληνοι (*antelunari*) from a similar pretension. The Scholiast on Aristophanes ubi s. relates this story of Sesonchosis, by whom he evidently means Sesostris—*βεκὸς τί καλέουσι*, which Gaisford reads instead *βεκός τι καλέουσι* as in Bähr's and other editions, involves a double inquiry, "what nations used the word and what they called by this name?" This including of two questions in one cannot be imitated in English, but is common in Greek. Dem. pro Cor. 249. 8. ἀπὸ τούτων ἐξεταζομένων τίς τίνος αἰτιώσεται φανερόν, "who has been to blame, and for what?" It is common in the tragedians; Herm. ad Aj. 1164. (1185 Br.) and especially in Plato. Matthiæ § 488. 12. I have not observed elsewhere in Herodotus *τίς* dependent on *τίς*, but he uses the relatives in this way in the oblique construction. 2. 82. τῇ ἑκαστος ἡμέρῃ γεγόμενος ὁτέοις ἐγκυρήσει. 3. 42. γράφει ἐς βιβλίον τὰ ποιήσαντά μιν οἷα καταλελυβήκεε.

SECT. 3. ἐποίησατο, "caused it to be carried on." 2. 100. ποιησάμενην οἶκημα περίμηκες, "having caused to be constructed." 2. 28. πλεζόμενον κάλον, "having caused a rope to be woven."

τοῖσι λόγοις τοῖσι ἐν Μέμφι sc. λεγομένοις.—λογιώτατοι. "Non tam disertissimos quam quidem doctissimos et patriæ antiquitatis egregie peritos λογιωτάτων vocabulo designat." Wesseling ad Diod. Sic. 2. 4, 35. who quotes many instances of this use. So Herodotus, 4. 46. having called the Scythians ἀμαθεσάτους, goes on to observe that Anacharsis was the only ἀνὴρ λόγιος whom they had produced. 2. 77. Phrynich. p. 198. ed. Lobeck. Λόγιος, ὡς οἱ πολλοὶ λέγουσιν, ἐπὶ τοῦ δεινοῦ εἰπεῖν καὶ ὑψηλοῦ οὐ τιθέασιν οἱ ἀρχαῖοι, ἀλλ' ἐπὶ τοῦ τὰ ἐκάστῳ ἔθνεϊ ἐπιχώρια ἐξηγουμένου ἐμπίρους. Mæris p. 249. ed. Pierson. λόγιους τοὺς πολυῖστορας Ἀττικῶς καὶ Ἡρόδοτος, λογίους, τοὺς λεκτικούς; Ἕλληνες. Heliopolis long continued the university of the Egyptians, the chief seat of their science. Strabo 17 p. 1143. ed. Ox.



γίωτατοι. Τὰ μὲν νυν θεϊά-των ἀπηγημάτων οἷα ἤκουον, οὐκ εἰμὶ πρόθυμος ἐξηγέσθαι, ἔξω ἢ τὰ οὐνόματα αὐτῶν μῶνον· νομίζων πάντας ἀνθρώπους ἴσον περὶ αὐτῶν ἐπίστασθαι· τὰ δ' αὖ ἐπιμνησθῶ αὐτῶν, ὑπὸ τοῦ λόγου ἐξαναγκαζόμενος ἐπιμνησθήσομαι.

- 4 Ὅσα δὲ ἀνθρωπῆϊα πρήγματα, ὧδε ἔλεγον ὁμολογέοντες σφίσι. Πρώτους Αἰγυπτίους ἀνθρώπων ἀπάντων ἐξευρέειν τὸν ἐνιαυτὸν, δυνώδεκα μέρεα δασαμένους τῶν ὥρέων ἐς αὐτόν. ταῦτα δὲ ἐξευρέειν ἐκ τῶν ἄστρον ἔλεγον. ἄγουσι δὲ τουσφδε σοφώτερον Ἑλλήνων, ἐμοὶ δοκέειν, ὅσφ Ἑλληνες μὲν διὰ τρίτου ἔτεος ἐμβόλιμον ἐπεμβάλλουσι, τῶν ὥρέων εἵνεκεν· Λί-

τὰ οὐνόματα αὐτῶν μῶνον, i. e. the names of the gods, θεῶν being supplied from the preceding θεῖα, as 1. 36. νεόγαμός ἐστι καὶ ταῦτα (sc. οἱ γάμοι) οἱ μέλει. The words which follow, νομίζων πάντας ἀνθρώπους ἴσον περὶ αὐτῶν ἐπίστασθαι, are rendered by Lobeck, Aglaophamus, p. 1287. "omnes homines de rebus divinis idem sentire," scil. non temere evulgandum esse si quid in occulto traditum sit; but the meaning seems rather to be, that as their names were equally well known to all men, there was no need for any scrupulosity in regard to them; but the θεῖα ἀπηγήματα were of a more mysterious nature, and these Herodotus never mentions, but when he could not otherwise make his history intelligible. 2. 65. Such a necessity existed, 2. 63, 64. 130 seq.

ΣΚΤ. 4. ἐξευρέειν τὸν ἐνιαυτὸν, i. e. the true, solar year, the interval after which the sun returns to the same place among the stars. —δυνώδεκα μέρεα δασαμένους, "distributing through it twelve portions of the seasons." Ὀραι is used here for the whole series of the changes of the year. "Arbor ipsa

(the citron) omnibus horis pomifera est." Plin. N. H. xiii. 3. Herodotus uses this word and avoids μῆνας, because they were not regulated by the moon.

διὰ τρίτου ἔτεος. From 1. 32. where Solon says εἰ δὲ δὴ ἐβελήσει τοῦτερον τῶν ἐτέων μηνὶ μακρότερον γίνεσθαι ἵνα δὴ αἱ ὥραι συμβαίνωσι παραγινόμεναι ἐς τὸ δέον, it is clear that the Greeks intercalated between the second and the third year. Διά, connected with δῖς and δῦο, is properly "with an interval of" whether of space or time. 4. 1. Διὰ χρόνου τουσούτου κατιόντας ἐς τὴν σφετέρην of the Scythians who returned to their country after an interval of twenty-eight years. 1. 179. διὰ τριήκοντι δόμων "at intervals of thirty courses." It was the Greek idiom, in speaking of events periodically occurring, to assign them to the period just commencing, rather than that which had just closed. Thus the Egyptian priests, who shaved themselves every other day, 2. 37. are said ζυρεῖσθαι διὰ τρίτης ἡμέρης, and 3. 97. those who paid tribute διὰ τρίτου ἔτεος are evi-

γύπτιοι δὲ τριηκοντημέρους ἄγοντες τοὺς δώδεκα μῆνας, ἐπάγουσι ἀνὰ πᾶν ἔτος πέντε ἡμέρας πάρεξ τοῦ ἀριθμοῦ, καὶ σφί ὁ κύκλος τῶν ὥρέων ἐς τὸν αὐτὸ περιῶν παραγίνεται. Δώδεκά τε θεῶν ἐπωνυμίας ἔλεγον πρῶτους Αἰγυπτίους νομίσαι, καὶ Ἕλληνας παρὰ σφέων ἀναλαβεῖν. βωμούς τε καὶ ἀγάλματα καὶ

dently opposed to those who paid ἀνὰ πᾶν ἔτος. "Græci annos civiles sic statuerunt, ut intercalando facerent alternos xii mensium, alternos xiii, utrumque annum separatim vertentem; junctos ambos annum magnum vocantes, idque tempus τριηκοντημέρους appellabant, quod tertio quoque anno intercalabatur, quamvis biennii circuitus et revera διετηρῆς esset." Censorinus De Die Nat. c. 18. §. 2. There is nothing in the preposition itself however to limit it to the commencement of the period; διὰ ἐτέων πεντακοσίων. 2, 73. means "after 500 years," and διὰ ἐνδεκάτου ἔτους ἀπικνύτο ὀπίσω, "in the course of the eleventh year." It was the practice which limited the idiom in the cases first mentioned.

καὶ σφί ὁ κύκλος τῶν ὥρέων κ. τ. λ. If the Egyptians really reckoned their year only at 365 days, since this is nearly six hours shorter than the true solar year, instead of the seasons arriving at the same time (comp. παραγίνεσθαι ἐς τὸ δέον in the extract from 1. 32) they would fall short of the true time by a day in the course of four years, a month in the course of 120 years, and so on. It might have been supposed that Herodotus had neglected the fraction; but Geminus of Rhodes, who lived in the time of Sylla, expressly says that the priests did not intercalate the quarter day, in order that the sacrifices to the gods might travel through all the year,

καὶ γίνεσθαι τὴν θερινὴν ἐορτὴν καὶ χειμερινὴν καὶ φθινοπωρινὴν καὶ ἐαρινήν. And the old Latin Scholiast on the translation of Aratus says, that the Egyptian priests made the kings swear at their inauguration at Memphis that they would keep up the old reckoning of 365 days, and not allow the intercalation. Ideler Historische Untersuchungen p. 66. Diodorus 1. 50. asserts that the inhabitants of Thebes intercalated five days and a quarter, and Strabo lib. 17. p. 1143. ed. Ox. represents the true length of the year as learnt from the books of the priests of Heliopolis. It does not however appear that before the cultivation of astronomy by the Greeks in Egypt, a civil year of 365½ days was in common use; and strange as it may seem, that even festivals which were most appropriate to a particular season, as that of Isis to winter, should be allowed to fall at other times, the Egyptian priesthood, like the patricians at Rome, seem to have found their account in this confusion.

δῶδεκα θεῶν. See 2. 43, 145. Herodotus appears sometimes to use ὄνομα and ἐπωνυμία as synonymous; but ὄνομα describes the name in itself, ἐπωνυμία with reference to its imposition or origin, as in this place and 1. 14. "ὄνομα is name and ἐπ. denomination or appellation. Comp. 2. 52.

νηοὺς θεοῖσι ἀπονεῖμαι σφέας πρώτους, καὶ ζῶα ἐν λίθοις ἐγ-  
γλύψαι. καὶ τούτων μὲν νῦν τὰ πλέω ἔργῳ ἐδήλουν οὕτω γε-  
νόμενα. Βασιλεῦσαι δὲ πρῶτον Αἰγύπτου ἀνθρώπων ἔλεγον  
Μῆνα. ἐπὶ τούτου, πλὴν τοῦ Θηβαϊκοῦ νομοῦ, πᾶσαν Αἴγυπτον  
εἶναι ἔλος· καὶ αὐτῆς εἶναι οὐδὲν ὑπερέχον τῶν νῦν ἔνερθε λίμ-  
νης τῆς Μοίριος ἐόντων· ἐς τὴν ἀνάπλους ἀπὸ θαλάσσης ἑπτὰ  
5 ἡμερῶν ἐστὶ ἀνὰ τὸν ποταμόν. Καὶ εὖ μοι ἐδόκεον λέγειν  
περὶ τῆς χώρας. δῆλα γὰρ δὴ καὶ μὴ προακούσαντι, ἰδόντι δέ,  
ὅστις γε σύνεσιν ἔχει, ὅτι Αἴγυπτος ἐς τὴν Ἑλληνες ναυτίλ-  
λονται, ἔστι Αἰγυπτίοις ἐπικτητός τε γῆ, καὶ δῶρον τοῦ πο-  
ταμοῦ· καὶ τὰ κατύπερθε ἔτι τῆς λίμνης ταύτης, μέχρι τριῶν

ζῶα ἐγγλύψαι, "engrave fi-  
gures," *a parte potiori*; for the  
Egyptian sculpture is not con-  
fined to animals. So 1. 203 of  
the painting of the Caucasian  
tribes, ζῶα ἐνωτοῖσι ἐς τὴν ἐσθῆτα  
ἐγγράφειν. Herodotus does not  
use the compound ζωγραφεῖν but  
ζῶα γράφεσθαι with an accusative.  
4. 88. ζῶα γραψάμενος πᾶσαν τὴν  
ζεῦξιν τοῦ Βοσπόρου. Γλύψω in  
the older Greek writers is used  
only of *hollow* carving, such as all  
the Egyptian is; in later times it  
was applied also to works in *re-  
lief*.—πρῶτον ἀνθρώπων. the gods  
had reigned over Egypt many thou-  
sand years before.

Σκτ. 5. ἐπικτητός τε γῆ καὶ  
δῶρον τοῦ ποταμοῦ. See 2. 10.  
Hence Lower Egypt is called by  
Diodorus ποταμόχωστος. 1. 34. The  
opinion here delivered by Herodo-  
tus is that of the best ancient and  
modern geographers; the objec-  
tions of Wilkinson, Manners and  
Customs of the Ancient Egyptians,  
i. p. 5. apply to the time in which  
the deposition is supposed to have  
taken place, not to the fact.

Larcher objected, Trad. vol. 2.

159-166. that if the soil of Egypt  
had gone on constantly rising, the  
height of the inundation could not  
have been still, as it was in the time  
of Herodotus, sixteen cubits, which  
he shows by an accumulation of  
authorities to be the fact. But he  
had not observed that if the soil  
of Egypt rises, the bed of the Nile  
rises equally, and therefore the  
same increase above its mean level  
will produce an equally extensive  
inundation, though the height of  
both above the sea is much greater  
than in the time of the historian.

καὶ τὰ κατύπερθε ἔτι, τῆς περὶ  
οὐδὲν ἔτι τοιόνδε ἔλεγον, "of which  
they did not make a similar asser-  
tion." This may seem inconsistent  
with § 4., in which he says they  
told him that all but the Theban  
nome was once marsh; but he dis-  
tinguishes between being a marsh,  
which was the case with what lay  
between the Theban nome and the  
lake Mœris, and being a deposit  
of the river where nothing had  
been previously above water. Τῆς  
is used, although τὰ κατύπερθε had  
preceded, because the writer had  
περὶ τῆς χώρας in the beginning of

ἡμερέων πλόου, τῆς πέρι ἐκείνοι οὐδὲν ἔτι τοιόνδε ἔλεγον, ἔστι δ' ἕτερον τοιοῦτον.

Αἰγύπτου γὰρ φύσις τῆς χώρας ἐστὶ τοιήδε. Πρῶτα μὲν προσπλέων, ἔτι καὶ ἡμέρης δρόμον ἀπέχων ἀπὸ γῆς, κατεῖς καταπειρητηρίην, πηλὸν τε ἀνοίσεις, καὶ ἐν ἑνδεκα ὀργυίῃσι ἔσσαι. τοῦτο μὲν ἐπὶ τοσούτο δηλοῖ πρόχυσιν τῆς γῆς ἐοῦσαν. Αὐ- 6 τῆς δὲ τῆς Αἰγύπτου ἐστὶ μῆκος τὸ παρὰ θάλασσαν, ἐξήκοντα σχοῖνοι, κατὰ ἡμέας διαιρέομεν εἶναι Αἴγυπτον ἀπὸ τοῦ Πλινθινῆτεω κόλπου μέχρι Σερβωνίδος λίμνης, παρ' ἣν τὸ Κάσιον ὄρος

the section in his mind—ἔστι δ' ἕτερον τοιοῦτον, "is indeed another such case." 2.151. τοιοῦτον ἕτερον ὄρυγμα, but ἕτερον usually precedes. So ἕτερον τοσούτο 2.149. "another sum or measure of the same amount, i. e. as much more."

ἡμέρης δρόμον. Bruce (1. 6.) relates that the sounding line brought up mud seventeen leagues from land. Rennell, from an average of many ancient voyages, reckons a day's sail at 35—37 miles. G. of Her. 2. p. 358. Herodotus himself, 4. 86. reckons a long day's sail at 70,000 fathoms, or 700 stadia, which according to the calculation of the length of a stadium derived from other parts of his works, Rennell 1. 26. makes to be 58½ miles; but the mention of a long day shows that it was above the average.

SECT. 6. Αὐτῆς δὲ τῆς Αἰγ. i. e. of Egypt, as distinguished from this πρόχυσιν.—κατὰ (καθ' αὐτὴν) ἡμέας διαιρέομεν εἶναι Αἴγ. With this word Herodotus sometimes inserts, sometimes omits, εἶναι. Comp. 7. 16. with 7. 47. and uses it with other words of the same class, when, according to the common idiom, it seems pleonastic. 1. 103. Φραόρης—πρῶτος διέταξε χωρὶς ἐκάστους εἶναι. 5. 25. ἀπέδεξε δικα-

στην εἶναι τὸν παῖδα τοῦ Σισάμνεω. 1. 114. οἱ παῖδες εἶλοντο Κύρον ἐωντῶν βασιλέα εἶναι, and with verbs of naming 4, 33. τὰς οὐνομάζουσι Δῆλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην, and after the analogy of this, 2. 44. ἐπωνυμίην ἔχοντος Θασίου εἶναι. The infinitive expresses the purpose of the verb on which it depends, but when the purpose is effected by the very act itself, as in the case of dividing, naming, appointing, making, the infinitive is left out with scarcely any change in the meaning. So in English, "appointed him commander," or "to be commander." Vig. V. 6, 11. Matth. §. 420.

ἀπὸ τοῦ Πλινθ. κόλπου. So called from Plinthine near the lake Mareotis, the frontier town of Egypt towards Libya. There are no remains which can be decisively referred to it, but it must have been very near Taposiris (Abousir), of which the ruins are still visible in about 25 miles W. of Alexandria. Minutoli Reisen. p. 47. The Casian mountain is a sandy hill running out into the sea (Strabo lib. 16. p. 1081.), the place where the body of Pompey was thrown. The ancients fabled that Typhon had

τείνει· ταύτης ὧν ἄπο οἱ ἐξήκοντα σχοῖνοί εἰσι. ὅσοι μὲν γὰρ γεωπεῖναί εἰσι ἀνθρώπων, ὀργυῖῃσι μεμετρήκασιν τὴν χώρην· ὅσοι δὲ ἦσσαν γεωπεῖναι, σταδίοισι· οἱ δὲ πολλὴν ἔχουσι, παρὰσάγγῃσι· οἱ δὲ ἄφθονον λίην, σχοῖνοισι. δύναται δὲ ὁ μὲν παρασάγγῃσι τρήκοντα στάδια· ὁ δὲ σχοῖνος ἕκαστος, μέτρον ἑὼν Αἰγύπτιον, ἐξήκοντα στάδια. οὕτω ἂν εἴησαν Αἰγύπτου  
7 στάδιοι ἑξακόσιοι καὶ τρισχίλιοι, τὸ παρὰ θάλασσαν. Ἐνθεύ-

been buried in the Serbonian lake, an inundation of the sea, formerly connected with it by a channel called *Ἐκρηγμα*, but now detached and nearly dried up. Both Plin-thine and the Casian mountain lay considerably beyond the inundations of the Nile; so that it is evident that Herodotus here follows a political division, not the natural one which he mentions, § 19.

*σχοῖνοι*. *σχ.* is properly a rush, thence a rope made of rushes. Jerome observes in his Commentary on Joel 3. 18. where the Septuagint reads *χειμαῖρόν σχοίνων*, "In Nilo flumine, sive in rivis ejus, solent naves funibus trahere, certa habentes spatia quæ appellant *funiculos* ut labori defessorum recentia trahentium colla succedant." The schœnus of Herodotus is about  $7\frac{1}{2}$  miles, but Strabo informs us that it varied in different parts of Egypt 17, 1139. as was natural, since the length depended on the power of towing, which must have varied with the strength of the current.

*στάδιοι ἑξακόσιοι καὶ τρισχίλιοι*. Herodotus 2. 149. defines the length of the cubit, the foot, the fathom, and the stadium, and it appears that the stadium was 600 feet. This we must suppose him always to have meant; for he nowhere alludes to any variety; nor indeed

does it appear that the Greeks had any such variety in their stadium as we know they had in their cubit and their talent. See Ukert. Geogr. I. 2. p. 55—68. It was the length of the Olympic course and therefore not liable to such vagueness as the Egyptian schœnus. I cannot therefore accede to the opinion of Rennell (1. 20.) "that every portion of distance throughout Herodotus' history is measured by a stade of a much shorter standard than the Olympic." But he may often have been misled, in reducing the computations of the countries which he visited, expressed in vague measures; and at best, the distances of the ancients, estimated before the application of astronomy to geography, and before the construction of measured roads like those of the Romans, must have been very inaccurate. The real length of the coast of Egypt between the points which Herodotus assigns is 195 G. miles; his number of stadia would amount to above 400. Diodorus 1. 31 makes it 2000 stadia, which agrees nearly with the fact.

*τὸ παρὰ θάλασσαν*, "along the sea." So 2. 8. *τὰ πρὸς ἡῶ*, "towards the East," the article both singular and plural often serving to form with a noun and preposition an adverbial phrase.

τεν μὲν καὶ μέχρι Ἡλιουπόλιος ἐς τὴν μεσούγαιαν, ἔστι εὐρέα Αἴγυπτος, ἐούσα πᾶσα ὑπτίη τε καὶ ἀνδρός, καὶ ἰλὺς. ἔστι δὲ ὁδὸς ἐς τὴν Ἡλιούπολιν ἀπὸ θαλάσσης ἄνω ἰόντι, παραπλησίη τὸ μῆκος τῇ ἐξ Ἀθηνέων ὁδῷ, τῇ ἀπὸ τῶν δώδεκα θεῶν τοῦ βωμοῦ φερούσῃ ἐς τε Πίσαν καὶ ἐπὶ τὸν νηὸν τοῦ Διὸς τοῦ Ὀλυμπίου. σμικρόν τι τὸ διάφορον εὗροι τις ἂν λογιζόμενος τῶν ὁδῶν τουτέων, τὸ μὴ ἴσας μῆκος εἶναι, οὐ πλέον πεντεκαί-

SECT. 7. Heliopolis stood on the Pelusiac branch of the Nile on its eastern bank, not far from the apex of the Delta. Its site is marked by an obelisk bearing the cartouche of Osirtasen I. Wilkinson M. & C. 1. 44: The scriptural name On (Gen. xli. 45. in the Sept.) means in Coptic Sun (Champollion Eg. sous les Pharaons 2. 41.), and a well here is still called Ain Shems, 'fountain of the Sun.'

ὑπτίη καὶ ἀνδρός. Suidas. ὑπτία πεδία τὰ ὀμαλῆ. Appian. Bell. Mithrid. § 42. of the plain of Chæro-neæ; ὑπτιον καὶ εὐπετὲς ἐς διώξιν καὶ ἀναχώρησιν ἦν πεδίον. So Epaminondas (Plut. Ap. Reg. 2. p. 193 E.) called Bæotia, ὑπτίαν οὖσαν καὶ ἀναπεπταμένην, πολέμου ὀρχήστραν. Larcher would read εὐνδρός, but a country which, except on the banks of the river, had none but brackish water (2. 108. σπανίζοντες ὕδατων. Plut. Is. et Osir. 40. Πᾶσαι δὲ πηγαὶ καὶ φρέατα πάντα, πολλῶν ὑπαρχόντων, ἀλμυρὸν ὕδωρ καὶ πικρὸν ἔχουσι.) might well be called ἀνδρός. Her. 4. 47. εὐνδρός appears to be used of springs, in distinction from the water of the rivers of Scythia.

τῇ ἀπὸ τῶν δώδεκα θεῶν τοῦ βωμοῦ. This altar had been erected by Pisistratus, the grandson of the usurper, during his Archonship

(Thuc. 6. 54) in the Agora at Athens. "It was the *milliarium aureum* from which the roads of Attica were measured, and would therefore stand in some central spot as did its counterpart at Rome." Wordsworth's Athens and Attica, p. 167. So in the laying out of the imaginary city in the Aves of Aristophanes, Meton says ἐν μέσῃ Ἀγορᾷ, φέρουσαι δ' ὥσιν εἰς αὐτὴν ὁδοὶ Ὅρθαι πρὸς αὐτὸ τὸ μέσον. 1005. An Attic inscription, published by Chandler and Boeckh, Inscr. I. p. 484, now much mutilated, contains the words μεταξὺ θεῶν πρὸς δώδεκα βωμόν, and has evidently marked a distance measured from this altar.

τὸ μὴ ἴσας εἶναι. The infinitive, whether as here with the article, or as just after with ὥς, or with ὥστε, or without either as 6. 130. τῆς ἀξιῶταις τῆς ἐξ ἐμεῦ γῆμαι, "your estimation of my daughter so as to marry her," denotes the result; "they differ, so as to be unequal in length, only by a small matter." The Latin construction with quin or quominus (haud multum differunt quominus pares sint longitudine) is really the same: for quo minus is equivalent to ut eo minus or non; and quin is the old ablative quī for quo with ne. With words expressing a defect

- δεκα-σταδίων. ἡ μὲν γὰρ ἐς Πίσαν ἐξ Ἀθηνέων, καταδεῖ πεντεκαίδεκα σταδίων, ὡς μὴ εἶναι πεντακοσίων καὶ χιλίων· ἡ δὲ ἐς Ἡλιούπολιν ἀπὸ θαλάσσης, πληροὶ ἐς τὸν ἀριθμὸν τοῦτον.
- 8 Ἀπὸ δὲ Ἡλιουπόλεως ἄνω ἰόντι, στενὴ ἐστὶ Αἴγυπτος. τῇ μὲν γὰρ, τῆς Ἀραβίης ὄρος παρατέταται, φέρον ἀπ' ἄρκτου πρὸς μεσαμβρίας τε καὶ νότου, αἰεὶ ἄνω τείνον ἐς τὴν Ἐρυθρὴν καλεομένην θάλασσαν· ἐν τῷ αἰ λιθοτομίαι ἐνεῖσι, αἱ ἐς τὰς πυραμίδας κατατμηθεῖσαι τὰς ἐν Μέμφι. ταύτη μὲν λῆγον, ἀνα-

μη οὐ is used after a negative. Eur. Iph. 41. Καὶ τῶν ἀπὸρων οὐδενὸς ἐνδεῖς Μὴ οὐ μαίνεσθαι. but I have not observed this construction in Herodotus.

καταδεῖ πεντεκαίδεκα σταδίων. The genitive with the verbs of deficiency denotes not only that of which something else falls short, but also the measure of the deficiency, as in the common phrases πολλοῦ γε καὶ δεῖ, ὀλίγον δεῖ. and so the Greek usually expresses deficient numbers. 1. 94. ἔρεα δυνῶν δέοντα εἴκοσι, 18 years. 1. 130. ἔρεα τριήκοντα καὶ ἑκατὸν δυνῶν δέοντα, 298 years. 9. 70. τριήκοντα μυριάδων στρατοῦ καταδευσέων τερσέρων, where καταδ. agrees with μυριάδων. 4. 43. ἐπεὶ τε τοῦ πλεῖντος αἰεὶ ἔδεε, "when he was still short by more than a half of the execution of his task." Comp. Matth. § 141. The other construction, in which the deficient number is used in the gen. abs. ἐνὸς δέοντος πεντήκοντα ἄνδρες is not found in Herodotus; and 8. 82. δύο νηῶν κατέζεε ἐς τὸν ἀριθμὸν, which is quoted by H. Stephens as an example of the impersonal use, is better explained by Schweighäuser as referring to the preceding τὸ ναυτικόν. Here again it is observed by Rennell, 2. p. 105. that

the distance of Pisa from Athens is 105 G. miles, of Heliopolis from the Canopic mouth only 88, and that the sea is even much nearer at some points.

πληροὶ ἐς τὸν ἀρ. τοῦτον, "fully amounts to this number." 2. 19. πελάσας ἐς. The construction is unusual with πληροῦν, which is commonly an active verb.

SECT. 8. Ἀνω ἰόντι, "as you go inland," see note on 2. 29. So afterwards αἰεὶ ἄνω τείνον "tending inland," i. e. away from the Mediterranean, though towards the southern sea. The contraction here spoken of is the interval between the termination of the Arabian chain of hills and the expansion into the nome of Arsinoe or Faioum. Herodotus reckons all beyond the limit of the inundation on the western side to belong to Arabia, on the eastern to Libya.

ἐν τῷ αἰ λιθοτ. ἐνεῖσι. These quarries are those of Gebel el Mokattam opposite to Memphis, whence the stone for the pyramids was really derived.

ταύτη μὲν λῆγον. This refers to the termination of that face of the range which runs between Cairo and the Arabian Gulf, parallel to the canal of Neco, 2. 158; ἀνακίμπει to the bend which it

κάμπτει ἐς τὰ εἴρηται τὸ ὄρος. τῇ δὲ αὐτὸ ἐνωτοῦ ἐστὶ μακρότατον, ὥς ἐγὼ ἐπυνθανόμην δύο μηνῶν αὐτὸ εἶναι τῆς ὁδοῦ ἀπὸ ἡοῦς πρὸς ἐσπέρην· τὰ δὲ πρὸς τὴν ἡῶ, λιβατωτοφόρα αὐτοῦ τὰ τέρματα εἶναι. τοῦτο μὲν νυν τὸ ὄρος τοιοῦτο ἐστί. Τὸ δὲ πρὸς Λιβύης τῆς Αἰγύπτου, ὄρος ἄλλο πέτρινον τείνει,

makes to the South, after which it continues to run parallel to the Nile to Syene, and spreads its branches over the space between Egypt and the Arabian Gulf. This space does not indeed amount anywhere to a journey of two months from East to West, nor was the frankincense produced on the western side of the Arabian Gulf. 3.107.; but Herodotus included the western side in Arabia, as he says that it does not end with the Gulf, (4. 39.) *εἰ μὴ νόμῳ* "by conventional usage."

τῇ δὲ αὐτὸ ἐνωτοῦ ἐστὶ μακρότατον, "where its length is greatest of all." The origin of this phrase is the Greek idiom, by which ἐνωτοῦ is not only used of the relation of a single agent to himself, but of the whole to all its own parts, and each part to every other. 1. 98. ταυτὰ κη λέγοντες πείθουσι ἐνωτοὺς βασιλεύεσθαι, not each himself but one another. Hence it is used when the same thing is compared with itself in different parts, at different times, or in different circumstances. 2. 149. ἐοῦσα βάθος τῇ βαθυτάτῃ αὐτῇ ἐνωτῆς. 4. 85. τὸ εὖρος τῇ εὐρύτατος αὐτὸς ἐνωτοῦ. 4. 198. ἑκαροστὰ, ἐπεὶ αὐτῇ ἐνωτῆς ἄριστα ἐνείκη, ἐκφέρει, "it bears, when it bears best of all, a hundred fold." Eur. Antiop. ap. Plat. Gorg. 484. E. ἑκαστος ἐπὶ τούτ' ἐπείγεται "Ἴν' αὐτὸς αὐτοῦ τυγχάνῃ βέλτιστος ὢν. The superlative ex-

presses absolute, the comparative relative preeminence. Plat. Resp. 3. 411. C. εὐ ἰσχων τὸ σῶμα ἀνδρείότερος γίγνεται αὐτὸς αὐτοῦ. In Her. 8. 86. an *epexegetis* with ἥ is subjoined to the comparative, to point out the relation more clearly: ἐγένετο μακρῷ ἀμείνους αὐτοὶ ἐνωτῶν ἢ πρὸς Εὐβοίῃ. The same construction is used with other words which involve comparison. 8. 137. Αὐτὸς ἐνωτοῦ διπλήσιος ἐγένετο. 4. 48. Ἴστρος ἴσους αἰεὶ αὐτὸς ἐνωτῷ ῥέει καὶ θέρεος καὶ χειμῶνος. Matth. § 452.

ὥς ἐγὼ ἐπυνθανόμην—εἶναι. The construction with ὥς which requires the indicative, is here followed by the infinitive, which would have been proper had ἐπυνθανόμην alone been used. This negligence is common in Herodotus. 4. 5. Ὡς δὲ Σκύθαι λέγουσι νεώτατον ἀπάντων ἰθιῶν εἶναι τὸ σφέτερον. 3. 14. Ὡς δὲ λέγεται ὑπ' Αἰγυπτίων ἑακρύειν Κροῖσον. 5. 10. the sentence begins Ὡς δὲ Θρήϊκες λέγουσι, μέλισσαι κατέχουσιν τὰ πέρην τοῦ Ἴστρον εἰσὶ, but goes on καὶ ὑπὸ τούτων οὐκ εἶναι διελθεῖν.

τὸ δὲ πρὸς Λιβύης τῆς Αἰγύπτου, "on the side of Egypt towards Libya." Αἰγ. is here the genitive, by which the whole of a country is distinguished from a part of it. Matth. § 321. 6. ἐπὶ Λιβύας, οἰκημένους Λιβύης ἐπὶ τῇ νοτίῃ θάλασσῃ, "in the part of Libya which is



λέειν. τῶν γὰρ ταῦτα τὰ χωρία προσχωσάντων ποταμῶν, ἐνὶ τῶν στομάτων τοῦ Νείλου, ἐόντος πενταστόμου, οὐδεὶς αὐτῶν πλήθεος περί ἄξιος συμβληθῆναι ἐστι. εἰσὶ δὲ καὶ ἄλλοι ποταμοὶ οὐ κατὰ τὸν Νεῖλον ἐόντες μεγάλα, οἱ τινες ἔργα ἀποδεξάμενοι μεγάλα εἰσι· τῶν ἐγὼ φράσαι ἔχω οὐνόματα, καὶ ἄλλων, καὶ οὐκ ἦκιστα Ἀχελώου· ὃς ῥέων δι' Ἀκαρνανίης, καὶ ἐξιεὶς ἐς θάλασσαν, τῶν Ἐχινάδων νήσων τὰς ἡμίσεας ἤδη ἡπειρον 11 πεποιήκε. Ἔστι δὲ τῆς Ἀραβίης χώρας, Αἰγύπτου δὲ οὐ πρόσω, κόλπος θαλάσσης, ἐσέχων ἐκ τῆς Ἐρυθρῆς καλεομένης θαλάσσης, μακρὸς οὕτω δὴ τι καὶ στεινὸς, ὥς ἔρχομαι φράσω.

ἐόντος πενταστόμου, not ἐπ. as some MSS. read; for Herodotus, 2. 17. reckons only five natural channels. As the larger mouths of rivers have themselves smaller branches, the number is easily increased. Herodotus, 4. 47. attributes five mouths to the Danube; Pliny, N. H. 4. 24. six; Ovid. Trist. 2, 189. Strabo, 7. 441. ed. Ox., seven.

οὐδεὶς αὐτῶν. Of this redundant use of αὐτῶν, see Weiske Pleonasm. Αυτός. No. 7.

οὐ κατὰ τὸν Νεῖλον, "not corresponding in magnitude with the Nile." 2. 92. μέγαθος κατὰ μῆλον. 1. 121. οὐ κατὰ Μιτραδάτην τὸν βουκόλον, "not corresponding in rank to Mitradates the herdsman." Plat. Symp. 211. D. οὐ κατὰ χρυσιόν, "not to be compared to gold."

τῶν Ἐχινάδων νήσων. The expectation expressed by Thuc. u. s. ἐλπίς καὶ πάσας οὐκ ἐν πολλῷ τινὶ ἂν χρόνῳ τοῦτο παθεῖν, has not been fulfilled. Dodwell's Travels, 1. 105. Pausanias, 8. 24. attributes this to the uncultivated state of Ætolia, in consequence of which the Achelous did not bring down

so much *alluvium*, but it is more probably owing to the form of the coast, the deposition ceasing when not protected by the still water of a bay.

ΣΕΚΤ. 11. ἔρχομαι φράσω. This phrase seems to have been derived from a messenger announcing the purpose for which he has come; but it is used by Her. to announce his purpose of describing, 3. 6; or with λέξων, simply of saying something. It must not be supposed, therefore, to have any analogy to the English "*I am going to describe*," although it may be so rendered. 4. 82. ἀναβήσομαι ἐς τὸν κατ' ἀρχὰς ἦϊα λέξων λόγον, is a phrase of the same kind, expressing a past purpose; but not 1. 122. ἡιέ τε ταύτην αἰνέων διὰ παντός, 'he went on praising her;' nor II. σ', 180. εἶκεν τι νέκυσ ἥσχυμένος ἔλθῃ (see Matth. § 560. c.); nor Pind. Nem. 7. 102. εἰ γὰρ μέλος ἔρχομαι ἐννέπων, where ἔρχομαι does not belong to the participle. See Boeckh. Pind. 2. p. 2. page 433. In the use of ἔχω with a partic., by Plato, Gorg. 491. C. 518. B., the idea of an unexpected

μήκος μὲν πλόου, ἀρξαμένη ἐκ μυχοῦ διεκπλώσαι ἐς τὴν εὐρέην θάλασσαν, ἡμέραι ἀναισιμούνται τεσσεράκοντα, εἰρεσίῃ χρεωμένη· εὖρος δὲ, τῇ εὐρύτατός ἐστι ὁ κόλπος, ἡμισυ ἡμέρης πλόου. ῥηχίη δ' ἐν αὐτῷ καὶ ἄμπωτις ἀνὰ πᾶσαν ἡμέρην γίνεται. ἕτερον τοιοῦτον κόλπον καὶ τὴν Αἴγυπτον δοκέω γενέσθαι· τὸν μὲν, ἐκ τῆς βορητῆς θαλάσσης κόλπον ἐσέχοντα ἐπὶ Αἰθιοπίας· τὸν δὲ Ἀράβιον, τὸν ἔρχομαι λέξων, ἐκ τῆς νοτίης φέροντα ἐπὶ Συρίας· σχεδὸν μὲν ἀλλήλοισι συν-

arrival is involved; ἴδ' αὖ ἕτερόν τι ἤκεις ἔχων, "now you are come with a different story."—μήκος μὲν πλόου is in appos. with ἡμερ. τεσσ. 1. 72. μήκος ὁδοῦ, εὐζώνῃ ἀνδρὶ πέντε ἡμέραι ἀναισιμούνται.

Rennell, 2. p. 356, gives the length of a ship's track through the Red Sea at 1300 G. M. or less, which is about 32 miles a day; but as it is much more than half a day's sail across, Her. has probably taken the breadth of the Bay of Heroopolis, which runs up to Suez, for that of the Red Sea itself.

ῥηχίη καὶ ἄμπωτις, "high and low tide;" literally, "surge and absorption." "Quæ aliis πλημύρα, πλημυρίς vel πλήμη, Ionibus et Herodoto dicta fuit ῥηχίη. ἄμπωτις maris est recessus ἀναποθέντος τοῦ ὕδατος quum aqua velut resorbetur." Valck. ad Her. 8. 129. Comp. 7. 198, where it is used of the Melian bay, which, like some other bays and straits of the Mediterranean, has an irregular tide. 'Ραχία in the Attic writers signifies the beach on which the surge breaks, the root being ῥήσσω. The phenomenon of the recess of the tide was attributed to the sea being *sucked in* to vast caverns. Virg. Georg. 2. 479. Qua vi maria alta

tumescant objicibus ruptis (Job. 38. 8. 11.) et rursus in seipsa residant. Ov. Med. Jas. 125. of Scylla. "Quæque vomit totidem fluctus totidemque resorbet," after Hom. Od. μ', 105.

τὸν μὲν—τὸν δὲ are placed in a loose apposition with ἕτερον τοιοῦτον, as if parts of the whole, because ἕτερος necessarily implies two, though singular.

σχεδὸν μὲν—τῆς χώρας, "nearly excavating their recesses into contact with each other, but being some little space apart." Συντετραίνω seems to have been a word of mining, for carrying on two adits or levels till they met. Plat. Phædon. 1. 111. D. τοὺτους δὲ πάντας ὑπὸ γῆν εἰς ἀλλήλους συντετρῆσθαι πολλαχῇ καὶ διεξόδους ἔχειν ἢ πολὺ ὕδωρ ρεῖν ἐξ ἀλλήλων εἰς ἀλλήλους. Diod. 3. 19. of the caves of the Troglodytes, κατῶθεν αὐλῶνας πρὸς ἀλλήλους συντετρημένους κατασκευάζουσι. The perf. pass. expresses the state of actual union, the pres. act. the endeavour and tendency to produce it. The idea, therefore, is the very reverse of parallelism, which Blomfield, Gloss. Choeph. 444. attributes to συντετραίνω. Herodotus probably thought that

τετραίνοντας τοὺς μυχοὺς, ὀλίγον δέ τι παραλλάσσοντας τῆς χώρας. εἰ ὦν δὴ ἐθελήσει ἐκτρέψαι τὸ ρέεθρον ὁ Νεῖλος ἐς τοῦτον τὸν Ἀράβιον κόλπον, τί μιν κωλύει ρέοντος τούτου ἐκχωσθῆναι ἐντός γε δισμυρίων ἐτέων; ἐγὼ μὲν γὰρ ἔλπομαι γε καὶ μυρίων ἐντὸς χωσθῆναι ἄν. κοῦ γε δὴ, ἐν τῇ προανασιμωμένῃ χρόνῃ πρότερον ἢ ἐμὲ γενέσθαι, οὐκ ἂν χώσθειν κόλπος καὶ πολλῶν μέζων ἔτι τούτου, ὑπὸ τοσούτου τε ποταμοῦ καὶ  
12 οὕτως ἐργατικῷ; Τὰ περὶ Αἴγυπτον ὦν καὶ τοῖσι λέγουσι

the gulfs had been excavated by the force of their respective waters, and that the Red Sea still continued to wear away its *μυχός*.

εἰ ὦν δὴ ἐθελήσει. *ἐθέλω* in the present tense, like *φιλέω*, is used of inanimate things, in the sense of *solo*, because will produces habitual action. 1, 74. *ἀνεν ἀναγκαίης ἰσχυρῆς συμβάσεως ἰσχυραὶ οὐκ ἐθέλουσι συμμένειν*. but as the will involves the idea of uncertainty and caprice, (2. 13.) it is used of the future, and with a particle of contingency, to increase the uncertainty which the future alone would have. See 2. 14., 7. 49., 1. 109. *εἰ δὲ θελήσει* (probably *εἰ δ' ἐθελήσει*, for Her. everywhere else uses the longer form in this phrase) *ἐς τὴν θυγατέρα ταύτην ἀναβῆναι ἢ τυραννίς*, a possible contingency. From its use in 1. 32. (see note on Sect. 4.) we may conclude that the intercalation of the month was not a settled and universal practice. It is by no means therefore a mere *elegant periphrasis*.

*ἔλπομαι* is used of the expected or probable but uncertain result of a case supposed, 2. 26. fin., 2. 43., 2. 120., and 1. 65.; of a probable opinion, *ἔτι καὶ μᾶλλον θεὸν ἔλπομαι, ὦ Λυκόοργε*. It has in itself no reference to the good or evil

anticipated. It answers to the Latin *opinor*, which, as distinguished from *pulo* and *existimo*, implies uncertainty, and in *neopinato* (Cic. N. D. 1. 3.) has the meaning *expect*. Od. ζ', 297. *ἐπὴν ἡμέας ἔλπη ποτὶ δώμαρ' ἀφίχθαι*. Eust. ad loc. *ἀντὶ τοῦ στοχάζεσθαι κεῖται τὸ ἔλπεσθαι*.

κοῦ γε δὴ. These interrogative expressions have the force of negations, and with negatives, of affirmations. *κὼς οὐκ ἐξέπλωσας τῶν φρένων*; 3. 155. "you are surely mad?" *Κοῦ* is not commonly used in this way, but that which is nowhere possible is not possible at all.

SECT. 12. Τὰ περὶ Αἴγυπτον—*πεῖθομαι*, "I both give credit to the facts relating to Egypt, on the authority of those who report them, and I myself am strongly of opinion that they are so, because I see," &c. 8. 81. *οἱ πλείους τῶν στρατηγῶν οὐκ ἐπειθοῦντο τὰ ἐξαγγελθέντα*. So in the other sense of *πεῖθομαι*, "to obey," the accusative neuter is used of the thing done in obedience to others, the dative of those on whose authority it is done. 3. 128. *ἰδὼν δὲ τοῦτό σφας ὁ Βαγαῖος πεπιθόμενος τῷ βιβλίῳ*. Plat. Phædr. p. 271. *μὴ πειθώμεθ' αὐτοῖς τέχνη γράφειν*, "give them credit for writing with art." "Cre-

αὐτὰ πείθομαι, καὶ αὐτὸς οὕτω κάρτα δοκέω εἶναι, ἰδὼν τε τὴν Αἴγυπτον προκειμένην τῆς ἐχομένης γῆς, κογχυλίᾳ τε φαινόμενα ἐπὶ τοῖσι οὖρεσι, καὶ ἄλμην ἐπανθέουσαν, ὥστε καὶ τὰς πυραμίδας δηλέεσθαι· καὶ ψάμμον μόνον Αἰγύπτου ὕρος τοῦτο τὸ ὑπὲρ Μέμφιος ἔχον· πρὸς δὲ, τῇ χώρῃ οὔτε τῇ Ἀραβίῃ

*don' tibi hoc, nunc peperisse hanc e Pamphilo ?*" Andr. 3. 2.

*προκειμένην.* This projection of Egypt beyond the adjacent coast is obvious on the map. Rennell, 2. 108. observes that Deltas naturally assume a *fan-like* shape. The greatest projection will be opposite to the principal current of the river which carries its deposit furthest into the sea. The shells found upon the mountains (Plut. de Iside et Osiride §. 40. says ἐν τοῖς μετάλλοις καὶ τοῖς ὄρεσι) may have been fossil, and therefore affording no evidence of the retiring of the water; the efflorescence of salt is also not decisive; for the whole soil of Egypt is impregnated with it, stalactites of fibrous salt forming in the catacombs of Thebes; Mem. sur l'Eg. 3. 19., and the sand on the Libyan hill, where the pyramids stand, Her. 2. 8. is brought by the west wind from the desert. There can be no doubt, however, that the general conclusion of Herodotus is right, and "that the space which the Delta occupies was originally a part of the sea, from the neighbourhood of Pelusium or of Mount Casius to that of Alexandria, and southward to the foot of the hills of the pyramids and of Mokattam." Rennell 2. 107.

*πρὸς δὲ.* Connect with *ἰδὼν* before "and besides seeing." Grammarians say that the prepositions

are sometimes used adverbially; but in fact they are all originally adverbs, added to the cases of nouns to express more precisely the relations which the cases themselves denote. In Homer, almost all the prepositions are used sometimes with and sometimes without cases, and in Herodotus this is much more frequent than in the Attic writers, generally with *δέ* or *γέ*. 'Εν. 2. 43. πολλά μοι καὶ ἄλλα τεκμήρια ἐστί, ἐν δὲ καὶ τόδε, "and amongst them or also this." It generally gives a superlative meaning, "and especially," to the second clause; as that which is specified, while others of the same class are passed over with a general mention, is supposed to have the common quality in a higher degree. So καὶ δὴ καὶ, and *tum* following *cum*, in Latin give a superlative meaning to the clause which they introduce. Hence ἐν δέ is often joined by Her. with the emphatic δὴ, *tum vero, tum vero etiam*. 'Επὶ, also with δέ, "next." 8. 113. ἰζοντο πρῶτος μὲν ὁ Σιδόνιος βασιλεὺς· μετὰ δὲ ὁ Τύριος· ἐπὶ δὲ ἄλλοι. 7. 219. ἐπὶ δὲ καὶ αὐτόμολοι ἦσαν, "over and above." Μετά, "afterwards," with δὴ, 7. 12. Πρὸς, "besides," sometimes with δέ or γέ, sometimes without. 6. 125. καὶ πρὸς, ἕτερα δωρεάται. This is the only preposition commonly used in this way in Attic prose; ἀμφί, ἐν, ἐπί, παρά, πρὸς,

προσούρω εούση τὴν Αἴγυπτον προσεικέλην, οὔτε τῇ Λιβύῃ, οὐ μὴν οὐδὲ τῇ Συρίῃ, (τῆς γὰρ Ἀραβίης τὰ παρὰ θάλασσαν Σύριοι νέμονται,) ἀλλὰ μελάγγαιόν τε καὶ κατερρηγνυμένην, ὥστε εούσαν ἰλὺν τε καὶ πρόχυσιν ἐξ Αἰθιοπίας κατενηνειγμένην ὑπὸ τοῦ ποταμοῦ. τὴν δὲ Λιβύην ἴδμεν ἐρυθροτέρην τε γῆν, καὶ ὑποψαμμοτέρην· τὴν δὲ Ἀραβίην τε καὶ Συρίην ἀργιλωδεστέραν τε καὶ ὑπόπετρον εούσαν.

- 13 Ἐλεγον δὲ καὶ τότε μοι μέγα τεκμήριον περὶ τῆς χώρας ταύτης οἱ ἱρέες, ὡς ἐπὶ Μοίριος βασιλέος, ὅπως ἔλθοι ὁ ποταμός ἐπὶ ὀκτὼ πήχεας τὸ ἐλάχιστον, ἄρδεσκε Αἴγυπτον τὴν ἔνερθε Μέμφιος. καὶ Μοίρι οὗ κω ἦν ἕτα εἰνακόσια τετελευτηκότι, ὅτε τῶν ἱρέων ταῦτα ἐγὼ ἤκουον. νῦν δὲ, ἦν μὴ ἐπ' ἑκκαίδεκα ἢ πεντεκαίδεκα πήχεας ἀναβῇ τὸ ἐλάχιστον ὁ ποταμός, οὐκ ὑπερβαίνει ἐς τὴν χώραν. δοκέουσί τε μοι Αἰγυπτίῳ οἱ ἔνερθε τῆς λίμνης τῆς Μοίριος οἰκέοντες τὰ τε ἄλλα χωρία καὶ τὸ καλεόμενον Δέλτα, ἦν οὕτω ἡ χώρα αὕτη κατὰ λόγον ἐπιδιδόι ἐς ὕψος, καὶ τὸ ὁμοίον ἀποδιδόι ἐς αὐξήσιν, μὴ κατα-

σύν, ὑπό, occur in the tragedies.

τῆς γὰρ Ἀραβίης. The Syrians inhabited the coast of Arabia from Serbonis to Jenysus, and it was here only that Egypt and Syria were conterminous; elsewhere Arabia interposes. 3. 5.

μελαγγαῖόν τε καὶ κατερρηγνυμένην, "black and crumbling." "Et viridem Ægyptum nigra fecundat arena Usque coloratis amnis devexus ab Indis." Virg. Georg. 4. 291. The native name of Egypt, Chēmi (Ham), signifies black. Plut. Isid. et Osir. c. 33. τὴν Αἴγυπτον ἐν τοῖς μάλιστα μελάγγαιον οὔσαν ὥσπερ τὸ μέλαν τοῦ ὀφθαλμοῦ Χημίαν καλοῦσιν. and this is confirmed by Jablonski from the Coptic. Champollion Eg. sous les Pharaons, 1. 101. seq. The

comparatives ἐρυθροτέρην, &c. denote a slight degree of the quality reddish, and ὑπό, like sub, in composition has nearly the same force..

ΣΕΚΤ. 13. Μοίρι—τετελευτηκότι. See the note on 2. 2.

ἑκκαίδεκα ἢ πεντ. Pliny, N. H. 36. 9. speaking of the statue of the Nile, surrounded by sixteen diminutive figures, which Vespasian placed in the Temple of Peace, says, "totidem cubita summi incrementi augentis se amnis intelliguntur." This statue is preserved in the Vatican. Visconti Mus. P. Cl. 1. p. 291. The sixteenth cubit on the Meqyas or Nilometer of Cairo is called "the water of the Sultan," because no tax is paid unless the river attains this height.

ἦν οὕτω ἡ χώρα ἐπιδιδόι—καὶ ἀποδιδόι. The apparent tautology

κλύζοντος αὐτὴν τοῦ Νείλου πείσεσθαι τὸν πάντα χρόνον τὸν ἐπίλοιπον Αἰγύπτιοι, τό κοτε αὐτοὶ Ἑλλήνας ἔφασαν πείσεσθαι. πυθόμενοι γὰρ ὡς ὕεται πᾶσα ἡ χώρα τῶν Ἑλλήνων, ἀλλ' οὐ ποταμοῖσι ἄρδεται, κατὰπερ ἡ σφετέρη, ἔφασαν "Ἑλλήνας " ψευσθέντας κοτὲ ἐλπίδος μεγάλης, κακῶς πεινήσειν." τὸ δὲ ἔπος τοῦτο ἐθέλει λέγειν, ὡς "εἰ μὴ ἐβελήσει σφι ὕειν ὁ θεός, " ἀλλ' αὐχμῷ διαχρᾶσθαι, λιμῷ οἱ Ἑλλήνες αἰρεθῆσονται· οὐ " γὰρ δὴ σφι ἐστί ὕδατος οὐδεμία ἄλλη ἀποστροφή, ὅτι μὴ ἐκ

of this passage has given rise to various conjectures, and the difficulty is not removed by the remark of Wesseling, "ἐς ὕψος altitudinem soli, ἐς ἀνξισιν ejusdem incrementum, quo latius in vicinum mare protenditur, declarant," for what Greek author has ever used ἀποδίδοναι for "to increase?" We should translate, "and should yield the like quantity for increase," i. e. send down an equal quantity of earthy matter to be deposited. Ἐπιιδοῖ and ἀποιδοῖ are Ionic forms of the pres. indic., which mood Herodotus uses with ἦν. Comp. I. 206. where ἦν, not εἰ, is found in the oldest MSS. Matth. §. 526. d.

μὴ κατακλύζ. τοῦ Ν. Οὐ might be expected, as it is only by an *actual* failure of the inundation that the calamity could be produced. But this clause is to be considered as still depending on ἦν, and is equivalent to "and if the Nile should not overflow." Comp. c. 14. εἰ σφι θέλοι.... πεινήσουσι, εἰ μήτε γε ὕσεται ἡ χώρα. From the remoteness of the nominative Αἰγυπτίων οἱ ἔγερθε, it is here resumed with Αἰγύπτιοι, a practice common with Herodotus.

ὕειν ὁ θεός. 3. 117. τὸν μὲν χειμῶνα ὕει σφι ὁ θεός. i. e. Jupiter,

under whose care the phenomena of the atmosphere were. II. μ', 25. Hence Polycrates, who was crucified, ἐλουτο ὑπὸ τοῦ Διὸς ὅκως τοι, ἐχρίετο δὲ ὑπὸ τοῦ ἡλίου, ἀνιείς αὐτὸς ἐκ τοῦ σώματος ἱμάδα. 3, 124. 125.

αὐχμῷ διαχρᾶσθαι, "i. q. simplex χρᾶσθαι, Uti, accedente interdum, (sed rarius id quidem) vi præpositionis διὰ, durationis cujusdam vel constantiæ aut perseverantiæ significatione." Schw. Lex. Herodotus, however, hardly ever uses διαχρᾶσθαι, except of an enduring action (2. 127.) or state, a custom, an event that has a *thorough* completion. The compound adds the idea of duration to the simple χρᾶσθαι, but this idea may be understood from the connexion, or its expression may be unnecessary for the author's purpose, and therefore the simple be used, where the compound might have been. Most of the instances in which compound verbs are supposed to lose the force of their prepositions are of this kind.

ὕδατος ἀποστροφή, "resource of water," a resource consisting in water, as καταστέγασμα ὀροφῆς, 2. 155. "a covering consisting of the roof." 2. 139. τέλος τῆς ἀπαλλαγῆς τοῦ Αἰθίοπος, "a termina-

- 14 “ τοῦ Διὸς μῶνον.” Καὶ ταῦτα μὲν ἐς Ἑλλήνας Αἰγυπτίοισι ὀρθῶς ἔχοντα εἴρηται. φέρε δὲ νῦν, καὶ αὐτοῖσι Αἰγυπτίοισι ὥς ἔχει, φράσω. εἴ σφι θέλοι, ὥς καὶ πρότερον εἶπον, ἡ χώρα ἡ ἐνερθε Μέμφιος (αὕτη γάρ ἐστι ἡ ἀΐξανόμενη) κατὰ λόγον τοῦ παροιχομένου χρόνου ἐς ὕψος ἀΐξανεσθαι, ἄλλο τι ἢ οἱ ταύτῃ οἰκέοντες Αἰγυπτίων πεινήσουσι; εἰ μήτε γε ὕσεται σφι ἡ χώρα, μήτε ὁ ποταμὸς οἷός τ' ἔσται ἐς τὰς ἀρούρας ὑπερβαίνειν. Ἡ γὰρ δὴ νῦν γε οὗτοι ἀπονητότατα καρπὸν κομίζονται ἐκ γῆς, τῶν τε ἄλλων ἀνθρώπων ἀπάντων, καὶ τῶν λοιπῶν Αἰγυπτίων· οἱ οὔτε ἀρότρῳ ἀναρρηγνύντες αὐλακας ἔχουσι πόρους, οὔτε σκάλλοντες, οὔτε ἄλλο ἐργαζόμενοι οὐδὲν τῶν

tion consisting in the retirement of the Ethiopian.” II. γ', 309. θανάτοιο τέλος. τέλος τῆς ἀπαλλαγῆς τοῦ ζῆν, Stob. Gaisf. App. 4. 79. Wesseling quotes from Thucydides ἀποστροφή σωτηρίας. Αὐχμοῦ ἀποστροφή, ἀποστροφή κακῶν might have been used with equal propriety, the gen. in this case expressing the relation *from*.

SECT. 14. εἴ σφι θέλοι—πεινήσουσι. In Wesseling's edition ἐθελήσει. The Sancroft MS., in which this reading is found, is remarkable for alterations designed to avoid apparent solecisms. Of this use of the future in the apodosis, instead of the opt. with ἄν, after a protasis with εἰ and the opt., see Matth. § 524. 3.

“ Ἄλλο τι ἢ is properly an interrogative, implying a negative, “ what else will happen than that they will starve?” i. e. they will assuredly starve. Plato sometimes omits the ἢ. Gorg. 495. C. Vig. III. 11. 8. ibi Herm.

οἱ οὔτε ἀρότρῳ. The relative has here a causal force, *quippe qui*, and refers to the preceding οὔτοι.

σκάλλοντες. The letters σκ form

the root of a large class of words, of which the general idea is that of the inequality of the limbs: σκαῖός, *left-handed* (scævus, Scævola), the left, as the feebler, being considered as the shorter; or *crooked* (Germ. *schief*, Engl. *skew*), bent things being necessarily shortened: σκάζω, *limp* as those whose limbs are unequal, τὸ ἀσθενὲς σκάζει, Apoll. Lex. H. voc. σκαίη. (σκάδω) *scando*, the legs being made of unequal length in climbing; σκάλλω, *dig*, accompanied by the same shortening of one leg: *scala*, *σκαληνός*, a triangle, which is not *ισοσκελές*: *σκαμβός*, *scambus* (*fuisse traditur male pedatus scambusque*, Suet. Oth. 12.) *σκαίνδαλον*, because in tripping, the limb which meets with the obstacle is necessarily shortened.

What Her. here says of the absence of plowing and digging is not to be applied to all Egypt, but to the Delta and the parts immediately adjacent to the river, where the deposit of slime would be the deepest and softest. The land of the Israelites in Goshen must have lain near the extremity

ἄλλοι ἄνθρωποι περὶ λήϊον πονέουσι· ἀλλ' ἐπεὰν σφι ὁ ποταμός αὐτόματος ἐπελθὼν ἄρσῃ τὰς ἀρούρας, ἄρσας δὲ ἀπολείπῃ ὀπίσω, τότε σπείρας ἕκαστος τὴν ἐσωτοῦ ἄρουραν, ἐσβάλλει ἐς αὐτὴν ὕς. ἐπεὰν δὲ καταπατήσῃ τῇσι ὑσὶ τὸ σπέρμα, ἄμητον τὸ ἀπὸ τούτου μένει. ἀποδινήσας δὲ τῇσι ὑσὶ τὸν σίτον, οὕτω κομίζεται.

Εἰ ὧν βουλόμεθα γνῶμῃσι τῇσι Ἰώνων χρᾶσθαι τὰ περὶ Αἴ- 15

of the inundations, and there it is evident that laborious irrigation was necessary to supply the want of rain. Deut. xi. 10. The operation of plowing is represented in the ancient Egyptian paintings, Denon, Pl. 55. Engl. ed. The furrow, however, is very shallow, and when the Nile has been high the plow is not even used; only a harrow made of a bush is employed to cover the seed.

ἐσβάλλει ἐς αὐτὴν ὕς. There can be no doubt respecting the correctness of the reading, *Æl. H. Anim.* 10. 16. *Εὐδοξος δὲ φησι φειδομένους τοὺς Αἰγυπτίους τῶν ὕων ἐπὶ τοῦ σίτου, σπαρέντος ἐπάγουσι τὰς ἀγέλας αὐτῶν.* *Plut. Symp.* 2. 4. 5. The use of the swine in treading in the seed may be explained from the necessity of employing an animal of lighter foot than the ox, in so muddy a soil; their use in the trituration of the grain is more extraordinary. Nothing appears on the Egyptian monuments in confirmation of the latter statement of Herodotus.

ἀποδινήσας. *Δινέω* is "to revolve in a circle"; *Π. σ'*, 494. *κούροι δ' ὀρχιστήρες ἐδίνεον*, "revolved in the dance;" *ἀποδινέω*, "to extricate by such a circular movement," "to tread out corn in the threshing-floor." The common name for this

was ἄλως, which also denoted a circular area (whence *halo*) and ἀπαλοᾶν. *Δῖνος οὐ μόνον τόρονος ἀλλὰ καὶ ποδονιπτήρ κατὰ Κυρηναίους· παρὰ δὲ τῇ Τελεσίλλῃ . . . καὶ ἡ ἄλως ὥς φησιν Ἀθήναιος* [*xi. p. 467. f.*]. *Eust. ad Il. v'*, 258.

ἄμητον. *Pro ἀμῆτὸν cum Schweigh. et Gaisf. rescripsi ἀμῆτον cum monentibus grammaticis ἀμῆτον sit metendi tempus, ἀμῆτὸν fruges demessæ, Bähr.* A similar distinction was made between *τρύγητος* and *τρυνγητός*, *Suid. s. voc.* with little foundation, probably, in the old pronunciation.

SECT. 15. *εἰ ὧν βουλόμεθα—ἀποδεικνύομεν ἂν.* The regular construction is that an apodosis with the opt. and ἂν should have a protasis with *εἰ* and the opt., and hence *βουλοίμεθα* has been proposed. But the irregularity is not uncommon with *ἐθέλω* and *βούλομαι*. It is to be explained by what was said Sect. 11. of the idea of uncertainty involved in these words, and should therefore be distinguished from other usages quoted by *Matthiæ* §. 524. 1. *Plat. Symp.* p. 208. *C. τῶν ἀνθρώπων εἰ ἐθέλεις εἰς τὴν φιλοτιμίαν βλέψαι, θαυμάζοις ἂν κ. τ. λ.*, where *Stallbaum* produces other examples from *Plato*. Afterwards, 2. 16. *εἰ ὀρθή ἐστι—ἀποδεικνύμι. Ταρι-*



ἔγυπτον, οἱ φασὶ τὸ Δέλτα μῦνον εἶναι Αἴγυπτον, ἀπὸ Περσέος καλεομένης σκοπιῆς λέγοντες τὸ παρὰ θάλασσαν εἶναι αὐτῆς μέχρι Ταριχηῶν τῶν Πηλουσιακῶν, τῇ δὲ τεσσαράκοντά εἰσι σχοῖνοι· τὸ δὲ ἀπὸ θαλάσσης λεγόντων ἐς μεσόγαιαν τείνειν αὐτὴν μέχρι Κερκασώρου πόλιος, κατ' ἣν σχίζεται ὁ Νεῖλος, ἐς τε Πηλούσιον ῥέων καὶ ἐς Κάνωβον· τὰ δὲ ἄλλα λεγόντων τῆς Αἰγύπτου, τὰ μὲν Λιβύης, τὰ δὲ Ἀραβίης εἶναι· ἀποδεικνύομεν ἂν, τοῦτ' ἔστι λόγῳ χρεώμενοι, Αἰγυπτίοις οὐκ εἶδον πρότερον χώραν. ἤδη γάρ σφι τό γε Δέλτα, ὥς αὐτοὶ λέγουσι Αἰγύπτιοι, καὶ ἐμοὶ δοκεῖ, ἔστι κατάρρυντον τε καὶ νεωστὶ, ὥς λόγῳ εἰπεῖν, ἀναπεφρηνός. εἰ τοῖνυν σφι χώρα γε μηδεμία ὑπῆρχε, τί περιεργάζοντο δοκέοντες πρώτοι

χείαι, here and 2.-113. are not mummy-pits, but salt-pits, as is evident from their position on the sea shore.

ἤδη γὰρ σφι τό Δέλτα. ἤδη, "as already admitted," §. 10.

ὥς λόγῳ εἰπεῖν, 2. 37., 2. 21. λόγῳ δὲ εἰπεῖν. 2. 53. μέχρι οὐ πρώην τε καὶ χθὲς ὥς εἰπεῖν λόγῳ. Like the analogous phrase ὥς ἔπος εἰπεῖν, it means "to express it by one word," or "phrase." Διαπεπόρθηται τὰ Περσῶν πράγμαθ' ὥς εἰπεῖν ἔπος. Æsch. Pers. 720. In such brief descriptions, however, extreme accuracy is often sacrificed to conciseness, and hence these phrases acquire a limiting or qualifying force, *prope, prope dixerim*, implying that the words with which they are joined are not to be strictly taken. Plato de Leg. 656. E., speaking of the paintings and sculptures of Egypt, says, εὐρήσεις αὐτόθι τὰ μυριοστὸν ἔτος γεγραμμένα ἢ τετυκμένα, οὐχ ὥς ἔπος εἰπεῖν μυριοστὸν ἄλλ' ὅντως. Heind. ad Hipp. Maj. § 12. It may happen, however,

that a concise expression may fall short of, instead of exceeding, the truth. Æl. N. H. 4. 36. λευκὴν δὲ, οὐχ ὥς εἰπεῖν ἔπος ἀλλὰ καὶ χιόνος ἐπέκεινα, "not simply white, but surpassing snow." In all these uses the meaning is the same, "to express it briefly," whether it be with more energy or more laxity than additional words would have given. Here λόγῳ εἰπεῖν is used, as 2. 53. to qualify the strong expression νεωστὶ. Cic. N. D. 2. 50. "Quid ea quæ nuper, id est paucis ante sæculis, medicorum ingeniis reperta sunt?"

ὑπῆρχε, "if they had originally no land," for this is the proper meaning of ὑπάρχω. Suid. τὸ ὑπάρχειν οὐχ ἀπλῶς τὸ εἶναι σημαίνει ἀλλὰ τὸ πάλαι εἶναι καὶ προεῖναι, φθάνειν. In the instances in which it is commonly said to be equivalent to εἶναι, in the classic authors, it will be found to have its appropriate meaning. Thus Xen. Œcon. 21. (not Mem. lib. v.) quoted by Vigerus, 5. 12. 4. as an example of its use for εἶναι, καὶ

ἀνθρώπων γεγονέναι; οὐδὲ ἔδει σφέας ἐς διάπειραν τῶν παιδίων ἰέναι, τίνα γλώσσαν πρώτην ἀπήσουσι. Ἄλλ' οὔτε Αἰγυπτίους δοκέω ἅμα τῷ Δέλτα τῷ ὑπ' Ἴωνων καλεομένῃ γενέσθαι, αἰεὶ τε εἶναι, ἐξ οὗ ἀνθρώπων γένος ἐγένετο· προΐουσης δὲ τῆς χώρας, πολλοὺς μὲν τοὺς ὑπολειπομένους αὐτῶν γενέσθαι, πολλοὺς δὲ τοὺς ὑποκαταβαίνοντας. τὸ δ' ὦν πάλαι αἱ Θῆβαι, Αἴγυπτος ἐκαλέετο· τῆς τὸ περίμετρον στάδιοι εἰσι εἴκοσι καὶ ἑκατὸν καὶ ἑξακισχίλιοι. Εἰ ὦν ἡμεῖς ὀρθῶς περὶ 16 αὐτῶν γινώσκουμεν, Ἴωνες οὐκ εὖ φρονέουσι περὶ Αἰγύπτου. εἰ δὲ ὀρθή ἐστι ἡ τῶν Ἴωνων γνώμη, Ἑλληνὰς τε καὶ αὐτοὺς Ἴωνας ἀποδείκνυμι οὐκ ἐπισταμένους λογιζέσθαι· οἱ φασὶ τρία μόρια εἶναι γῆν πᾶσαν, Εὐρώπην τε καὶ Ἀσίην καὶ Λιβύην. τέ-

παιδείας δεῖν φημί τῷ ταῦτα μέλλοντι δυνήσεσθαι; καὶ φύσεως ἀγαθῆς ὑπάρξαι, we should render "a good natural disposition to *begin with*."

τὸ δ' ὦν π. αἱ Θ. Αἴγ. ἐκαλέετο· τῆς τὸ περίμ. κ. τ. λ. i. e. not of Thebes, but of Egypt, when the Theban territory was synonymous with Egypt. Arist. Meteor. 1. 14. ἀρχαῖον ἡ Αἴγυπτος Θῆβαι καλούμεναι. This remark he opposes to the opinion of the Ionians, that the Delta alone was Egypt; when the Delta did not yet exist, the Thebais was Egypt. Αἴγυπτος was originally the name of the Nile. Eust. ad Od. β', 300. Αἰγυπτον ἀρσενικῶς τὸν Νεῖλον φησὶ, ὡς πολλαχοῦ ἐν τοῖς ἐξῆς φανήσεται· ἀφ' οὗ καὶ ἡ χώρα Αἴγυπτος, τὴν Αἰγυπτον δὲ θηλυκῶς οὐκ οἶδεν ὁ ποιητής. Of the attraction of ἐκαλέετο to the predicate Αἴγυπτος, see Matth. § 305.

SECT. 16. Ἴωνες οὐκ εὖ φρονέουσι. The Ionians were the first Greeks who had become acquainted with Egypt, 2. 152; the first

also who had cultivated geography and history, and therefore were led to make these distinctions. It is supposed that Herodotus has particularly in view the opinions of Hecataeus.

τρία μόρια εἶναι γῆν πᾶσαν, "that the whole earth is three parts," consists of three parts. 2. 147. δνῶδεκα μοῖρας δασάμενοι Αἰγυπτον πᾶσαν. As the parts collectively are equivalent to the whole, they may be considered as another name for it, and be predicated of it, as when we say the "pound troy is 12 ounces." This equivalence of the parts to the whole is the origin of their apposition in the construction called σχῆμα καθ' ὅλον καὶ κατὰ μέρος, by which ἕκαστος, πᾶς, ἄλλος, οἱ μὲν, οἱ δὲ, instead of governing the whole in the genitive, are placed in apposition with it. Xen. Anab. 2. 1. 15. Οὔτοι μὲν, ὃ Κλέαρχε, ἄλλος ἄλλα λέγει. Hence also the apposition of the amount or sum with the things composing it. Her. 8. 4. πείθουσι Θεμιστοκλῆς

- ταρτον γὰρ δὴ σφεας δεῖ προσλογίζεσθαι, Αἰγύπτου τὸ Δέλτα· εἰ μὴ τι γέ ἐστι τῆς Ἀσίας μήτε τῆς Λιβύης. οὐ γὰρ δὴ ὁ Νεῖλος γε ἐστι, κατὰ τοῦτον τὸν λόγον, ὁ τὴν Ἀσίην οὐρίζων τῆς Λιβύης· τοῦ Δέλτα δὲ τούτου κατὰ τὸ ὄξυ περιρρήγνυται ὁ Νεῖλος, ὥστε ἐν τῷ μεταξὺ Ἀσίας τε καὶ Λιβύης γίνοιτ' ἂν.
- 17 Καὶ τὴν μὲν Ἴωνων γνώμην ἀπίεμεν· ἡμεῖς δὲ ὧδε καὶ περὶ τούτων λέγομεν. Αἴγυπτον μὲν πᾶσαν εἶναι ταύτην τὴν ὑπ' Αἰγυπτίων οἰκεομένην, κατὰπερ Κιλικίην τὴν ὑπὸ Κιλικίων, καὶ Ἀσσυρίην τὴν ὑπὸ Ἀσσυρίων. οὐρισμα δὲ Ἀσίῃ καὶ Λιβύῃ οἰδαμεν οὐδὲν ἐὼν ὀρθῶ λόγῳ, εἰ μὴ τοὺς Αἰγυπτίων οὐρους. εἰ δὲ τῷ ὑπ' Ἑλλήνων νενομισμένῳ χρυσόμεθα, νομιούμεν Αἴγυπτον πᾶσαν, ἀρξαμένην ἀπὸ Καταδούπων τε καὶ Ἐλεφαντίνης

ἐπὶ μισθῷ τριήκοντα ταλάντοις. 1. 14. σταθμὸν ἔχοντες τριήκοντα τάλαντα.

κατὰ τὸ ὄξυ, "at the apex of the Delta." Pomp. Mela, 1. 9. 25. calls it "*acumen Deltæ*." Rennell, G. of Her. 2. 133. observes the tendency which the heads of Deltas have to move lower down the stream. The Pelusiac branch is now nearly obliterated, and the fork of the Damietta and Rosetta branches is lower down than the ancient Cercasorus.

SECT. 17. εἰ τῷ ὑπ' Ἑλλήνων νενομισμένῳ. All the Greeks concurred in considering the Nile as the boundary of Asia and Libya; the Ionians besides maintained, that only the Delta was properly Egypt.

ἀρχὴ ἀπὸ Καταδούπων. The Κατάδουποι, the first Cataract or Cataract of Syene, derived their name from the loud sound with which the water descends. Δούπος (poet. γδοῦπος in composition with ἐρι) is a word probably of imitative origin, allied to κτύπος (root τυπ),

and denoting the sound made by the concussion of a falling body, and thence the act of falling with a sound. Eust. Od. μ', 443. τὸ ἐνδούπησα ἐκ τοῦ παρακολουθοῦντος ἀντὶ τοῦ ἔπεσον. παρακολουθεῖ γὰρ τῇ τοιαύτῃ πτώσει καὶ δούπος. The falls, which are eight in number, begin just below the island of Philæ, which is not mentioned by Herodotus, but which might more properly be regarded as the boundary between Egypt and Ethiopia, and continue to Elephantine and Syene. They are caused by granite rocks, which here cross the river, and among which the Nile boils and foams with great fury. Sen. N. Q. 4. 2. The ancients describe the noise of the fall in language which might suit Niagara. "Ubi Nilus ad illa quæ Catadupa nominantur præcipitat ex altissimis montibus, ea gens quæ eum locum accolit propter magnitudinem sonitus sensu audiendi caret." Cic. Somn. Scip. 5. As the principal fall, when the water is the lowest, is only about five feet, and

πόλιος, δίχα διαιρέεσθαι, καὶ ἀμφοτέρων τῶν ἐπωνυμίων ἔχεσθαι· τὰ μὲν γὰρ αὐτῆς εἶναι τῆς Λιβύης· τὰ δὲ, τῆς Ἀσίας. ὁ γὰρ δὴ Νεῖλος ἀρξάμενος ἐκ τῶν Καταδούπων, ῥέει, μέσσην Αἴγυπτον σχίζων, ἐς θάλασσαν. μέχρι μὲν νυν Κερκασώρου πόλιος ῥέει εἰς ἐὼν ὁ Νεῖλος· τὸ δὲ ἀπὸ ταύτης τῆς πόλιος, σχίζεται τριφασίας ὁδούς· καὶ ἡ μὲν πρὸς ἡῶ τρέπεται, τὸ καλέεται Πηλούσιον στόμα· ἡ δὲ ἐτέρη τῶν ὁδῶν πρὸς ἐσπέρην ἔχει· τοῦτο δὲ Κανωβικὸν στόμα κέκληται. ἡ δὲ δὴ ἰθέα τῶν ὁδῶν τῷ Νείλῳ ἐστὶ ἥδε· ἄνωθεν φερόμενος, ἐς τὸ ὄξυ τοῦ Δέλτα ἀπικνέεται· τὸ δὲ ἀπὸ τούτου, σχίζων μέσον τὸ Δέλτα, ἐς θάλασσαν ἐξίει, οὔτε ἐλαχίστην μοῖρην τοῦ ὕδατος παρεχόμενος ταύτῃ, οὔτε ἥκιστα οὐνομαστήν· τὸ καλέεται Σεβεννυτικὸν στόμα. ἔστι δὲ καὶ ἕτερα διφάσια στόματα, ἀπὸ τοῦ Σεβεννυ-

during the inundation they become mere rapids, which boats shoot, it has been supposed that they must anciently have been much higher. But the rock wears away very slowly, and the inscriptions and marks of quarrying on the banks, show that there has never been, in historical times, any such change of level as to justify these descriptions: we must refer them, therefore, to the exaggerations which disfigure most ancient, and especially oriental accounts of remarkable objects or phenomena. Burckhardt had been told that the water of the second cataract (Wādi Halfa) fell down as if from heaven: when he came to it, he found that it was not properly a cataract at all, but a rapid; the river running with great velocity over sloping rocks. Travels in Nubia, p. 85.

ἀμφοτέρων τ. ἐπ. ἔχεσθαι, "appertains to both denominations."

"Ἐχω with the accus. signifies "to hold," ἔχεσθαι with the gen. "to hold oneself from," "to support oneself by, to adhere to, to be adjacent to, or in contact with," 2. 92. and hence, "to be allied to in kind, to belong to a class or denomination of objects." In this last sense it is frequent in Herodotus, 1. 120. τὰ τῶν ὀνειράτων ἐχόμενα, "the whole class of dreams." 2. 77. δσα ἡ ὀρνίθων ἡ ἰχθύων ἐστὶ σφι ἐχόμενα. So ἐφάπτεσθαι 8. 105. παῖδας εἶδος ἐπαμμένους, "who had any portion of beauty." Pausanias, an imitator of Herodotus, has ἐχόμενα ἱστορίας, 2. 30. "partaking of an historical character."

σχίζεται τριφασίας ὁδοῦς 1. 180. τὸ ἄστυ—κατατέμνεται τὰς ὁδοὺς ἰθείας.

ἡ δὲ δὴ ἰθέα τῶν ὁδῶν τῷ Νείλῳ. Of this dative, see Matth. § 389. 1. The straight course is the middle one, the Sebennytic.

18 τικοῦ ἀποσχισθέντα, φέροντα ἐς θάλασσαν· τοῖσι οὐνόματα  
 κέεται τάδε, τῷ μὲν Σαΐτικόν αὐτῶν, τῷ δὲ, Μενδήσιον. τὸ δὲ  
 Βολβίτινον στόμα καὶ Βουκολικόν οὐκ ἰθαγενέα στόματά ἐστι,  
 ἀλλ' ὀρυκτά. Μαρτυρεῖ δέ μοι τῇ γνώμῃ, ὅτι τοσαύτη ἐστὶ  
 Αἴγυπτος ὅσῃν τινὰ ἐγὼ ἀποδείκνυμι τῷ λόγῳ, καὶ τὸ Ἀμμω-  
 νος χρηστήριον γενόμενον· τὸ ἐγὼ τῆς ἐμεωυτοῦ γνώμης ὕστε-  
 ρον περὶ Αἴγυπτον ἐπυθόμην. οἱ γὰρ δὴ ἐκ Μαρέης τε πόλιος  
 καὶ Ἀπιοῦ, δικάοντες Αἰγύπτου τὰ πρόσουρα Λιβύῃ, αὐτοὶ τε  
 δοκέοντες εἶναι Λίβυες, καὶ οὐκ Αἰγύπτιοι, καὶ ἀχθόμενοι τῇ  
 περὶ τὰ ἱρὰ θρησκίῃ, βουλόμενοι θηλέων βοῶν μὴ ἔργεσθαι,  
 ἔπεμψαν ἐς Ἀμμωνα, φάμενοι “οὐδὲν σφίσι τε καὶ Αἰγυπτί-

τοῖσι οὐνόματα κέεται τάδε. Of the construction of this phrase with a nominative of the name, see Matth. §. 308.

οὐκ ἰθαγενέα. Greg. Cor. Dial. Ion. 161. ἰθαγενεῖς οἱ γνήσιοι παῖδες. So Juvenal, 3. 20. uses *ingenius* for natural, as opposed to artificial. “Quanto præstantius esset Numen aquæ, viridi si margine cluderet undas Herba, nec ingenuum violarent marmora tophum!” Her. 6. 53. ἰθαγενέες is *native*, as opposed to “of foreign extraction”; φαίνοιστο ἂν ἔοντες οἱ τῶν Δωριέων ἡγεμόνες Αἰγύπτιοι ἰθαγενέες.

Sect. 18. τῆς ἐμεωυτοῦ γνώμης ὕστερον, *i. e.* ὕστ. τοῦ ἐμὲ οὕτως γινώσκειν. Eur. Troad. 790. τῆς ἡμετέρας γνώμης μᾶλλον, “more than I approve.” So in Latin, “specitius,” *i. e.* “quam quis speraverat”; “opinione citius”, *i. e.* “quam quis opinatus erat.”

Marea was the town whence the lake Mareotis took its name, near the confines of Egypt on the Libyan side, 2. 30. It had been

of considerable magnitude, but in the Roman times only a village remained. Athen. Deipn. 1. cap. 25. p. 33. The name of *Mariuth* still remains to the district, which is entirely desert. Apis was on the same lake, Champollion, 2. 265. It appears from 2. 41., 4. 186., that the Egyptians did not sacrifice nor eat cows, out of respect to Isis. Sesostris (Diod. 1. 53.) is said to have subdued the Libyans.

φάμενοι, “alleging,” afterwards φᾶς, “saying.” The middle voice has here its appropriate signification, describing an act which the agent performs with reference to himself, while the active expresses simply the act itself. 1. 24. of the sailors alleging that Arion was safe in Italy; 2. 174. of those who alleged that they had been robbed by Amasis. It by no means implies a false allegation, for 4. 81. the historian uses it of a statement of his own. Hence φάμενος, “promising,” 6. 130; οὐ φάμενος, “refusing,” 1. 37., 6. 86.; “denying,” 4. 68. because a refusal or

“οἱσι κοινὸν εἶναι· οἰκέειν τε γὰρ ἔξω τοῦ Δέλτα, καὶ οὐκ ὁμο-  
 “λογέειν αὐτοῖσι· βούλεσθαι τε πάντων σφίσι ἐξείναι γεύε-  
 “σθαι.” ὁ δὲ θεὸς σφεας οὐκ ἔα ποιέειν ταῦτα, φὰς “Αἴ-  
 “γυπτον εἶναι ταύτην τὴν ὁ Νεῖλος ἐπιὼν ἄρδει· καὶ Αἰγυπτί-  
 “ους εἶναι τούτους, οἳ ἐνερθε Ἐλεφαντίνης πόλιος οἰκέοντες,  
 “ἀπὸ τοῦ ποταμοῦ τούτου πίνουσι.” οὕτω σφι ταῦτα ἐχρή- 19  
 σθη. ἐπέρχεται δὲ ὁ Νεῖλος, ἐπεὰν πληθύνῃ, οὐ μόνον τὸ Δέλτα,  
 ἀλλὰ καὶ τοῦ Λιβυκοῦ τε λεγομένου χώρου εἶναι, καὶ τοῦ Ἀρα-  
 βίου, ἐνιαχῇ καὶ ἐπὶ δύο ἡμερέων ἐκατέρωθι ὁδὸν, καὶ πλεῦν ἔτι  
 τούτου, καὶ ἔλασσον.

denial implies, besides a negative statement, a more emphatic relation to the person who makes it. This distinction of the two voices is not invalidated, though φὰς is found where φάμενος might have been used. The active voice is *general*, and includes all modes of saying, whether with reference to the speaker or not; the middle is *special*, and excludes all modes but those which have a reference to the speaker. The active, therefore, may be used for the middle, within limits defined by usage, but not the middle for the active. 3. 130. it is said of Democedes, ἐν-  
 θαῦτα δὴ ὦν ἐκφαίνει φὰς ἀρε-  
 κέως μὲν οὐκ ἐπίστασθαι, φλαύρως  
 δὲ ἔχειν τὴν τέχνην, “saying that  
 he did not accurately understand  
 the art,” where φάμενος might have  
 been used: but it is sufficiently  
 evident from the connexion, that  
 Democedes professed ignorance, to  
 save himself from inconvenience.  
 Only the participle φάμενος is so  
 used by Herodotus; and φάσκων  
 nearly in the same sense, 3. 58.  
 The Attic prose writers use the  
 imperf. and part. pres. of φάσκω in  
 the same way, and also the part.  
 φάμενος. See Buttm. Ausf. Gr.

§ 109. Anm. 2. Fishlake's Transl.  
 p. 254. Comp. Matth. §. 215.

ὁ δὲ θεὸς σφεας οὐκ ἔα, “the god  
 forbade them.” οὐκ ἔφην is the op-  
 posite to *κελεύειν*, and as that some-  
 times means to *recommend*, some-  
 times to *command*, so οὐκ ἔφην is  
 sometimes “to forbid”, more com-  
 monly “to dissuade”. 5. 96. πέμ-  
 πονσι ἐς Σάρδεις ἀγγέλου, οὐκ  
 ἐῶντες τοὺς Πέρσας πείθεσθαι Ἀ-  
 θηναίων τρις φνγάσι. Comp. 2.  
 30. Valckenaer, in his note on  
 that passage, says, “Apud Hero-  
 dotum οὐκ ἔφην nusquam est impe-  
 rantis, at mitibus verbis dissua-  
 dentis;” this is not strictly true,  
 for here the oracle forbids, and it  
 was certainly not *mitibus verbis*  
 that the contest described, 2. 63.  
 was carried on. But as both the  
 present and imperfect denote an  
 attempt, as distinguished from a  
 completed act, οὐκ ἔφην is not used  
 in either of these tenses for actual  
 prevention. See Arnold's Thuc.  
 6. 71. 19.

SECT. 19. τοῦ Λιβυκοῦ τε λεγο-  
 μένου. These genitives depend par-  
 ticipatively on the descriptive phrase  
 ἐνιαχῇ καὶ ἐπὶ δύο ἡμερέων, &c.,  
 and there is no occasion to sup-  
 ply τι.

Τοῦ ποταμοῦ δὲ φύσιος πέρι, οὔτε τι τῶν ἱρέων, οὔτε ἄλλου οὔδενός παραλαβεῖν ἐδυνάσθην. πρόθυμος δὲ ἔα τάδε παρ' αὐτῶν πυθέσθαι, ὃ τι κατέρχεται μὲν ὁ Νεῖλος πληθύνων, ἀπὸ τροπέων τῶν θερινέων ἀρξάμενος, ἐπὶ ἑκατὸν ἡμέρας· πελάσας δ' ἐς τὸν ἀριθμὸν τουτέων τῶν ἡμερέων, ὅπισω ἀπέρχεται ἀπολείπων τὸ ῥέεθρον· ὥστε βραχὺς τὸν χειμῶνα ἅπαντα διατελέει ἐὼν, μέχρι οὗ αὐτίς τροπέων τῶν θερινέων. τούτων ὧν περὶ οὔδενός οὐδὲν οἷός τ' ἐγενόμην παραλαβεῖν παρὰ τῶν Αἰ-

ἐδυνάσθην. The same form occurs 2. 43., 7. 10. 6., but is rare in the Attic writers, who use ἐδυνήσθην or ἡδυνήσθην.

ὅτι κατέρχεται πληθύνων, "why (Matth. § 477. e.) the Nile descends swelling." The question which Herodotus asked in vain, and speculated on in vain, was first answered satisfactorily by Agatharchides (Heeren. 2. 60.), who referred it to the rains which begin in Upper Ethiopia in May, and continue till September.

πελάσας δὲ κ. τ. λ. "and having gradually reached this number of days, retreats, failing in its stream." Comp. 4. 181. of the Fountain of the Sun at Ammonium, ἐπὶ δὲ μᾶλλον ἰδὼν ἐς τὸ θερμὸν ἐς μέσας νύκτας πελάζει, "gradually reaches." Πελάσας leaves room for some variation from the number. According to the observations of the French at Cairo (Ritter Erdkunde, p. 837.), the rise does not begin till the first days of July, and the maximum is attained about the 20th of September; so that the time may have been about eighty days; but the river is stationary for about a fortnight, and this time Herodotus appears to have reckoned with the rise. Schweighæuser, Lex. Her. s. voc. ἀπολείπειν, would render

τὸ ῥέεθρον, "leaving its channel," i. e. its enlarged channel during the inundation, but ἀπολείπειν is used elsewhere without an accus. 2. 22., 2. 14., and τὸ ῥέεθρον must be rendered "in" or "as to its stream." 7. 58. ποταμὸν οὐκ ἀντίσχοντα τῇ στρατῇ τὸ ῥέεθρον.

βραχὺς, "shallow." "Et primum in scopulo luctantem deserit alto Sergestum brevisusque vadis". Æn. 5. 220. Id. 1. 111.

μέχρι οὗ. This construction belongs properly to μέχρι only when used with a verb following; in which case, as the relative pronoun was originally demonstrative, it serves, like the English "that," in "till that," "since that," "if that," and other phrases now obsolete, to draw attention to the proposition so introduced. From frequently following μέχρι under such circumstances, the relative seems to have adhered to it at the end, as to ἐνεκα (οὐνεκα) at the beginning, and to have been carelessly used with a single noun. See 1. 183. μέχρι οὗ ὅκτῳ πύργων. 2. 35., 2. 173. μέχρι στρον πληθούσης ἀγορῆς. It is one of the few instances of a real pleonasm in Greek.

γυπτίων, ιστορέων αὐτοὺς ἦντινα δύναμιν ἔχει ὁ Νεῖλος τὰ ἔμπαλιν πεφυκέναι τῶν ἄλλων ποταμῶν. ταῦτά τε δὴ τὰ λελεγμένα βουλόμενος εἰδέναι, ιστόρεον· καὶ ὃ τι αὔρας ἀποπνεούσας μούνος ποταμῶν πάντων οὐ παρέχεται. Ἀλλὰ Ἑλλήνων μὲν 20  
τινες, ἐπίσημοι βουλόμενοι γενέσθαι σοφίην, ἔλεξαν περὶ τοῦ ὕδατος τούτου τριφασίας ὁδοῦς· τῶν τὰς μὲν δύο τῶν ὁδῶν οὐδ' ἄξιῳ μνησθῆναι, εἰ μὴ ὅσον σημῆναι βουλόμενος μούνον. τῶν ἡ ἐτέρῃ μὲν λέγει τοὺς ἐτησίας ἀνέμους εἶναι αἰτίους πλη-

τούτων ὧν περὶ οὐδενός, "concerning none of these things then was I able to obtain anything from the Egyptians, inquiring of them, what virtue the Nile has, so as to be of a contrary nature from all other rivers." Of this use of the infinitive, to explain more precisely the preceding words, see Matth. § 532. d.

τὰ λελεγμένα (a preferable reading to λεγόμενα, which Bähr has adopted,) is the rise and fall of the Nile.

καὶ ὃ τι αὔρας. ἀπ. The Scho-liast on Soph. Aj. 683. defines αὔρα to be a current of air from the surface of water; Achilles Tatius Isag. in Arat. c. 33. to be ἀναθυμίασιν γῆς. It is our breeze, i. e. a current of air produced by a local difference of temperature, whether from water to land, or *vice versa*. The warmth of the water of the Nile, remarked by Herodotus 2. 27. fin. 68., was the cause that the cool breeze did not set from it towards the land, as he had observed in other rivers.

ΣΕΚΤ. 20. Ἑλλήνων μὲν τινες. Thales is said to have been the author of the first of these hypotheses, see Sen. N. Q. 4. 2., who enumerates them; Hecataeus, but probably at the suggestion of the

Egyptian priests (Diod. 1. 37.), had adopted the second; since he made the Argonauts pass from the Phasis to the ocean, from the ocean to the Nile, Schol. Apoll. Rhod. 4. 259.; unless, indeed, he supposed them to have carried the Argo over the intervening ground. What is most extraordinary, Euthymenes of Marseilles, who had navigated the Atlantic, Sen. N. Q. ubi s., maintained, in confirmation of this opinion, that the water of the Atlantic was sweet. "Dulcis maris sapor est, et similes Niloticis belluæ." He must have reached the mouth of one of the great rivers of the Western coast of Africa, in which hippopotami and crocodiles abound, and which freshen the sea waters to a considerable extent. This, joined with the phenomenon of an ocean tide, running far inland, would encourage the opinion that the Nile originated in the ocean. The third hypothesis was that of Anaxagoras, which his pupil Euripides alludes to, Helena l. Νεῖλον μὲν αἶδε καλλιπάρθεναι ῥοαὶ "Ὅς ἀντὶ δίας ψεκᾶδος Αἰγύπτου πέδον, Λευκῆς τακείσης χιόνος, ὑγραίνει γύας. Fragm. Archel. II.

αἰτίους πληθύνειν. Herodotus varies his construction of this word 3. 12. τῶντ' οὖν τοῦτο καὶ τοῦ μὴ φα-



θύειν τὸν ποταμὸν, κωλύοντας ἐς θάλασσαν ἐκρέειν τὸν Νεῖλον. πολλάκις δὲ ἐτησίου μὲν οὐκ ὦν ἐπνευσαν, ὁ δὲ Νεῖλος τὴν ὑπὸ ἐργάζεται. πρὸς δὲ, εἰ ἐτησίου αἴτιοι ἦσαν, χρῆν καὶ τοὺς ἄλλους ποταμοὺς, ὅσοι τοῖσι ἐτησίῃσι ἀντίοι ῥέουσι, ὁμοίως πάσχειν καὶ κατὰ τὰ αὐτὰ τῷ Νεῖλῳ· καὶ μᾶλλον ἔτι τοσοῦτῳ, ὅσῳ ἐλάσσονες εἶντες, ἀσθενέστερα τὰ ῥεύματα παρέχονται. εἰσὶ δὲ πολλοὶ μὲν ἐν τῇ Συρίῃ ποταμοί, πολλοὶ δὲ ἐν τῇ Λιβύῃ, οἳ οὐδὲν τοιοῦτο πάσχουσι οἷόν 21 τι καὶ ὁ Νεῖλος. Ἡ δ' ἐτέρη, ἀνεπιστημονεστέρα μὲν ἐστὶ

λακρουῖσθαι αἰτιὸν ἐστὶ, and in the same sentence, τοῦτό ἐστι αἴτιον ἰσχυρὰς φορέειν τὰς κεφαλὰς.

εἰ ἐτησίου αἴτιοι ἦσαν, χρῆν. This omission of ἂν in the apodosis, when the protasis has εἰ with an indicative, is common to all the words which express necessity and propriety, ἔδει, χρῆν, προσῆκε, καλὸν, αἰσχρόν ἦν, ἐξῆν, and the verbal in τέος. Her. 1. 39. εἰ μὲν γὰρ ὑπὸ δόοντος εἶπε τελευτήσῃν με—χρῆν δὴ σε ποιεῖν. So in Latin, oportebat, par erat. Zumpt, Sect. 75. 1. note 1. Schæfer Melet. Critt. p. 130.

The Etesian, or summer winds (ἔτος) blew in Greece and Italy, and on the opposite coasts of Africa, not only from the north, but, as is evident from Arist. Meteor. 2. 6. Diod. Sic. 1. 39., deviating on either side of north to east and west. The *Maestro*, *mistral* of the Mediterranean, the *Argestes* of the Greeks, is a north-west (Ἀργέσται· οἱ ἐτησίου, Hes.), the *Tramontano*, a north and north-east wind. The Etesian winds, therefore, might have produced an effect on the Syrian rivers, which discharge themselves to the west, as well as on the African, which discharge themselves to the north. Nor are these winds

wholly without such an effect, according to Larcher, though by no means adequate to produce the entire rise of the Nile. They are the primary cause of the inundation, bringing the cooler air of the north to the regions of Ethiopia, as the sun rises towards Cancer, and thus producing condensation and rain.

SECT. 21. ἀνεπιστημονεστέρα, "the second is more unscientific than that which has been mentioned;" θαυμασιωτέρα, "leaning to the marvellous." The comparative is similarly used, 7. 13. ἀνδρα πρεσβύτερον. 3. 145. ἀδελφεὸς ὑπομαργότερος. Acts xvii. 22. ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, "inclined to superstition;" where, if I may be allowed to differ from great authorities, the softened expression of the comparative is the utmost extent that can be allowed to oratorical art, consistent with the sincerity of an apostle, addressing a people, whose δεισιδαιμονία, in the worst sense of *superstition*, was remarked by the heathens themselves. See Plut. Περὶ Δεισιδ. τ. Ἀθην. In 4. 8. 36. Herodotus again ridicules those who thought that the earth was circular, and that the ocean flowed

τῆς λελεγμένης, λόγῳ δὲ εἰπεῖν, θαυμασιωτέρη· ἣ λέγει ἀπὸ τοῦ Ὠκεανοῦ ῥέοντα αὐτὸν ταῦτα μηχανᾶσθαι, τὸν δ' Ὠκεανὸν γῆν περὶ πᾶσαν ῥέειν. Ἡ δὲ τρίτη τῶν ὁδῶν, πολλὸν 22 ἐπιεικεστάτη εἶναι, μάλιστα ἔψευσται. λέγει γὰρ δὴ οὐδ' αὐτὴ οὐδὲν, φαμένη τὸν Νεῖλον ῥέειν ἀπὸ τηκομένης χιόνος· ὅς ῥέει μὲν ἐκ Λιβύης διὰ μέσων Αἰθιοπῶν, ἐκδιδοὶ δὲ ἐς Αἴγυπτον. κῶς ὦν δῆτα ῥέει ἂν ἀπὸ χιόνος, ἀπὸ τῶν θερμοτάτων τόπων ῥέων ἐς τὰ ψυχρότερα; τῶν τὰ πολλὰ ἐστὶ ἀνδρὶ γε λογίζεσθαι τοιούτων ἐπὶ οἷψ τε εἶναι, ὥς οὐδὲ εἰκὸς ἀπὸ χιόνος μιν ῥέειν. πρῶτον μὲν καὶ μέγιστον μαρτύριον οἱ ἄνθρωποι παρέχονται, πνέοντες ἀπὸ τῶν χωρέων τουτέων θερμοί. δεύτερον δέ, ὅτι ἄνομβρος ἡ χώρα καὶ ἀκρύσταλλος διατελέει εἶναι· ἐπὶ δὲ χιόνι πεσοῦσθ, πᾶσα ἀνάγκη ἐστὶ ὑσαι ἐν πέντε ἡμέρῃσι.

round it. By the epithet θαυμασιωτέρη, he probably meant to describe it as one of the *speciosa miracula* of poetry. II. ξ', 245. Od. λ', 638. He calls it afterwards, μῦθος, 2. 23.

ΣΚΕΤ. 22. πολλὸν ἐπιεικεστάτη, "though by much the most plausible is the most false." οὐδὲν λέγειν, "to say nothing to the purpose," or "nothing true;" not very different from οὐδὲν ὑγιὲς λέγειν. So in Latin, *nil agis*, "you do nothing to the purpose." λέγειν τι is "to speak to the purpose." ταῦτ' εἰπόντος αὐτοῦ, ἔδοξέ τι λέγειν τῷ Ἀστυάγει. Cyrop. 1.4.20. Herodotus was not aware that snow lies even under the equator, at a certain height.

τῶν τὰ πολλὰ ἐστὶ, "of which countries (i. e. those from which the Nile flows) there are numerous circumstances in proof, to a man who can reason about such things, that it is not probable it should flow from snow." There is a similar use of ὥς, 2. 105.

Φέρε νυν καὶ ἄλλο εἶπω περὶ τῶν Κόλχων ὥς Αἰγυπτίοισι προσφερέες εἰσὶ, "in proof that they resemble the Egyptians." He goes on to enumerate the phenomena of the Ethiopian climate, which prove that snow could not exist there. The chief difficulty of the passage is the article before πολλὰ, which commonly means "the majority;" yet not, it should seem, always: Τί δεῖ τὰ πολλὰ λέγειν; "quid multa?" Dem. de Cor. p. 278. 2.; or Herodotus may have meant to say, that the greater part of the ascertained facts respecting Ethiopia were inconsistent with the notion of snow falling there.

ἐπὶ δὲ χιόνι πεσ. "after a fall of snow." ἐπὶ with dat. denotes a closer succession than μετὰ, a contact of the two events. Ὡρτο πολὺν πρῶτος μὲν ἀναξ ἀνδρῶν Ἀγαμέμνων· τῷ δ' ἔπειτα Τυδείδης—τοῖσι δ' ἔπειτα Αἴαντες. II. η', 162. Eur. Phœn. 1230. οὐκ ἂν γε λέξαι μ' ἐπ' ἀγαθοῖσι σοῖς κακά, "on the heels of your good fortune." In

- ὥστε εἰ ἐχιονίζε, ἔτο αὖ ταῦτα τὰ χωρία. τρίτα δὲ, οἱ ἄνθρωποι ὑπὸ τοῦ καύματος μέλανες ἐόντες. ἰκτῖνοι δὲ καὶ χελιδόνες δι' ἔτεος ἐόντες οὐκ ἀπολείπουσι· γέρανοι δὲ φεύγουσαι τὸν χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον, φοιτέωσι ἐς χειμασίην ἐς τοὺς τόπους τούτους· εἰ τοῖνυν ἐχιονίζε καὶ ὕσονῶν ταύτην τὴν χώραν, δι' ἧς τε ῥέει καὶ ἐκ τῆς ἀρχεται ῥέων ὁ
- 23 Νεῖλος, ἦν αὖ τούτων οὐδὲν, ὡς ἡ ἀνάγκη ἐλέγχει. Ὁ δὲ περὶ τοῦ Ὠκεανοῦ λέξας, ἐς ἀφανὲς τὸν μῦθον ἀνεείκας, οὐκ ἔχει ἔλεγχον. οὐ γάρ τινα ἔγω γε οἶδα ποταμὸν Ὠκεανὸν ἐόντα· Ὅμηρον δὲ, ἢ τινα τῶν πρότερον γενομένων ποιητέων, δοκέω τοῦνομα εὐρόντα ἐς τὴν ποίησιν ἐσενείκασθαι.
- 24 Εἰ δὲ δεῖ μεμφάμενον γνώμας τὰς προκειμένας, αὐτὸν περὶ

pronouncing that rain must follow snow in five days, Herodotus judged probably from his own experience of the soft climates of Asia Minor and the south of Italy. It has been remarked that Alcæus, writing at Lesbos, makes no mention of snow (Fragm. Alc. 1. Mus. Crit. 1. p. 423.), but that Horace, imitating him at Rome, adds this circumstance: "Vides ut alta stet nive candidum Soracte." Ideler, Meteorol. p. 145.

ὅσονῶν, "if it usually snowed in this country, even in any quantity whatever." 1. 199. τὸ δὲ ἀργύριον μέγαθός ἐστι ὅσονῶν, "the money is of any amount." In such phrases, however, as it is not the largeness but the smallness which is remarkable, the meaning is "however little." So ὅπως τι οὖν, "in the smallest degree." Plat. Symp. 219. D. ὥστ' οὐδ' ὅπως οὖν ὀργιζοίμην εἶχον, "I had no cause to be angry in any way whatever." Ἐχιονίζε is an impersonal expression of the state of the weather. Matth. § 295. 1.

SECT. 23. οὐκ ἔχει ἔλεγχον, "having referred his story to an obscure matter, cannot be brought to the test." Ἀναφέρειν ἐς is used of the authority appealed to; 1. 157., 7. 149. as these were poetical and fabulous, it was impossible to apply the test of argument to them. 1. 209. καταστήσης τὸν παῖδα ἐς ἔλεγχον, "submit the youth to the test." Plat. Gorg. 474. B. Ὅρα οὖν εἰ ἐβελήσεις ἐν τῷ μέρει διδόναι ἔλεγχον, "allow yourself in your turn to be brought to the test of argument." Phædr. 273. C. ἔλεγχον παραδοίη, "afford an opportunity for his own refutation."

τῶν πρότερον γενομένων π. The same in meaning as ποιητέων τῶν προγενομένων, 2. 156. "poets of former times." Larcher renders "poète plus ancien." The poet who invented the name, if not Homer, cannot indeed have lived after him, since it is found in Homer, but this is not probably what Herodotus meant. Comp. however, 2. 53.

τῶν ἀφανέων γνώμην ἀποδέξασθαι, φράσω διότι μοι δοκείη πληθύνεσθαι ὁ Νεῖλος τοῦ θέρεος. τὴν χειμερινὴν ὥρην ἀπελαινόμενος ὁ ἥλιος ἐκ τῆς ἀρχαίης διεξόδου ὑπὸ τῶν χειμῶνων, ἔρχεται τῆς Λιβύης τὰ ἄνω. ὥς μὲν νυν ἐν ἐλαχίστῳ δηλῶσαι, πᾶν εἴρηται· τῆς γὰρ ἂν ἀγχοτάτῳ ἢ χώρης οὗτος ὁ θεὸς, καὶ κατὰ ἣν τινα, ταύτην οἶκός διψῇν τε ὑδάτων μάλιστα, καὶ τὰ ἐγγώρια ρεύματα μαραίνεσθαι τῶν ποταμῶν. Ὡς δὲ ἐν πλέονι 25 λόγῳ δηλῶσαι, ὥδε ἔχει. διεξιὼν τῆς Λιβύης τὰ ἄνω ὁ ἥλιος, τάδε ποιεῖ· ἅτε διὰ παντὸς τοῦ χρόνου αἰθρίου τε ἐόντος τοῦ ἡέρος τοῦ κατὰ ταῦτα τὰ χωρία, καὶ ἀλεεινῆς τῆς χώρης εὐ-

SECT. 24. *πληθύνεσθαι*. In the same sense, 2. 19. *πληθύη*. The active voice, comprehending in itself all kinds of activity, may be used for that particular kind which the middle more precisely expresses, namely, that which is exerted upon the agent, in which case it is called *neuter*; and *πληθύω* may be used of the same act as the middle *πληθύνεσθαι*. So in Latin, *cresco*—*augeor*. But though active verbs generally are capable of this neuter middle use, the cases are few in which both forms are used. *Στρατεύειν* and *στρατεύεσθαι* are both found; so *ἐσδύνειν* and *ἐσδύνεσθαι*; *εἰσβάλλειν* and *εἰσβάλλεσθαι*; *φέρειν* and *φέρεσθαι*; though even with these some slight difference of meaning between the voices will be found to prevail.

*ἀρχαίης διεξόδου*, "his ancient path," or "circuit," so afterwards *διεξιὼν* 25. Herodotus seems to have conceived of the sun, as driven from his accustomed beat, during winter, by the cold and storms of the northern hemisphere.

SECT. 25. *ὥς μὲν νυν ἐλαχίστῳ δηλῶσαι*, "to give an explanation in the smallest space, everything has

been said." The whole explanation, according to Herodotus, lay in this, that the sun was vertical over Libya in winter, and consequently the rivers, not being swollen by rain but exhausted by evaporation, were the lowest during that season. It is obvious, that, if the question had been, why the Nile fell *below* the average height in the winter, this would have explained it; but the real difficulty was, why it should be *above* the average in the summer, and of this Herodotus affords no explanation.

*κατὰ ἣν τινα*. *Katà* denotes coincidence in extension and direction, and hence is used of objects which are in the same line, horizontal or perpendicular. 2. 121. 4. *κατὰ τοὺς φυλάσσοντας*, "opposite the place where the guards were." 2. 158. *κατὰ Μέμφιν*, "over against Memphis." It may be rendered here "over whatever country," but *katà* implies only the coincidence of the sun's place in the heaven with the terrestrial place of that country. So in *κατὰ τὰς γεφυράς* 1. 75. *κατὰ τὴν σχεδὴν* 4. 89., *katà* is properly "along," though it may be rendered "over."

σης, οὐκ ἐόντων ἀνέμων ψυχρῶν, διεξιὼν ποιεῖει οἶόν περ καὶ τὸ θέρος ἔωθε ποιεῖν, ἰὼν τὸ μέσον τοῦ οὐρανοῦ. ἔλκει γὰρ ἐπ' ἐωυτὸν τὸ ὕδωρ· ἐλκύσας δὲ, ἀπωθέει ἐς τὰ ἄνω χωρία· ὑπολαμβάνοντες δὲ οἱ ἀνεμοὶ, καὶ διασκιδνάντες, τήκουσι· καὶ εἰσι οἰκότως οἱ ἀπὸ ταύτης τῆς χώρας πνέοντες, ὃ τε νότος, καὶ ὁ λίψ, ἀνέμων πολλὸν τῶν πάντων ὑετώτατοι. δοκέει δέ μοι οὐδὲ πᾶν τὸ ὕδωρ τὸ ἐπέτειον ἐκάστοτε ἀποπέμπεσθαι τοῦ Νείλου ὁ ἥλιος, ἀλλὰ καὶ ὑπολείπεσθαι περὶ ἐωυτόν. πρηνυόμενου δὲ τοῦ χειμῶνος, ἀπέρχεται ὁ ἥλιος ἐς μέσον τὸν οὐρανὸν ὀπίσω· καὶ τὸ ἐνθεῦτεν ἤδη ὁμοίως ἀπὸ πάντων ἔλκει τῶν ποταμῶν. τέως δὲ οἱ μὲν, ὁμβρίου ὕδατος συμμισγομένου πολλοῦ αὐτοῖσι, ἄτε ὑομένης τε τῆς χώρας καὶ κεχαδρωμένης, ῥέουσι μεγάλοι· τοῦ δὲ θέρος, τῶν τε ὁμβρῶν ἐπιλειπόντων αὐτοὺς, καὶ ὑπὸ τοῦ ἡλίου ἐλκόμενοι, ἀσθενέες εἰσί. ὁ δὲ Νεῖλος ἐὼν ἀνομβρος, ἐλκόμενος δὲ ὑπὸ τοῦ ἡλίου, μῶνος ποταμῶν τοῦτον

ἰὼν τὸ μέσον. Of this use of the accusative with verbs of motion, see Matth. § 409. 4. Thuc. 3. 64. μετὰ Ἀθηναίων, ἀδικὸν ὁδὸν ἰόντων. 2. 26. ἦτε ἂν τὰ ἄνω τῆς Εὐρώπης. The middle of heaven is the sun's place in the summer months, high up in the sky, as opposed to his depression towards its verge in winter.

ἐλκύσας δὲ, ἀπωθέει, "and having attracted the moisture, drives it to the inland regions" (of Libya). But the inland regions of Libya, according to Herodotus, were always hot, 2. 26., and therefore the moisture did not fall there in rain, but, being taken up by the winds, was dispersed to other countries, and gave the south and south-west winds their peculiarly rainy character. Ἄνω is used here for the parts remote from the Mediterranean, as 2. 26. These regions were indeed mountainous, but that

is not the idea which ἄνω is meant to express, though there must always be some rise in the countries whence rivers flow. Hence the use of ἀνὰ and κατὰ in Greek, for *from* and *towards* the sea.

ἀλλὰ καὶ ὑπολείπεσθαι περὶ ἐωυτόν. To nourish its flames, according to the ancient doctrine. "Flammiger an Titan ut alentes hauriat undas Erigat Oceanum." Luc. 1. 415. Lucian Icaromenipp. c. 7. v. 7. p. 10. ed. Bip. Cic. N. D. 2. 15.

τέως δὲ οἱ μὲν, "up to that time (the return of the sun into the middle of heaven) the other rivers, much rain water being mixed with them, since the country is rained upon and worn into gullies, flow abundantly; whereas, during the summer," &c. The contrast to οἱ μὲν is not τοῦ δὲ θέρος, but ὁ δὲ Νεῖλος,

τὸν χρόνον οἰκότως αὐτὸς ἐωυτοῦ ῥέει πολλῷ ὑποδεέστερος ἢ τοῦ θέρεος· τότε μὲν γὰρ μετὰ πάντων τῶν ὑδάτων ἴσον ἔλκεται, τὸν δὲ χειμῶνα, μῶνος πιέζεται. οὕτω τὸν ἥλιον νενομίκα τούτων αἴτιον εἶναι. Αἴτιος δὲ ὡυτὸς οὗτος, κατὰ γνώμην τὴν ἐμὴν, καὶ τὸν ἥερα ξηρὸν τὸν ταύτη εἶναι, διακαίων τὴν διέξοδον αὐτῷ· οὕτω τῆς Λιβύης τὰ ἄνω θέρος αἰεὶ κατέχει. Εἰ δὲ ἡ στάσις ἡλλακτο τῶν ὥρέων, καὶ τοῦ οὐρανοῦ τῇ μὲν νῦν ὁ βορέης τε καὶ ὁ χειμῶν ἐστάσι, ταύτη μὲν τοῦ νότου ἦν ἡ στάσις καὶ τῆς μεσαμβρίας, τῇ δὲ ὁ νότος νῦν ἔστηκε, ταύτη δὲ ὁ βορέης· εἰ ταῦτα οὕτω εἶχε, ὁ ἥλιος ἂν ἀπελαυνόμενος ἐκ μέσου τοῦ οὐρανοῦ ὑπὸ τοῦ χειμῶνος καὶ τοῦ βορέω, ἥτε ἂν τὰ ἄνω τῆς Εὐρώπης, κατάπερ νῦν τῆς Λιβύης ἔρχεται. διεξιόντα δ' ἂν μιν διὰ πάσης Εὐρώπης, ἔλπομαι ποιεῖν ἂν τὸν Ἴστρον τά περ νῦν ἐργάζεται τὸν Νεῖλον. Τῆς αὔρης δὲ πέρι, ὅτι οὐκ ἀποπνέει, τήνδε ἔχω γνώμην, ὥς κάρτα ἀπὸ θερμῶν χωρέων οὐκ οἰκός ἐστι οὐδὲν ἀποπνέειν· αὔρη δὲ ἀπὸ ψυχροῦ τιнос φιλέει πνέειν.

νενομίκα. This verb, like ἡγέομαι, is often used by Herodotus in the perf. 3. 38. νομίζουσι and νενομίκασι are used in the same context; but the perf., according to analogy, denotes more precisely the fixedness of the opinion. Xen. Mem. 1. 4. 2. Εἰπέ, μοι, ἔφη ὦ Ἀριστόδημε, ἔστιν οὗς τινὰς ἀνθρώπων ἐπὶ σοφίᾳ τε θαύμακας; for whom you entertain admiration? αὐτὸς ἐωυτοῦ ῥέει ὑποδεέστερος. See the note on 2. 8. p. 15.

SECT. 26. Εἰ δὲ ἡ στάσις ἡλλακτο τῶν ὥρέων, "if the position of the seasons were changed;" not "si permutaretur," as Schw. renders, but "si permutata esset." The perfect denoting the present continuance of a state produced by a past act, the pluperfect is so used of past time. And as the tenses of past time serve with εἰ to express a con-

dition that has not been fulfilled, the pluperf. here takes the place of the aorist or imperfect, which would have been used if the making of the change, not the altered condition of things in consequence of the change, were to be expressed. ὥρέων is here put for the parts of the heavens in which the sun is at the opposite seasons.

τῇ μὲν νῦν—ταύτη μὲν. In the construction of this sentence, the demonstrative which answers to τῇ μὲν is distinguished by the same particle, ταύτη μὲν, and that which answers to τῇ δὲ by δέ. See note on Sect. 102. The genitive τοῦ οὐρανοῦ depends on the whole descriptive phrase, τῇ μὲν, &c. See before.

τὰ ἄνω τῆς Εὐρώπης. See Sect. 25.

SECT. 27. φιλέει πνέειν, "is wont

- 28 Ταῦτα μὲν νυν ἔστω ὡς ἔστι τε καὶ ὡς ἀρχὴν ἐγένετο. Τοῦ δὲ Νείλου τὰς πηγὰς οὔτε Αἰγυπτίῳ, οὔτε Λιβύῳ, οὔτε Ἑλλήνων τῶν ἐμοὶ ἀπικομένων ἐς λόγους, οὔδεις ὑπέσχετο εἰ-

to blow;" a mode of speaking common in Herodotus. 3. 82. ἐν δὲ ὀλιγαρχίῃ ἔχθεα ἴδια ἰσχυρὰ φιλέει ἐγγίνεσθαι. 8. 128. ὅμιλος οἷα φιλέει γίνεσθαι ἐν πολέμῳ. The instances alleged of a similar use of *amo* in Latin, as Hor. Od. 3. 16. 9. "aurum per medios satellites ire amat;" Tac. An. 4. 9. "plerisque additis ut plerumque *amat* posterior adulatio," are examples rather of poetical and rhetorical personification.

SECT. 28. ταῦτα μὲν νυν ἔστω. This is a mode of taking leave of a subject of which no more is to be said; analogous to those explained 2. 33.

ὡς ἀρχὴν ἐγένετο. "Passim idem est ac *prorsus*, quomodo ex emendatione Viri celeberrimi Latina. Melius Laurentianum (Valla) *ab initio*, nexu orationis postulante." Wess. It is not only the connexion, however, which here forbids the rendering *prorsus*. That which does not *begin* to be, or to be done, can never go on to any subsequent stage, and therefore ἀρχὴν, with a negative or the equivalent of a negative, is sometimes *prorsus* or *omnino*. But it by no means follows that what does begin will go on to be entire or perfect, and therefore ἀρχὴν, without a negative, is no longer to be rendered by *prorsus*, but means *originally*. This distinction has not always been attended to by critics. Thus 8. 132. οἱ στασιῶται ἔόντες ἀρχὴν ἐπρά, is rendered by Schweighæuser, "erant omnino septem nu-

mero," instead of *originally*. John viii. 25. τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν, where the present tense extends the action down to the moment of speaking; "even what I said to you at the beginning and all along." 1. 9. ἀρχὴν ἐγὼ μηχανήσομαι οὕτω ὥστε μὴδὲ μαθεῖν μὴ ὀφθεῖσαν ὑπὸ σεῦ, ἀρχὴν belongs to μὴδὲ μαθεῖν. Dem. Κατὰ Ἀνδρ. p. 603. 12. τὴν οὖν ἀρχὴν τοῖς τοιούτοις ἀπέειπε μὴ μετέχειν τοῦ συμβουλεύειν, is an example of a similar construction. The English at all corresponds exactly with ἀρχὴν, as it is used only with a negative or the equivalent of a negative; as τί ποτε ἀρχὴν ἐξεστρατεύσαμεν, "why did we march out at all?" and the passage quoted from the Lysis of Plato by Herm. ad Vig. p. 723. Germ. So ἀρχῆθεν. 5. 18. κρέσσον γὰρ εἶναι ἀρχῆθεν μὴ ἐλθεῖν τὰς γυναῖκας, "that they should not have come at all." Even with a negative, ἀρχὴν or τὴν ἀρχὴν is sometimes to be rendered "originally;" as 3. 16. οὐ μοι δοκεῖσι ἀρχὴν γενέσθαι, where the original fact is opposed to the Egyptian fiction. Thuc. 2. 74. οὔτε τὴν ἀρχὴν ἀδίκως ἥλθομεν—οὔτε νῦν ἀδικήσομεν. Ἀρχὴν is an accusative of the same construction as τὴν ὥρην 2. 2.

ὑπέσχετο, "professed." "To hold oneself under," which is the meaning of ὑπισχνεῖσθαι, is the same as "to take upon oneself;" and this, in regard to an obligation, is "to promise," in regard to knowledge or facts, "to profess."

δέναι, εἰ μὴ ἐν Αἰγύπτῳ ἐν Σαῖ πόλι ὁ γραμματιστής τῶν ἱρῶν χρημάτων τῆς Ἀθηναίης. οὗτος δ' ἐμοί γε παίζειν ἐδόκεε, φάμενος εἰδέναι ἀτρεκέως. ἔλεγε δὲ ὧδε· “Εἶναι δύο οὖρεα ἐς “ὅξυ τὰς κορυφὰς ἀπιγμένα, μεταξὺ Συήνης τε πόλιος κεί-  
 “μενα τῆς Θηβαίδος, καὶ Ἐλεφαντίνης· οὐνόματα δὲ εἶναι  
 “τοῖσι οὖρεσι, τῷ μὲν, Κρῶφι, τῷ δὲ, Μῶφι. τὰς ὧν δὴ πη-  
 “γὰς τοῦ Νείλου, εἰσὺσας ἀβύσσους, ἐκ τοῦ μέσου τῶν οὐρέων  
 “τούτων ῥέειν· καὶ τὸ μὲν ἡμῖς τοῦ ὕδατος, ἐπ' Αἰγύπτου  
 “ῥέειν καὶ πρὸς βορρὴν ἄνεμον· τὸ δ' ἕτερον ἡμῖς, ἐπὶ Αἰ-  
 “θιοπίας τε καὶ νότου. ὥς δὲ ἄβυσσοι εἰσι αἱ πηγαί, ἐς διά-  
 “πειραν ἔφη τούτου Ψαμίτιχον Αἰγύπτου βασιλέα ἀπικέ-  
 “σθαι. πολλέων γὰρ αὐτὸν χιλιάδων ὀργυιέων πλεξάμενον κά-  
 “λον, κατεῖναι αὐτῇ, καὶ οὐκ ἐξικέσθαι ἐς βυσσόν.” Οὕτω  
 μὲν δὴ ὁ γραμματιστής, εἰ ἄρα ταῦτα γενόμενα ἔλεγε, ἀπέ-

γραμματιστής commonly means “a school-” or “writing-master,” but in Herodotus it is equivalent to *γραμματεὺς*, which does not occur in his work, and means “secretary” or “accountant.” The person here mentioned was probably the *bur-sar* of the sacred revenues of the Saitic Minerva, an office of importance and trust. It seems singular, that Herodotus, who had himself ascended the Nile as high as Elephantine, should not more decidedly contradict the story. There are no mountains at the place described, though the hills here draw very close to the river, and the Nile seems to force its way between them. The flowing of half the water towards Æthiopia must be a great exaggeration of the back currents which accompany a rapid, and the depth ascribed to the river is rationally explained by Herodotus from the same cause. Seneca, N. Q. 4. 7., repeats a part of this account, but places the mountains

a long way from Syene. Champollion Eg. sous les Pharaons, 1. p. 115., explains *Mophi*, from the Coptic, to mean *the good*, and *Crophî*, *the bad*; but perhaps they are only a jingle of sound, in character with the rest of the story.

πλεξάμενον. See note on 2. 3. 1. 31. Matth. § 492. c.

εἰ ἄρα ταῦτα γεγόμενα ἔλεγε, “if, indeed, these were facts which he mentioned; so that I perceive that there are certain strong eddies here, and a back current; and that, inasmuch as the water rushes against the mountains, a sounding line, when let down, cannot descend to the bottom.” 2. 93. πόθεν δὲ οἶκος αὐτοῦς γίνεσθαι, ἐγὼ μοι δοκέω κατανοεῖν τοῦτο. The verbs of knowledge and perception, though commonly joined with a participle, may also take an infinitive, and δύνασθαι is probably used here instead of *δυναμένην*, in consequence of the participle *κατατιμένην*. οἶα, like ἄρε, is joined



- φαине, ὡς ἐμὲ κατανοέειν δίνας τινὰς ταύτῃ ἐούσας ἰσχυράς καὶ παλιρροίην· οἷα δὲ ἐμβάλλοντος τοῦ ὕδατος τοῖσι οὖρεσι, μὴ  
 29 δύνασθαι κατιεμένην καταπειρητηρίην ἐς βυσσὸν ἰέναι. Ἄλλου δὲ οὐδενὸς οὐδὲν ἐδυνάμην πυθέσθαι. ἀλλὰ τοσόδε μὲν ἄλλο ἐπὶ μακρότατον ἐπυθόμην, μέχρι μὲν Ἑλεφαντίνης πόλιος αὐτόπτης ἐλθὼν, τὸ δ' ἀπὸ τούτου, ἀκοῇ ἥδη ἱστορέων. Ἀπὸ Ἑλεφαντίνης πόλιος ἄνω ἰόντι, ἄναντές ἐστι χωρίον· ταύτῃ ὦν δεῖ τὸ πλοῖον διαδήσαντας ἀμφοτέρωθεν, κατάπερ βούν,

with the participle, and sometimes an absolute case. 6. 79. ἄτε γὰρ πυκνοῦ ἔοντος τοῦ ἄλσεος οὐκ ὤρων οἱ ἐντὸς τοὺς ἐκτός. 2. 175. τὸν ἀρχιτέκτονα ἀναστενάξαι οἷα τε χρόνου. ἐκγεγονότος πολλοῦ. 6. 107. οἷα δὲ οἱ πρεσβυτέρῳ ἔοντι τῶν ὁδόντων οἱ πλεῦνες ἐσείοντο.

SECT. 29. ἐπὶ μακρότατον ἐπυθόμην, "thus much besides I ascertained to the remotest point," viz. "to which I could carry my inquiries." 2. 34. 1. 171. of time, ὅσον καὶ ἐγὼ δυνατός εἰμι μακρότατον ἐξικέσθαι ἀκοῇ. 9. 15. ἐς ταύτην δὴ ἐκαστάῳ τῆς Εὐρώπης ἢ στρατιῇ ἀπίκετο.

ἄνω ἰόντι, "as you go upwards." This use of the dative, which may be called the dative of reference, is very common in Herodotus. 1) of places, distances, &c., defined by reference to a person moving. 1. 181. μεσοῦντι τῆς ἀναβάσιος ἔστι καταγωγὴ τε καὶ θῶκοι ἀμπανστήριοι. 1. 198. πρώτη μὲν νυν πόλις ἐστὶ ἐν τῷ κόλῳ ἰόντι ἀπὸ Ἀχαιῆς. 1. 51. ἐσιόντι. 6. 33. ἐσπλέοντι. "Est urbe egressis tumulus templumque vetustum." Æn. 2. 713. 2) reference to the mind of a person judging. 7. 143. ἐς τοὺς πολέμους εἰρήσθαι τὸ χρηστήριον συλλαμβάνοντι κατὰ τὸ ὀρθόν, "if one judges rightly." 1. 14. ἀλη-

θεῖ δὲ λόγῳ χρεωμένῳ οὐ Κορινθίων ἔστιν ὁ θησαυρός. Hence συνελόντι, συντεμόντι, "to speak concisely," sometimes with, sometimes without εἰπεῖν. 3) reference of an event to a person by whose act it is defined in time. 6. 21. ποιήσαντι Φρυνίχῳ δῖαμα Μιλήτου Ἀλωσιν ἐς δάκρυα ἔπεσε τὸ θέητρον. 9. 10. θυομένῳ δὲ οἱ ἐπὶ τῷ Πέρσῃ ὁ ἥλιος ἀμανρώθη, "as he was sacrificing." 5. 97. νομίζουσι δὴ ταῦτα Ἀρισταγόρης ἀπίκετο ἐς Ἀθήνας. None of these are properly datives absolute, Matth. § 388 b.

Longinus, Π. Ὑψ. 26., praises the graphic vividness of the following description: Ὁράς, ὦ ἑταῖρε, ὡς παραλαβὼν σου τὴν ψυχὴν διὰ τῶν τόπων ἄγει, τὴν ἀκοὴν ὄψιν ποιῶν; It is singular that this praise should be given to a passage describing what the historian himself had not seen. The rapids of the Nile continue above the Cataracts, and it is still necessary to tow the boats through them.

διαδήσαντας ἀμφοτέρωθεν. Troad. 540. κλωστοῦ δ' ἀμφιβόλοισι λίνοισι ναὸς ὥσπερ σκάφος κελαινὸν εἰς ἔδρανα Παλλὰδος θέσαν, of the dragging of the wooden horse into Troy.

πορεύεσθαι· ἦν δὲ ἀπορραγῇ, τὸ πλοῖον οἴχεται φερόμενον ὑπὸ ἰσχύος τοῦ ῥόου. τὸ δὲ χωρίον τοῦτο ἐστὶ ἐπὶ ἡμέρας τέσσαρας πλόος· σκολιὸς δὲ ταύτῃ, κατὰπερ ὁ Μαϊάνδρος, ἐστὶ ὁ Νεῖλος. σχοῖνοι δὲ δυνάδεκά εἰσι οὗτοι, τοὺς δεῖ τούτῃ τῷ τρόπῳ διεκπλῶσαι. καὶ ἔπειτα ἀπίξεται ἐς πεδίον λεῖον, ἐν τῷ νῆσον περιρρέει ὁ Νεῖλος· Ταχομψῷ οὖνομα αὐτῇ ἐστί. οἰκέουσι δὲ τὰ ἀπὸ Ἑλεφαντίνης ἄνω Αἰθίοπες ἤδη, καὶ τῆς νήσου τὸ ἡμισυ· τὸ δὲ ἡμισυ, Αἰγύπτιοι. ἔχεται δὲ τῆς νήσου λίμνη μεγάλη, τὴν περὶ νομάδες Αἰθίοπες, νέμονται· τὴν διεκπλώσας, ἐς τοῦ Νεῖλου τὸ ῥέεθρον ἤξεις, τὸ ἐς τὴν λίμνην ταύτην ἐκδιδοῖ. καὶ ἔπειτα ἀποβάς, παρὰ τὸν ποταμὸν ὁδοιπορίην ποιήσεται ἡμερέων τεσσαράκοντα· σκόπελοί τε γὰρ ἐν τῷ

οἴχεται φερόμενον, "it is instantly carried off." 1. 189. ὁ ποταμὸς τὸν ἵππον ὑποβρύχιον οἰχέει φέρων. Comp. 2. 115. οἴχεται ἔχων ἐκκλέψας, ib. 118. Οἴχομαι, like ἤκω, though present in form is perfect in sense, and means not "I go," or "am going," but "am gone;" as ὁ οἰχόμενος, "the departed," "the deceased." Hence it is used with ἀπιέναι, φεύγειν, φέρεσθαι, and other words of the same class, to express either the *instantaneous* or the *complete* nature of the action described. See Lucian, 4. 157. ed. Bip. Weiske de Pleonasm. sub voc. says, "οἴχομαι ἀπιὼν non dubius est pleonasmus: nam ἀπειμι est *ab eo* et οἴχομαι item *ab eo*:" but οἴχομαι is *abii* not *ab eo*.

Ταχομψῷ οὖνομα αὐτῇ ἐστί. Nothing like the island of Tachompsa, or the lake, now appears in this part of the Nile's course, nor any trace of its former existence. See Burckhardt's Travels. The district of which Herodotus speaks was afterwards called *δωδεκάσχοιρος*, and included from Syene to

Meharraka. Herodotus evidently means that Ethiopians inhabited one half of the island of Tachompsa, the Egyptians having also a settlement here. Strabo says that the island of Philæ, a short distance above Syene, was a common habitation of Egyptians and Ethiopians; and this is not inconsistent with the account of Herodotus, though he does not mention Philæ. Str. 17. p. 1158. ed. Ox.

παρὰ τὸν ποταμὸν ὁδοιπορίην ποιήσεται ἡμερέων τεσσαράκοντα. The part of the Nile from Meharraka to *Wadi Halfa*, or the second cataract, is full of rapids, and for 120 miles not fit for navigation. But this was not the only reason why the land journey of forty days was made: for the Nile is not obstructed to such an extent as that. It was to save the great bend which the river makes to the west, that the travellers disembarked, and cutting across the desert rejoined the river twelve days' sail below Meroe, and above what may be called the third cataract, that near Merawe. Παρὰ τὸν ποταμὸν must,

Νεῖλῳ ὁξέες ἀνέχουσι, καὶ χοιράδες πολλαὶ εἰσι, δι' ὧν οὐκ οἶά τε ἐστί πλέειν. διεξελθὼν δὲ ἐν τῇσι τεσσαράκοντα ἡμέρησι τοῦτο τὸ χωρίον, αὐτίς ἐς ἕτερον πλοῖον ἐμβὰς, δυνάδεκα ἡμέρας πλεύσας· καὶ ἔπειτα ἤξει ἐς πόλιν μεγάλην, τῇ οὐνομά ἐστι Μερὴν. λέγεται δὲ αὕτη ἡ πόλις εἶναι μητρόπολις τῶν ἄλλων Αἰθιοπῶν. οἱ δ' ἐν ταύτῃ Δία θεῶν καὶ Διόνυσον μόνους σέβονται, τούτους τε μεγάλως τιμῶσι· καὶ σφι μαν-

therefore, be taken as indicating a general parallelism between the course of the river and the road. Polybius Bell. Pun. (Hist. 2. 50.) says of the march of Hannibal from the Island, ἐν ἡμέραις δέκα πορευθεὶς παρὰ τὸν ποταμὸν εἰς ὀκτακοσίους σταδίους, ἤρξατο τῆς πρὸς τὰς Ἀλπεὶς ἀναβολῆς: and those who suppose his march to have been from the Rhone at Vienne to the same river at St. Didier, cutting across the plain to save the angle which the river makes to Lyons, are fully justified by this passage of Herodotus. See Dissertation on Hannibal's passage of the Alps, by a Graduate of the University of Oxford, ch. 2. Philolog. Mus. 2. p. 682.

Μερὴν. The country of Meroe, now Sennaar, is sometimes called an island; for, lying between the *Astaborus*, which descends from Abyssinia, the *Astapus*, and the Nile, it is insulated during the inundations. Meroe was the seat of the independent monarchy of the Ethiopians. From Syene to Meroe, the grotto temples, along the banks of the Nile, bear the memorials of Egyptian conquerors; above this point, though the use of hieroglyphics continues, no names of Egyptian kings are found upon the monuments. The city of Meroe, whence, according to

Herodotus, the rest were colonies, *μητρόπολις τῶν ἄλλων Αἰθιοπῶν*, stood near the modern Shendy. Its site is marked by mouldering sphinxes and forty-seven pyramids. One of these, recently opened by Dr. Ferlini of Bologna, contained a quantity of gold ornaments and precious stones, some evidently of Greek workmanship; so that this mode of interment must have continued till very late times. Fouilles de la Nubie, Rome 1838.

Δία θεῶν καὶ Διόνυσον μόνους σέβονται. By Jupiter, is meant probably Ammon, the ram-headed god of Thebes, and by Bacchus, Osiris. 2. 42. The circumstance which Herodotus afterwards mentions, that military expeditions were made according to the commands of the oracle, marks the ascendancy of the priesthood, which was more powerful here than in any other country of the ancient world; so that it is said the king put himself to death when the priests commanded. Diod. 3. 6. 7. *ἐκεῖσε*, "thither," answers to the relative *τῇ ἄν*, which commonly signifies "wherever," but may also be rendered, "in whatever direction," as *πῇ*, which is of similar origin. *Πῇ καὶ ἐπὶ στάσεως καὶ κινήσεως τίθεται*. Schol. Arist. Plut. 447.

τῆϊον Διὸς κατέστηκε. στρατεύονται δ' ἐπεὰν σφεας ὁ θεὸς οὗτος κελεύῃ διὰ θεσπισμάτων· καί, τῇ αὖ κελεύῃ, ἐκείσε. Ἀπὸ δὲ ταύτης τῆς πόλιος πλέων, ἐν ἴσῳ χρόνῳ ἄλλῃ 30 εἰς ἐς τοὺς Αὐτομόλους, ἐν ὅσῳ περ ἐξ Ἐλεφαντίνης ἦλθες ἐς τὴν μητρόπολιν τὴν Αἰθιοπῶν. τοῖσι δὲ Αὐτομόλοισι τούτοις οὐνομά ἐστι Ἀσμάχ· δύναται δὲ τοῦτο τὸ ἔπος κατὰ τὴν Ἑλλήνων γλώσσαν, οἱ ἐξ ἀριστερῆς χειρὸς παριστάμενοι βασιλεῖ. ἀπέστησαν δὲ αὐταὶ τέσσερες καὶ εἴκοσι μυριάδες Αἰγυπτίων τῶν μαχίμων ἐς τοὺς Αἰθιοπας τούτους, δι' αἰτίνην τοιήνδε. ἐπὶ Ψαμμιτίχου βασιλέως φυλακαὶ κατέστασαν ἐν τῇ Ἐλεφαντίνῃ πόλει πρὸς Αἰθιοπῶν, καὶ ἐν Δάφνησι τῇσι Πηλουσίησι ἄλλῃ δὲ πρὸς Ἀραβίων τε καὶ Σύρων, καὶ ἐν Μυρέῃ πρὸς Λιβύης ἄλλῃ. ἔτι δὲ ἐπ' ἐμεῦ καὶ Περσέων κατὰ ταῦτα αἱ φυλακαὶ ἔχουσι, ὡς καὶ ἐπὶ Ψαμμιτίχου ἦσαν· καὶ γὰρ ἐν Ἐλεφαντίνῃ Πέρσαι φρουρέουσι, καὶ ἐν Δάφνησι. τοὺς ὦν δὴ Αἰγυπτίους τρία ἔτεα φρουρήσαντας ἀπέλκε οὐδεὶς τῆς φρου-

SECT. 30. ἐν ἴσῳ χρόνῳ ἄλλῳ. In all, fifty-six days from Elephantine to Meroe (4+40+12). The double of this he calls (31) four months. Some time would be spent in the change from one mode of conveyance to another, and in the passage from the end of the Dodecaschaenon to the commencement of the land journey through the desert.

δύναται δὲ τοῦτο τὸ ἔπος, "means," like the Latin *valet*. "Cognomen in pueritia *Becco* fuerat, id *valet* gallinacei rostrum." Suet. Vit. 18. for which the same author commonly uses "id est," "hoc est." *Δύναται* is used here like *ἀκούει* or *καλεῖται*, with a nominative. Matth. § 307.

τῶν μαχίμων, "of the warrior caste." Their number, constitution, and prerogatives, are fully explained 2. 164-168. The ac-

count of Herodotus is not very credible, as concerns those in garrison at Pelusium and Marea, who must have marched through all Egypt to have been on their way to Ethiopia, but probable enough of those who were in Elephantine. Diodorus, 1. 67. relates that they were offended at being placed on the left in an expedition into Syria, the right being given to the foreign troops. It was the policy of Psammitichus to support his throne by means of the Greeks and Carians, and he would gladly humble and break a powerful military body, who must have been as obnoxious to him as the Strelitzes to Peter the Great, or the Janizaries to Sultan Mahmoud.

Δάφνησι 2. 107. Probably the Tahpanhes of Scripture, Ezek. xxx. 18. Jer. xliii. 7. ἐς Τάφνας Septuag.

ρῆς· οἱ δὲ, βουλευσάμενοι καὶ κοινῷ λόγῳ χρησάμενοι, πάντες ἀπὸ τοῦ Ψαμμίτιχου ἀποστάντες, ἦσαν ἐς Αἰθιοπίνην. Ψαμμίτιχος δὲ πυθόμενος, ἐδίωκε. ὥς δὲ κατέλαβε, ἐδέετο, πολλὰ λέγων, καὶ σφεας θεοὺς πατρώους ἀπολιπεῖν οὐκ ἔα, καὶ τέκνα, καὶ γυναῖκας. τῶν δὲ τινα λέγεται εἰπεῖν “ἔσεσθαι αὐτοῖσι καὶ “τέκνα καὶ γυναῖκας.” Οὗτοι ἐπεὶ τε ἐς Αἰθιοπίνην ἀπίκοντο, διδοῦσι σφέας αὐτοὺς τῷ Αἰθιοπῶν βασιλεῖ. ὁ δὲ σφεας τῷδε ἀντιδωρέεται. ἥσαν οἱ διάφοροί τινες γεγονότες τῶν Αἰθιοπῶν· τούτους ἐκέλευε ἐξελόντας, τὴν ἐκείνων γῆν οἰκέειν. τούτων δὲ ἐσοικισθέντων ἐς τοὺς Αἰθιοπας, ἡμερώτεροι γεγόνασι Αἰθιοπες, ἤθεα μαθόντες Αἰγύπτια.

- 31 Μέχρι μὲν νυν τεσσέρων μηνῶν πλόου καὶ ὁδοῦ γινώσκεται ὁ Νεῖλος, πάρεξ τοῦ ἐν Αἰγύπτῳ ρεύματος. τοσοῦτοι γὰρ συμβαλλομένη μῆνης εὐρίσκονται ἀναισιμούμενοι ἐξ Ἑλεφαντίνης πορευομένης ἐς τοὺς Αὐτομόλους τούτους. ῥέει δὲ ἀπὸ ἐσπέρης τε καὶ ἡλίου δυσμέων. Τὸ δὲ ἀπὸ τοῦδε, οὐδεὶς ἔχει σαφέως

κοινῷ λόγῳ χρησάμενοι, “combining together.” 1. 141. κοινῷ λόγῳ πέμπειν ἀγγέλους ἐς Σπάρτην. 1. 161. κοινῷ λόγῳ χρησάμενοι, of the combined attack on the Phoeceans by the Tyrrhenians and Carthaginians.

τούτους ἐκέλευε ἐξελόντας, “he commanded them (the Egyptians), having expelled these to occupy their land.” 5. 16. τοὺς ἐν τῇ λίμνῃ κατοικημένους ἐξαιρέειν.

ἡμερώτεροι γεγόνασι Αἰθιοπες. It is doubtful whether Herodotus means this of all the Ethiopians, or only of those among whom the Egyptians settled. In itself, it is not probable that the civilization of Meroe should have been due to a body of men, whose settlement was as remote from it, as Meroe itself was from Egypt.

ΣΕΚΤ. 31. πάρεξ τοῦ ἐν Αἰγύπτῳ ρεύματος, “independently of

its course through Egypt.” 2. 168. πάρεξ is “except.”

ῥέει δὲ ἀπὸ ἐσπέρης τε καὶ ἡλίου δυσμέων. Notwithstanding the censure of Heeren, 2, 426. Eng. Tr., I believe that Niebuhr is right (Geogr. of Her. p. 16.) in saying that Herodotus supposed the course of the Nile, above Egypt, to be from the west. Immediately above Elephantine, indeed, it is nearly north, but it soon makes a bend from the south-west, which continues as far as to Merawe; and he clearly distinguishes its course as far as the Automoli, from what follows, by τὸ ἀπὸ τοῦδε. Besides, his comparison of the Danube with the Nile, shows that he conceived the latter to flow from the west, through that part of its course which was known. So Polybius, 3. 47. speaks of Hannibal as marching eastward along the Rhone,

φράσαι· ἐρήμος γάρ ἐστι ἡ χώρα αὕτη ὑπὸ καύματος. Ἄλλα 32  
τάδε μὲν ἤκουσα ἀνδρῶν Κυρηναίων, φαμένων ἐλθεῖν τε ἐπὶ τὸ  
Ἀμμωνος χρηστήριον, καὶ ἀπικέσθαι ἐς λόγους Ἑτεάρχῳ τῷ  
Ἀμμωνίων βασιλεῖ· καὶ κως ἐκ λόγων ἄλλων ἀπικέσθαι ἐς  
λέσχην περὶ τοῦ Νείλου, ὡς οὐδεὶς αὐτοῦ οἶδε τὰς πηγὰς· καὶ  
τὸν Ἑτεάρχον φάναι ἐλθεῖν κοτε παρ' αὐτὸν Νασαμῶνας ἄν-  
δρας. τὸ δὲ ἔθνος τοῦτό ἐστι μὲν Λιβυκόν, νέμεται δὲ τὴν  
Σύρτιν τε καὶ τὴν πρὸς ἡῷ χώραν τῆς Σύρτιος οὐκ ἐπὶ πολ-  
λόν. ἀπικομένους δὲ τοὺς Νασαμῶνας, καὶ εἰρωτωμένους εἴ τι  
ἔχουσι πλεον λέγειν περὶ τῶν ἐρήμων τῆς Λιβύης, φάναι, παρὰ  
σφίσι γενέσθαι ἀνδρῶν δυναστῶν παῖδας ὑβριστάς· τοὺς ἄλλα  
τε μηχανᾶσθαι ἀνδρωθέντας περισσά, καὶ δὴ καὶ ἀποκληρῶσαι

whose general course, from its rise to the sea, is from north-east, though in that part along which his march lay it runs nearly south. Cailliaud has traced the Nile to the south as far as lat. 10. N., beyond which it is unknown; not because the country is uninhabited through heat, but because its banks are occupied by negroes too ignorant to give any account of it.

SECT. 32. Ἀμμωνος χρηστήριον. The Oasis of Siwah, lat. 29° 9' 50" N., long. 26. 20. E., visited by Browne, Hornemann, Edmonstone, and Minutoli, who has given engravings of its ruins, which show its ancient magnificence, and the identity of its god Ammon with the god of Thebes, 2. 42. Diodorus, 17. 50. attributes the foundation of the oracle to Danaus. The name of the king is Greek. The Samians occupied the Oasis of *El Wah*, intermediate between Thebes and Ammonium. 3. 26.

ἀπικέσθαι ἐς λέσχην. This word denotes either conversation or the place in which the inhabitants of

a city assembled to converse. In this latter sense it was used of the portico at Delphi, adorned with the paintings of Polygnotus. Paus. 10. 25. Hom. Od. 18. 329. They were considered sacred to Apollo, who was hence called *Λεσχηνόριος*. Harpocr. in voc. Herodotus uses several compounds of this word; *ἐλλεσχος*, 1. 153. *περιλεσχήμεντος*, 2. 135., both signifying "much talked of;" *προλεσχηνεύεσθαι*, 6. 4.

παῖδας ὑβριστάς· "high-spirited youths." *Κτήσιππος*—μάλα καλὸς τε κάγαθὸς τὴν φύσιν, ὑβριστῆς δὲ διὰ τὸ νέος εἶναι. Plat. Euthyd. 1. 273. "Υβρις does not necessarily imply vice, but a bold uncontrollable spirit. 1. 189. it is used of a high-spirited horse, "ferocientis equi." Pind. Pyth. 10. 56. *γελᾷ ὀρῶν ὑβριν ὀρθιᾶν κνωδάλων*, of the sportiveness of the victims.

περισσά, "extraordinary things," 2. 139.

καὶ δὴ καὶ, "and specially." See p. 21. The effect is sometimes heightened by an addition. 5. 20.

πέντε ἑωυτῶν, ὁφόμενους τὰ ἔρῃμα τῆς Λιβύης, καὶ εἴ τι πλεον ἴδοιεν τῶν τὰ μακρότατα ἰδομένων. (Τῆς γὰρ Λιβύης τὰ μὲν κατὰ τὴν βορητὴν θάλασσαν, ἀπ' Αἰγύπτου ἀρξάμενοι μέχρι

καὶ δὴ καὶ τότε, τὸ πάντων μέγιστον. When καὶ δὴ καὶ means "moreover," as 2. 154. καὶ δὴ καὶ παῖδας παρέβαλε αὐτοῖσι Αἰγυπτίους. 2. 33. καὶ δὴ καὶ ὁ λόγος οὕτω αἰρέει, it still marks the circumstance thus introduced as more important than what preceded.

καὶ εἴ τι πλεον ἴδοιεν τῶν τὰ μακρότατα ἰδομένων, "and whether they could see anything more than those who had viewed the remotest parts." Herodotus evidently distinguishes in use the active aorist from the middle of this verb, the former being simply "to see," the latter "to see with a reference to some result." 2. 121. 3. τὸν ἂν ἴδωνται ἀποκλαύσαντα συλλαβόντας ἄγειν. 1. 207. ἰδόμενοι ἀγαθὰ πολλὰ τρέφονται πρὸς αὐτὰ, "when they get sight of many good things;" whereas, 210. the fact of their seeing them is related with ἰδόντες τὴν προκειμένην daίτα. So of an unusual or interesting sight, 5. 18. οἱ Πέρσαι ἰδόμενοι γυναῖκας εὐμόρφους ἔλεγον, and 1. 88., Cræsus, who sees the troops of Cyrus plundering Sardis, ἐπιστραφεὶς καὶ ἰδόμενος τοὺς Πέρσας τὸ τῶν Λυδῶν ἄστυ κερατίζοντας. So ἔστιν ἰδεῖν, "you may see; for the thing exists and is visible." ἔστιν ἰδέσθαι ἐς τότε παντὶ τῷ βουλομένῳ, 2. 135., "any one may inspect it," and satisfy himself. Compare what was said of the middle voice under φάμενος, 2. 18. The aor. indic. εἰδόμεν or ἰδόμεν, is never so used by Herodotus, proba-

bly for distinction from the tenses of εἶδεσθαι, "to resemble." In Homer ἰδεῖν is *to see*, ἰδέσθαι, *to behold*. II. α', 262. Οὐ γάρ πω τοῖους ἴδον ἀνέρας οὐδὲ ἴδωμαι, "I have never yet seen, nor must I think to behold." Æsch. Pers. 177. ἀλλ' οὐτι πω τοῖον δ' ἐναργὲς εἰδόμεν. In the tragic writers, it occurs chiefly in the forms ἴεσθε, ἰδοῦ, and in Attic prose only in the latter, for *en, ecce*. Thom. Mag. p. 468. ἰδοῦ Ἀττικοὶ λέγουσιν, οὐκ ἴδε. In the same way, προορᾶν is "to foresee," προοράσθαι, "to foresee with a view to precautionary measures." Dem. Phil. 1. 52. 4. compared with De Pace 63. 11. Xen. Anab. 5. 2. 20. Ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν.... σκοπονμένοις δ' αὐτοῖς ἔδοξε, "as the result of their reconnoitring." Plato Gorg. 474. D. ἐν τῷ θεωρεῖσθαι χαίρειν ποιεῖ τοὺς θεωροῦντας.

τὰ μὲν κατὰ τὴν βορητὴν θάλασσαν, "along the northern (i.e. Mediterranean) sea coast of Libya." See the note on τὰ κατὰ κερθε, 2. 5. This should properly have been followed by οἰκοῦσι, but Herodotus *ex abundanti*, as his manner is, adds παρήκουσι παρὰ πᾶσαν. The principal Greek settlement was Cyrene; the Phœnician were numerous, Carthage, Utica, Tysdrus, &c. Soloeis has been supposed by some to be Cape Boiador, but this is too far to the south; for it is evident, both from this passage and from 4. 43., that Herodotus

Σολύεντος ἄκρης, ἣ τελευταί τῆς Λιβύης, παρήκουσι παρὰ πᾶσαν Λίβυες, καὶ Λιβύων ἔθνεα πολλὰ, πλὴν ὅσον Ἑλληνες καὶ Φοίνικες ἔχουσι. τὰ δὲ ὑπὲρ θαλάσσης τε καὶ τῶν ἐπὶ θάλασσαν κατηκόντων ἀνθρώπων, τὰ κατύπερθε θηριώδης ἐστὶ ἡ Λιβύη· τὰ δὲ κατύπερθε τῆς θηριώδους, ψάμμος τέ ἐστι, καὶ ἄνυδρος δεινῶς, καὶ ἐρήμος πάντων.) “Ἐπεὶ ὦν τοὺς νεηνίας “ἀποπεμπομένους ὑπὸ τῶν ἡλίκων, ὕδασι τε καὶ σιτίοισι εὖ “ἐξηρτυμένους, ἰέναι τὰ πρῶτα μὲν διὰ τῆς οἰκεομένης· ταύ- “την δὲ διεξελθόντας, ἐς τὴν θηριώδεα ἀπικέσθαι· ἐκ δὲ ταύ- “της, τὴν ἐρήμον διεξιέναι, τὴν ὁδὸν ποιευμένους πρὸς ζέφυ- “ρον ἄνεμον· διεξελθόντας δὲ χῶρον πολλὸν ψαμμώδεα, καὶ

considered it as the north-west angle of Africa. It was probably Sallee in Morocco. Τὰ κατύπερθε is subjoined in the same redundant way to τὰ ὑπὲρ θαλάσσης, as παρὰ πᾶσαν before.

Tripoli and Tunis, Algiers, Fez and Morocco, are τὰ κατὰ τὴν θάλασσαν; Biledulgerid, (region of palms,) ἡ θηριώδης Λιβύη; and the Great Desert of Sahara, ἡ ἐρήμος.

ἣ τελευταί τῆς Λ. The reading of the MSS. is ἡ τελευταί τῆς Λιβύης. Reiz conjectured, ἣ τελευταί τὰ τῆς Λιβύης. There is no necessity for the change of ἡ into ἣ.

Ἐπεὶ ὦν τοὺς νεηνίας, “when, therefore, the youths, taken leave of by their coevals,” &c. Ἀποπέμπειν, or more commonly the middle ἀποπέμπεσθαι, signifies not only “to dismiss,” as one who commands the departure of another, but “to part with,” or “take leave of,” after accompanying a certain distance. Cyrop. 1. 41. 27. τοὺς συγγενεῖς φιλοῦντας τῷ στόματι ἀποπέμπεσθαι αὐτόν. There is an evident anacoluthon in the structure of this sentence,

which Reiz endeavoured to remove by reading εἶπον for ἐπεὶ. Ἐπεὶ and ὅτε, being relative particles, are followed, like relatives, in the oblique discourse, by an infinitive which the protasis here does not appear to contain. Hermann. ad Vig. p. 784. ed. Germ. would make ἰέναι τὰ πρῶτα the infinitive of the protasis, and the apodosis to begin with ταύτην δε, “when—they had gone first of all through the inhabited country, having past through this, they came to that which abounds with wild beasts.” But though an apodosis often begins with ἐδὲ, a protasis could hardly end with a clause including μέν. I therefore regard the apodosis as beginning with ἰέναι τὰ πρῶτα, and ἀναπεμπομένους as having been used with the intention that it should be followed by an infinitive, which has been forgotten. Matthiæ, not. ad loc., supposes that this infinitive was ἰέναι, which the author omitted, because of its occurrence immediately after.

πρὸς ζέφυρον ἄνεμον, i. e. to the west. It is evident, however, that



“ ἐν πολλῇσι ἡμέρῃσι, ἰδεῖν δὴ κοτε δένδρεα ἐν πεδίῳ πεφυ-  
 “ κότα· καὶ σφεας προσελθόντας, ἄπτεσθαι τοῦ ἐπεόντος ἐπὶ  
 “ τῶν δενδρέων καρποῦ. ἀπτομένοισι δέ σφι ἐπελθεῖν ἄνδρας  
 “ μικροὺς, μετρίων ἐλάσσονας ἀνδρῶν, λαβόντας δὲ ἄγειν  
 “ σφέας· φωνῆς δὲ οὔτε τι τῆς ἐκείνων τοὺς Νασαμῶνας γι-  
 “ νώσκειν, οὔτε τοὺς ἄγοντας τῶν Νασαμῶνων. ἄγειν τε δὴ  
 “ αὐτοὺς δι’ ἐλέων μεγίστων, καὶ διεξελθόντας ταῦτα, ἀπτι-  
 “ κέσθαι ἐς πόλιν, ἐν τῇ ἅπαντας εἶναι τοῖσι ἄγουσι τὸ μέγα-  
 “ θος ἴσους, χρῶμα δὲ μέλανας. παρὰ δὲ τὴν πόλιν ῥέειν ποτα-  
 “ μὸν μέγαν· ῥέειν δὲ ἀπὸ ἐσπέρης αὐτὸν πρὸς ἥλιον ἀνατέλ-

the Nasamones, setting off from the gulf of Syrtis, could never have reached the country of the negroes, which lies southward of the Great Desert, by travelling westward. Whether the mistake were that of Herodotus, or of those whose report he follows, cannot be ascertained. He conceived of the course of the Nile from the west as in a valley of the Great Desert. 2. 34. ἐρήμος ἡ Λιβύη δι’ ἧς ῥέει.

ἄπτεσθαι τοῦ ἐπεόντος ἐπὶ τῶν δενδρέων καρποῦ, “were laying hold of the fruit.” Διογένης ποτὲ Πλάτωνα ἐν δειπνῇ πολυτελεῖ κατενόησε ἐλάας ἀψάμενον, Diog. Laert. 6. 25., “having helped himself to olives.” Larcher would render, “were eating,” but the instances which he produces are not sufficient to support this sense. Σίτον ἄπτεσθαι (Xen. Mem. 2. 1. 2.) is not to eat, but to take food, which, as a preliminary stage to eating, may be used for it, especially with a negative, as describing more strongly the act of abstinence. As applied to wild beasts (Thuc. 2. 50. Paus. 4. 18. 4. Ov. Met. 7. 549. “Non illa canes avidæque volucres Non cani tetigere

lupi”), it describes their action in reference to the practice of men, who shrink from the touch of a corpse.

ἄνδρας μικροὺς. Sataspes, 4.43. describes the inhabitants of the western coast of Africa as small; and the negro race, from the crookedness of the tibia, are generally short. The first discoverers of a race unusually large or small, commonly exaggerate this peculiarity. The Norwegians represented the Esquimaux as only two cubits in height. Magelhaens made the Patagonians twelve feet high, Byron eight, Falkner six or six and a half.

ῥέειν δὲ ἀπὸ ἐσπέρης. When Mungo Park found the Niger at Timbuctoo flowing towards the east, it was natural that it should be supposed to be the Nile. The discovery of Lander, that the Niger (Joliba) discharges itself into the Bight of Benin, on the western coast, has set this hypothesis aside, but it still seems probable that it was the Niger which the Nasamonians reached. It contains crocodiles; and the circumstance mentioned afterwards, that

“ λοντα· φαίνεσθαι δὲ ἐν αὐτῷ κροκοδείλους.” Ὁ μὲν δὴ 33  
 τοῦ Ἀμμωνίου Ἐτεάρχου λόγος ἐς τοῦτό μοι δεδηλώσθω·  
 πλὴν ὅτι “ ἀπονουστῆσαί τε ἔφασκε τοὺς Νασαμῶνας, ὡς οἱ  
 “ Κυρηναῖοι ἔλεγον· καὶ ἐς τοὺς οὗτοι ἀπίκοντο ἀνθρώπους,  
 “ γόητας εἶναι πάντας.” Τὸν δὲ δὴ ποταμὸν τοῦτον τὸν πα-  
 ραρρέοντα καὶ Ἐτεάρχος συνεβάλλετο εἶναι τὸν Νεῖλον· καὶ  
 δὴ καὶ ὁ λόγος οὕτω αἰρέει. ῥέει γὰρ ἐκ Λιβύης ὁ Νεῖλος, καὶ  
 μέσσην τάμνων Λιβύην· καὶ (ὡς ἐγὼ συμβάλλομαι, τοῖσι ἐμφα-  
 νέσι τὰ μὴ γινωσκόμενα τεκμαιρόμενος) τῷ Ἰστρῷ ἐκ τῶν ἴσων

all the people were magicians, is characteristic of the negro belief in charms and witchcraft.

ΣΕΚΤ. 33. δεδηλώσθω· This is a mode of taking leave of a subject, expressing at the same time that enough has been said about it, the perfect implying the completeness of the act. Her. 2. 76. *fin.* τοσαῦτα θηρίων περὶ ἰσῶν εἰρήσθω. Plat. Euthyd. 278. D. ταῦτα μὲν οὖν πεπαίσθω τε ἡμῖν καὶ ἴσως ἰκανῶς ἔχει. Her. 2. 125. λελέχθω γὰρ ἡμῖν ἐπ' ἁμφοτέρα κατὰπερ λέγεται, “let it suffice that both have been mentioned.” Or the perfect imper. may express that the speaker wishes an act not performed by him, to be taken as fully performed. 3. 81. τὰ μὲν Ὀτάνης εἶπε λελέχθω κάμοι ταῦτα, “let it be assumed as said by me.” 4. 98. ἡ μὲν πρότερον γνώμη—μετεῖσθω μοι, “let it be considered as recalled.”

ὁ λόγος οὕτω αἰρέει. Αἰρεῖν is a judicial word, αἰρεῖν γράφην, “to prove” or “establish an accusation.” With λόγος it here denotes that the reason of the case proves it to be so. 3. 45. οὐδὲ λόγος αἰρεῖ—τοῦτον ἐσσωθῆναι, “it is not reasonable to suppose.” It takes

also an accusative of the person who is convinced, or persuaded to do anything. 4. 127. ἢ μὴ ἡμέας λόγος αἰρῇ οὐ συμμιζόμενοι, “unless we see good reason.”

καὶ μέσσην τάμνων Λιβύην. Καὶ appears to Wesseling to be superfluous, but is justly defended by Schweighæuser. The Nile not only flows from Libya, but dividing Libya through the middle; had it not done so, the parallel which he endeavours to establish between it and the Danube, which ῥέει μέσσην σχίζων τὴν Εὐρώπην, would have been imperfect.

ἐκ τῶν ἴσων μέτρων ὁρμαῖται, “from an equally remote point.” 2. 34. τὸν Νεῖλον δοκέω ἐξισοῦσθαι τῷ Ἰστρῷ. Had Herodotus been acquainted with our astronomical geography, he would have said “under the same longitude,” for this is evidently what he meant. He endeavours to prove afterwards, that they terminate under the same longitude (2. 34.), Sinope being on the same line as the mouth of the Nile, and the mouth of the Danube, as Sinope. He supposed the course of the Nile, as far as it was known above Egypt, to be from the west; the

μέτρων ὀρμάται. Ἰστρος τε γὰρ ποτιμὸς ἀρξάμενος ἐκ Κελτῶν καὶ Πυρήνης πόλιος, ῥέει μέσσην σχίζων τὴν Εὐρώπην. οἱ δὲ Κελτοὶ εἰσι ἔξω Ἑρακλήϊων στηλέων ὁμοῦρέουσι δὲ Κυνησί-  
οισι, οἱ ἔσχατοι πρὸς δυσμέων οἰκέουσι τῶν ἐν τῇ Εὐρώπῃ κα-  
τοικημένων. τελευτᾷ δὲ ὁ Ἰστρος, ἐς θάλασσαν ῥέων τὴν τοῦ  
34 οἰκέουσι ἄποικοι. Ὁ μὲν δὲ Ἰστρος, ῥέει γὰρ δι' οἰκευμένης,  
πρὸς πολλῶν γινώσκεται· περὶ δὲ τῶν τοῦ Νείλου πηγέων  
οὐδεὶς ἔχει λέγειν· ἀοίκητός τε γάρ ἐστι καὶ ἐρήμος ἡ Λιβύη,  
δι' ἧς ῥέει. περὶ δὲ τοῦ ῥεύματος αὐτοῦ, ἐπ' ὅσον μακρότατον  
ἱστοροῦντα ἦν ἐξικέσθαι, εἴρηται. ἐκδιδοὶ δὲ ἐς Αἴγυπτον. ἡ δὲ  
Αἴγυπτος τῆς ὀρεινῆς Κιλικίης μάλιστά κη ἀντίη κέεταί· ἐν-

journey of the Nasamonians to be towards the west: he therefore naturally concluded, that the source of the Nile was in the extreme west of Africa. And as the western limits of Europe and Africa do not differ much in longitude, had he been correct in his assumptions, the sources of the Nile and the Danube would have been about equally remote.

ἐκ Κελτῶν καὶ Πυρήνης πόλιος. No such town as Pyrene is known; perhaps in the time of Herodotus some place near the Pyrenean mountains may have borne this name, or it may be a mere error. The Danube rises not near the Pyrenees, nor among Celts living beyond the pillars of Hercules, but in the Black Forest in the south of Germany. Here is an enormous geographical error. The Celtæ did anciently inhabit Spain, part of which was called from them Celtiberia: and as the promontory of Nerium, Cape Finisterre, is placed by Strabo (lib. 3. p. 153. 207. ed. Ox.) among the

Celts, and Mela calls it Promontorium Celticum (3. 1.), they must have extended themselves to the most western coast of Spain and Portugal. Herodotus places still further to the west the Cynesians or Cynetes (4. 49.), and as these inhabited the country between the Guadiana and Cape St. Vincent, Promontorium Sacrum (Festus Avienus, v. 200.), it is probable the Celts, of whom he speaks, lived on this river. It was long before the real breadth from east to west of Gaul and Spain was known. Eudoxus (Ukert. Geogr. 2. 1. 249.), a contemporary of Plato, made the Tartessus (the Guadalquivir) and the Ister both rise in the mountain Pyrene. Comp. Nieb. G. of Her. p. 11.

SECT. 34. The difference in longitude between the Pelusiac mouth of the Nile and the mountainous Cilicia, which lies opposite to Cyprus, is trifling; but between Cilicia and the mouth of the Danube, there is a difference in longitude of four degrees.

θευτεν δὲ, ἐς Σινώπην τὴν ἐν τῷ Εὐξείνῳ πόντῳ πέντε ἡμερέων ἰθεῖα ὁδὸς εὐζώνῳ ἀνδρὶ· ἡ δὲ Σινώπη τῷ Ἰστρῷ ἐκδιδόντι ἐς θάλασσαν ἀντίον κέεται. οὕτω τὸν Νεῖλον δοκέω διὰ πάσης τῆς Λιβύης διεξιόντα ἐξισοῦσθαι τῷ Ἰστρῷ. Νεῖλου μὲν νυν πὲρι τοσαῦτα εἰρήσθω.

Ἔρχομαι δὲ περὶ Αἰγύπτου μηχανέων τὸν λόγον, ὅτι πλεῖ- 35  
στα θωνμάσια ἔχει ἢ ἄλλη πᾶσα χώρα, καὶ ἔργα λόγου μέζω παρέχεται πρὸς πᾶσαν χώραν· τούτων εἵνεκα πλέω περὶ αὐτῆς

εὐζώνῳ ἀνδρὶ· "for a man lightly equipped." This is a usual measure of a land journey with Her., l. 72. *μηκος ὁδοῦ, εὐζώνῳ ἀνδρὶ πέντε ἡμέραι ἀνασιμῶνται*. The flowing garment was girt short and tight around the waist for expeditious travelling, and few incumbrances attached to it; for, having no pockets, the Greeks and Romans carried their purses and similar necessary appendages at the girdle. Hence *οἰόζωνος* CEd. Tyr. 846. "a solitary traveller." *Εὐζωνος. μὴ ἔχων φορτίον*, Hesychius. From 5. 53. it appears that the common itinerary rate was 150 stadia per day, along a great road, as that from Sardis to Susa. Her. himself, 4. 101., reckons a day's journey at 200 stadia. Ἡ ὁδὸς ἡ ἡμερησίῃ ἀνὰ διηκόσια στάδια συμβέβληται μοι.

ἀντίον κέεται. "Herodotus here delicately discriminates the use of the genitive and dative, ἡ δὲ Αἰγύπτος τῆς ὀρεινῆς Κιλικίης μάλιστα καὶ ἀντὶ κέεται, 'lies uniformly extended over against Cilicia;' afterwards, ἡ δὲ Σινώπη τῷ Ἰστρῷ ἐκδιδόντι ἐς θάλασσαν ἀντίον κέεται, 'the single point, Sinope, lies in a line with the mouth of the Danube.'" Bernhardy Griech. Synt. p. 140. The

distinction appears rather fanciful. The line of mutual bearing of two objects at rest, may with equal propriety be indicated as *from* or *to* the one or the other. Hence *ἀντίος* and *ἐναντίος* in Greek, *contrarius*, and analogous words in Latin, are used with the genitive or dative.

SECT. 35. *πλεῖστα θωνμάσια ἔχει ἢ*, "very numerous wonders, and more than any other country." "Græci ibi superlativum pro comparativo dicunt ubi hæc duo simul indicare volunt *et majus quid esse alio et omnino maximum*. Æsch. Eum. 30. καὶ νῦν τυχεῖν με τῶν πρὶν εἰσόδων μακρῷ ἄριστα δοῖεν. Her. 3. 119. ὅς καὶ ἄλλοτριώτατός τοι τῶν παίδων καὶ ἦσσαν κεχαρισμένος τοῦ ἀνδρός ἐστι. 2. 103. ἐς τούτους δέ μοι δοκέει καὶ οὐ προσώτατα ἀφικέσθαι ὁ στρατός. Ubi non debebant editores quidam οὐ cum perpaucis codicibus delere. Conficit rem alius locus ejusdem scriptoris 2.35." Hermann. Opusc. 3. 169. Not. ad Med. Elmsl. l. 67. ἔργα λόγου μέζω, "surpassing description." See Matth. § 451. The ἔργα appear to be chiefly monuments and public works, Comp. 2. 101.

πρὸς πᾶσαν χώραν· Πρὸς is "to-wards," "in comparison with."

εἰρήσεται. Αἰγύπτιοι ἅμα τῷ οὐρανῷ τῷ κατὰ σφέας ἐόντι ἐτεροίῳ, καὶ τῷ ποταμῷ φύσιν ἀλλοίην παρεχομένῳ ἢ οἱ ἄλλοι ποταμοὶ, τὰ πολλὰ πάντα ἔμπαλιν τοῖσι ἄλλοισι ἀνθρώποισι ἐστήσαντο ἥθεά τε καὶ νόμους· ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι· οἱ δὲ ἄνδρες, κατ' οἴκους ἐόντες, ὑφαίνουσι. ὑφαίνουσι δὲ οἱ μὲν ἄλλοι, ἄνω τὴν κρόκην ὠθέοντες,

Thuc. 3. 37. οἱ φανυλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνηγετέρους ὡς ἐπὶ τὸ πλεῖον ἔμεινον οἰκοῦσι τὰς πόλεις. Being frequently joined with a comparative degree, it is sometimes used alone, and may be then rendered "beyond." Her. 8. 44. Ἀθηναῖοι πρὸς πάντας τοὺς ἄλλους παρεχόμενοι νῆας ὁγδῶκοντα καὶ ἑκατὸν μούναι, "beyond all the rest."

τὰ πολλὰ πάντα. Plat. Leg. 1. 639. τὰ πολλὰ ξύμπαντα ὡς εἰπεῖν διημαρτημένα. 1. 203. ἔθνεα πολλὰ ἔχει ὁ Κούκασος τὰ πολλὰ πάντα ἀπ' ὕλης ἀγρίης ζῶοντα. 5. 67. τὰ πολλὰ, is "for the most part," with πάντα, "nearly all." Schæfer. ad Bos. Ell. Gr. p. 265.

ἐν τοῖσι, "quippe apud quos." The relative has the same force, 4. 85. πελαγέων ἀπάντων ὁ Πόντος πέφυκε θαυμασιώτατος· τοῦ τὸ μὲν μήκος στάδιοι εἰσι ἑκατὸν καὶ χίλιοι καὶ μύριοι. 4. 28. Δυσχείμερος αὕτη ἡ καταλεχθεῖσα πᾶσα· ἔνθα τοὺς μὲν ὀκτὼ τῶν μηνῶν ἀφόρητος ὁλος γίνεται κρυμός, "quippe ubi."

αἱ μὲν γυναῖκες ἀγοράζουσι. Τῇ μὲν γυναικὶ κάλλιον ἔνδον μένειν ἢ θυραυλεῖν· τῷ δὲ ἀνδρὶ αἰσχίον ἔνδον μένειν ἢ τῶν ἔξω ἐπιμελεῖσθαι. Xen. Econ. cap. 7. These contrasts are not to be taken as true universally and exclusively. The condition of women in Egypt would strike our historian the

more forcibly, because the Ionian women were peculiarly sedentary. Haase ad Xen. R. L. 1. 4. OEd. Col. 337. The carrying of burdens on the head (of course lighter) by the men, and on the shoulders by the women; the exclusion of women from the priesthood; the obligation on them, and them only, to maintain their parents; show the tyrannical superiority which the male sex exercised. The practice of weaving by the men characterizes the state of the art, which in Greece was a part of domestic economy, in Egypt, a curious manufacture. "Nam longe præstat in arte Et solertius est multo genus omne virile." Lucr. 5. 1354. speaking of this art of weaving. The flax of Egypt was celebrated for its fineness, Exod. ix. 31., and the spinning and weaving of it were carried to the highest perfection. Her. 3. 47. Prov. vii. 16. Ezek. 27. 7. In the custom of eating in the streets and roads Egyptian life resembled the Neapolitan; the circumstance which Herodotus places in contrast with it marks an attention to public health, characteristic of the high civilization of Egypt. Compare Deut. xxiii. 13.

ὑφαίνουσι οἱ μὲν ἄλλοι, "others weave pushing the woof upwards, the Egyptians downwards." This seems to apply only to a perpen-

Αἰγύπτιοι δὲ, κάτω. τὰ ἄχθεια οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων· εὐμαρὲν χρέωνται ἐν τοῖσι οἴκοισι, ἐσθίουσι δὲ ἔξω ἐν τῇσι ὁδοῖσι· ἐπιλέγοντες, ὡς τὰ μὲν αἰσχροῖα, ἀναγκαῖα δὲ, ἐν ἀποκρύφῳ ἐστὶ ποιέειν χρέων· τὰ δὲ μὴ αἰσχροῖα, ἀναφανδόν. ἰρᾶται γυνὴ μὲν οὐδεμία οὔτε ἔρσηνος θεοῦ, οὔτε θηλέης· ἄνδρες δὲ, πάντων τε καὶ πασέων.

dicular loom, in which, when the woof had been inserted by the shuttle, other nations pushed it by the pecten or reed, *upwards*, i. e. from the weaver, the Egyptians drew it downwards or *to-wards* the weaver. A painting of women weaving (Wilkins. 2. 60.) confirms this. In another, however, 3. 135., a man who is weaving in a perpendicular loom appears to be pushing the woof upwards. Comp. Salm. not. ad Hist. Aug. 2. 564.

*εὐμαρὲν*. The root of this word, denoting "ease," "lightness," and here, *alveī exonerationem*, is, according to the Villoison Scholiast, II. ο', 37. *μάρη*, used by Pindar for "the hand," of which a trace may also be found in *μάρπτω*, "to seize with the hand;" *μάρνασθαι*, "to fight with the hand." *Εὐμαρής* will therefore be equivalent to *εὐχερής*, "good, easy to handle," i. e. "light." See Passow's Lexicon s. v. *Εὐκολος* is a word of the same signification, *κόλον* being the same as *κῶλον*, which denotes either the hand specifically, or a limb capable of flexure, or the intestine; the idea which unites them all being that of the kindred English words, *hole*, *hollow* (*κοῖλος*, *κολεός*, "a sheath"). *ἐπιλέγοντες*, "remarking on it," for this, and not "dictis adjici-

entes," as explained by Schw. in the Lex. Her., is the meaning of this compound in Her. Comp. 7. 147., where *ἐπιλέγων* introduces the reason which Xerxes assigned for not putting the spies to death. 5. 4. the reason which the Trausi assigned for mourning at a birth and rejoicing at a death.

*ἰρᾶται*, "acts as a priestess." "Grammatici recte tradunt *ἱεροῦσθαι* dici ea quæ Diis consecrantur; *ἱερᾶσθαι* ἢ qui sacerdotio funguntur. Quod discrimen non ipsi veteres scriptores sed interdum eorum librarii neglexerunt." Ruhnke ad Tim. p. 147. Herodotus has been charged with inconsistency, because a priestess is mentioned 2. 54. This occurs however in a tale of the priests of Thebes, which referred to a time of very uncertain antiquity; and Her. himself, when he reasons on its probability, uses the word *ἀμφιπολεύουσσαν ἰρὸν Διὸς*, which might be applied to a woman employed in an inferior capacity about the temple. Women frequently appear in the Egyptian sculptures, presenting offerings, and a priestess (with a Greek name) is mentioned in the Rosetta Inscription (Hierogl. of the Egypt. Soc. Pl. 17. l. 3.). Mummies, appearing to be of priestesses, have also been found.

τρέφειν τοὺς τοκέας τοῖσι μὲν παισὶ οὐδεμία ἀνάγκη, μὴ βουλομένοισι· τῇσι δὲ θυγατράσι πᾶσα ἀνάγκη, καὶ μὴ βουλομέ-  
 36 νησι. Οἱ ἱρέες θεῶν τῇ μὲν ἄλλῃ κομέουσι· ἐν Αἰγύπτῳ δὲ, ξυρεῶνται. τοῖσι ἄλλοισι ἀνθρώποισι νόμος ἅμα κήδεϊ κεκάρθαι τὰς κεφαλὰς τοὺς μάλιστα ἰκνέεται· Αἰγύπτιοι δὲ ὑπὸ τοῦς θανάτους ἀνιέεισι τὰς τρίχας αὔξεσθαι, τὰς τε ἐν τῇ κεφαλῇ καὶ τῷ γενεῖψ, τέως ἐξυρημένοι. τοῖσι μὲν ἄλλοισι ἀνθρώποισι

ΣΕΚΤ. 36. κεκάρθαι τὰς κεφαλὰς τοὺς μάλιστα ἰκνέεται, "that the persons most interested should go with their heads shorn;" this is the force of the perfect, as denoting the state induced by a past act. So afterwards, ἀποκέκριται, "is kept distinct." ἰκνεῖσθαι is used by Herodotus either with or without a preposition (9. 26. τοῦ ἐτέρου φαιμὲν ἡμέας ἰκνέεσθαι ἡγεμονεύειν. 6. 57. ἐς τὸν ἰκνέεται.) in the sense of προσήκειν. Ἡκω and ἱκω are probably the same word (Lat. *ico.*), meaning "to touch," "to reach to," and figuratively, *pertinere ad*. Ἰκνέεται seems to be used here impersonally; or κῆδος may be supplied.

ὑπὸ τοὺς θανάτους, "upon occasion of," "just after." 1. 51. μετεκινήθησαν ὑπὸ τὸν νηὸν κατακείμενα, not, as rendered by Matthiæ, § 565. Obs. 1. "about the time when the temple was burnt," but "just after;" the burning being the occasion of the removal. 6. 2. ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα, "as soon as night had come on." Pausan. 4. 41. 2. φεύγοντες ὑπὸ τὴν τελευταίην τοῦ Ἀνδροκλέους ὥχοντο ἐς Σπάρτην.

τὰς τε ἐν τῇ κεφαλῇ καὶ τῷ γενεῖψ. 2. 57. ἡ μαντητὴ, ἥ τε ἐν Θήβῃσι τῇσι Αἰγυπτίῃσι καὶ ἐν Δω-

δώνῃ. 7. 106. Οἱ τε ἐκ Θρηκῆς καὶ τοῦ Ἑλλησπόντου. The omission of the article with the second word appears to be caused by the close connexion of the things spoken of, either in nature, as in the case of the head and chin, or in the relation in which they are considered, as in the other passages. See Middleton's Gr. Art., Prelim. Observ. pp. xxvii. xxviii., Rose's edition.

τέως ἐξυρημένοι, "having been shaved up to that time." 2. 45. τέως μὲν ἡσυχίην ἔχειν. Such the Egyptian sculptures show to have been the universal custom. Τέως is the demonstrative form, answering to the relative *ἕως*, as *tamdiu*, *quamdiu*. But as the relative and demonstrative in Greek do not originally differ, any more than the relative and demonstrative *that* in English, it is not wonderful that their significations should be interchanged. Thus Her. 4. 165. uses *τέως* for *ἕως*, *quamdiu*, just as in the oblique cases he uses the forms with *τ* for the common relative. The indefinite pronoun *too* is originally the same with the demonstrative, as we see in the oblique cases, τοῦ for τινός, &c. Hence *τέως* is very commonly used by Herodotus for *aliquamdiu*, 2. 169., in which sense again *ἕως* occurs 8. 74.

χωρὶς θηρίων διαίτα ἀποκέκριται· Αἰγυπτίοισι δὲ ὁμοῦ θηρίοισι ἡ διαίτα ἐστὶ. ἀπὸ πυρέων καὶ κριθέων ὥλλοι ζῶουσι· Αἰγυπτίων δὲ τῷ ποιευμένῳ ἀπὸ τούτων τὴν ζόην, ὕνειδος μέγιστόν ἐστι· ἀλλὰ ἀπὸ ὀλυρέων ποιεῦνται σιτία, τὰς ζεῖας μετεξέτεροι καλέουσι. φυρῶσι τὸ μὲν σταῖς τοῖσι ποσί· τὸν δὲ πηλὸν τῇσι χερσὶ, καὶ τὴν κόπρον ἀναιρέονται. τὰ αἰδοῖα ὥλλοι μὲν ἐῷσι ὡς ἐγένοντο, πλὴν ὅσοι ἀπὸ τούτων ἔμαθον· Αἰγύπτιοι δὲ περιτάμνονται. εἴματα, τῶν μὲν ἀνδρῶν ἕκαστος ἔχει δύο· τῶν δὲ γυναικῶν ἓν ἐκάστη. τῶν ἱστίων τοὺς κρίκους καὶ κάλους, οἱ μὲν ἄλλοι ἔξωθεν προσδέουσι· Αἰγύπτιοι δὲ, ἔσωθεν. γράμματα γράφουσι καὶ λογιζονται ψήφοισι, Ἕλληνες μὲν, ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα· Αἰγύπτιοι δὲ, ἀπὸ

ὁμοῦ θηρίοισι ἡ διαίτα ἐστὶ. 2. 64. τὰ μὲν σύντροφα αὐτοῖσι τοῖσι ἀνθρώποισι.

ἀπὸ ὀλυρέων. It is not ascertained what this grain was, whether the *triticum zeæ* or the *doura* of the present day, which appears to have been grown in Egypt anciently, Wilk. M. and C. 2. 397. The assertion respecting wheat and barley is probably a too hasty generalisation. See Exod. ix. 31. 32. *μετεξέτεροι* is an Ionic word, which Herod. uses for *nonnulli*.

φυρῶσι τὸ μὲν σταῖς. The kneading of the dough with the feet is confirmed from the sculptures, Wilk. Thebes, p. 110. What is said of the garments must be understood of the ordinary dress of the people; for men often appear on monuments with one, and women with two. Nymphodorus (Schol. CEd. Col. 337. Br.) attributes to Sesostris the imposition of women's work on the men.

τῶν ἱστίων τοὺς κρίκους. From a comparison with l. 194., it seems that ἔσω means towards the middle

of the ship, and ἔξω towards the edge. What the peculiarity meant here is I am unable to explain.

γράμματα γράφουσι. The Greeks in the time of Herodotus wrote from left to right, as we do; they wrote originally like the Orientals, from right to left, or alternately, in the manner called *βουστροφηδόν*. As Herodotus is contrasting the manner in which the Greeks and Egyptians calculated as well as wrote, it is probable that he is speaking of the demotic character. Now the demotic character is written in the usual oriental mode, from right to left, no certain method being observed in the arrangement of hieroglyphics. Champollion Précis. p. 318.

ἐπὶ δεξιὰ. With verbs denoting a progressive action, as moving, carrying, singing, or drinking in succession, ἐπὶ δεξιὰ meant, "from left to right." Plat. Symp. 223. C. and according to this analogy, ἐπὶ δεξιὰ γράφειν would signify, "to write, beginning at the left side." It is not, however, γράφειν, but



τῶν δεξιῶν ἐπὶ τὰ ἀριστερά· καὶ ποιῶντες ταῦτα, αὐτοὶ μὲν φασι ἐπὶ δεξιά ποιέειν, Ἕλληνας δὲ ἐπ' ἀριστερά. διφασίοισι δὲ γράμμασι χρέωνται· καὶ τὰ μὲν αὐτῶν, ἱρά· τὰ δὲ, δημοτικά καλέεται.

- 37 Θεοσεβέες δὲ περισσῶς ἔοντες μάλιστα πάντων ἀνθρώπων, νόμοισι τοιοῖσινδε χρέωνται. Ἐκ χαλκῶν ποτηρίων πίνουσι, διασμέωντες ἀνὰ πᾶσαν ἡμέρην· οὐκ ὁ μὲν, ὁ δ' οὐ, ἀλλὰ πάν-

ποιεῖν, that the Egyptians use, and therefore I am inclined to think that there is a play on ἐπιδέξια, "dexterously," in *natural order*, and ἐπαρίστερα, "awkwardly," *d'une manière gauche*. Or as ἐπὶ δεξιά means "on the right," 3.90. ἐπὶ τὰ ἕτερα, "on the other side," 5. 74., the Egyptians, who began at the right side, might be justified by Greek idiom in saying that they wrote ἐπὶ δεξιά, although the writing proceeded ἐπὶ τὰ ἀριστερά.

διφασίοισι δὲ γράμμασι. From 2. 106. it is evident that ἱρά means the hieroglyphic, to which δημοτικά, *vulgar*, is naturally opposed, as δημότης (2. 712. δημότην ἔοντα καὶ οἰκίης οὐκ ἐπιφανέος,) means "a common man." The *hieratic*, as it is called (Clem. Alex. Strom. vol. 2. 657. Potter.), is not properly a distinct species of writing, but a running hieroglyphic. In the Rosetta Inscription (Hierogl. of the Eg. Soc. p. 30.) the three kinds are distinguished as τοῖς τε ἱεροῖς καὶ ἑγχωρίοις καὶ Ἕλληνικοῖς γράμμασιν. Hence Dr. Young and others of our countrymen have called the common character *enchorial*, which however is not so appropriate as *demotic*, which Champollion uses, because ἑγχωρίοις is not contrasted

with ἱεροῖς, but Ἕλληνικοῖς. Diod. 1. 81. distinguishes them as τὰ τε ἱερὰ καλούμενα καὶ τὰ κοινοτέραν ἔχοντα τὴν μάθησιν. 3. 3. he calls the common characters δημῶδη. The demotic of Her. is the *epistolographic* of Clem. Alex. ubi supra.

SECT. 37. διασμέωντες. The Ionic σμέω or σμάω, "to scour," is of the same root as μάω, μάττω, the σ being, as in σμικρός, an euphonic prefix. Of the same family is σμήχω, whence σμῆγμα, "soap." Brazen cups would require frequent scouring, to prevent the injurious effects of the metal.

οὐκ ὁ μὲν, ὁ δ' οὐ. 1. 139. οὐ τὰ μὲν, τὰ δ' οὐ, ἀλλὰ πάντα ὁμοίως.

Καὶ τόδε Φωκυλιδέω· Λέριοι κακοί· οὐχ ὁ μὲν, ὁ δ' οὐ.

Πάντες, πλὴν Προκλέους· καὶ Προκλῆης Λέριος.

Strabo x. p. 712. Ox.

Σόλωνα νομοθέτην ἀπέδειξαν, οὐ τὰ μὲν τὰ δ' οὐχὶ, πάντα δ' ὁμαλῶς ἐπιτρέψαντες. Blomf. ad Pers. 807. συμβαίνει γὰρ οὐ τὰ μὲν τὰ δ' οὐ, "the prophecies are accomplished, all alike." Ὁ μὲν, ὁ δ' οὐ implies a variety, one doing or suffering what another does not; the negative prefixed to the whole phrase takes away this variety, and declares an entire uniformity.

τες. εἴματα δὲ λίνεα φορέουσι, αἰεὶ νεόπλυτα· ἐπιτηδεύοντες τοῦτο μάλιστα. τά τε αἰδοῖα περιτάμνονται καθαριότητος εἵνεκε· προτιμῶντες καθαροὶ εἶναι ἢ εὐπρεπέστεροι. Οἱ δὲ ἱερεῖς ξυρεῦνται πᾶν τὸ σῶμα διὰ τρίτης ἡμέρης, ἵνα μήτε φθεῖρ, μήτε ἄλλο μυσαρὸν μηδὲν ἐγγίνηταί σφι θεραπεύουσι τοὺς θεούς. ἐσθῆτα δὲ φορέουσι οἱ ἱερεῖς λινέην μούννην, καὶ ὑποδήματα βύβλινα· ἄλλην δὲ σφι ἐσθῆτα οὐκ ἔξεστι λαβεῖν, οὐδὲ ὑποδήματα ἄλλα. λούνται δὲ δις τῆς ἡμέρης ἐκάστης ψυχρῶ, καὶ δις ἐκάστης νυκτός. ἄλλας τε θρησκίας ἐπιτελέουσι μυρίας,

περιτάμνονται. Diod. Sic. 1.28., 3. 32., Strabo 17. p. 824., speak of the custom as Herodotus does, giving no intimation that it was confined to the priests. In later times, when Egypt was inhabited by a mixed *colluvies*, and the ancient institutions had decayed, it seems to have been limited to them. Jos. c. Apion 1. 22., 2. 13. Origen Comm. Ep. Rom. 2. 13. "Apud Ægyptios nullus aut geometrica studebat aut astronomiæ secreta rimabatur nisi circumcissione suscepta. Sacerdos apud eos, aruspex aut quorumlibet sacrorum minister vel ut illi appellant prophetæ, omnis circumciscus est. Literas quoque sacerdotales veterum Ægyptiorum quas hieroglyphicas appellant nemo discebat nisi circumciscus." The French Commission, Mem. 3. 83., confirm from the mummies the fact of Egyptian circumcision. Ezek. xxxi. fin., it is threatened against Pharaoh, that he should lie down among the uncircumcised, as if this were a degradation to an Egyptian. Ibid. xxxii. 19.; in which chapter it is remarkable, that it is said of the Egyptians and Edomites (a branch of the Abrahamic family, v. 29.),

that they lie down *with* the uncircumcised, but of the Assyrians, Elamites, Meshech and Tubal, and Sidonians, with other princes of the north, that they lie down *uncircumcised*. "Præter Ægyptios, Idumæos, Ammonitas, Moabitas, et Ismaelitas in solitudine comorantes, quorum *pleraque pars circumcisa* est, omnes aliæ nationes in terra incircumcisæ sunt." Hieron. ad Jerem. 9. 25. Mich. Mos. Recht. § 184.

προτιμῶντες καθαροὶ εἶναι. Matthiæ § 456. explains this idiom from the common use of the comparative in Greek; Her. 3. 65. ἐποίησα ταχύτερα ἢ σοφώτερα, "more hasty than wise," the first comparative being contained in προτιμῶντες, equivalent to βουλόμενοι καθαρώτεροι εἶναι ἢ εὐπρεπέστεροι.

διὰ τρίτης ἡμέρης; "every other day." See note on Sect. 4.

ὑποδήματα βύβλινα. Some of these sandals of papyrus have been found in the Egyptian tombs. See Minutoli Atlas xxxiii. 28. The palm was used for the same purpose. Wilkinson M. and C. Egypt, 1. 280.

ὥς εἰπεῖν λόγῳ. πᾶσχουσι δὲ καὶ ἀγαθὰ οὐκ ὀλίγα. οὔτε τι γὰρ τῶν οἰκητῶν τρίβουσι, οὔτε δαπανέωνται· ἀλλὰ καὶ σιτία σφί ἐστι ἱρὰ πεσσομένα, καὶ κρεῶν βοέων καὶ χηνέων πλήθος τι ἐκάστω γίνεται πολλὸν, ἡμέρης ἐκάστης· δίδονται δέ σφι καὶ οἶνος ἀμπέλινος. ἰχθύων δὲ οὐ σφι ἔξεστι πάσασθαι. κυάμους δὲ οὔτε τι μάλα σπείρουσι Αἰγύπτιοι ἐν τῇ χώρῃ τούς τε γενο-

ὥς εἰπεῖν λόγῳ. See note on 2.15.

οὔτε γὰρ τῶν οἰκητῶν τρίβουσι, "do not consume by use any of their own property," furniture, dress, &c. the whole expenses of their maintenance, as well as their diet, being provided out of the sacred revenues of their respective temples. From Gen. xlvii. 22. we may infer that these revenues were immediately derived from the sovereign. According to Diodorus (1. 73.), a third part of the land, free from all taxes, belonged to the priests.

πάσασθαι. "Πατέομαι, "taste, eat." An Ionic deponent middle, aor. ἐπαῶσάμην, perf. πέπασμαι. That these forms belong to each other is shown by Her. 2. 47. and the analogy of δαρεῖσθαι, δάσασθαι. Buttm. L. Gr. 2. 206. Πάσασθαι βραχείος μὲν ὄντος τοῦ α τοῦ γεύσασθαι ἐηλοῖ· ἐν ἐκτάσει δὲ τοῦτου τὸ κτήσασθαι. Ammon. Diff. Voc. Valck. 107. Anim. 187. The prohibition of fish had no doubt a sanitary motive; Larcher supposes that this food causes *elephantiasis*.

κυάμους—οὔτε τρώγουσι, οὔτε ἔψοντες πατέονται. This prohibition of the bean had also its motive in health. Cic. Div. 1. 30., 2. 58. "Τρώγειν de crudis olim placuit unice: testantur τρωκτὰ et τρώξιμα, quæ ὡμὰ ἐσθιόμενα exponit Galenus: accedit verbi in

his libris usus 1. 71., 2. 92., 4. 177. 3." Wesseling. Τρώγω, however, does not in itself signify "to eat raw," as is evident from 2. 92. ἐν κλιβάνῳ διαφανεῖ πνίξαντες οὕτω τρώγουσι. It is allied to ρώχειν, βρύχειν τοῖς ὁδοῦσι. Hesych., and is the same as the Latin *rodo*, "to gnaw," or "nibble." Hence it is applied to those things which, being rather the accompaniments of the meal, or dessert, than the meal itself, are nibbled instead of being masticated, as salad, roots, fruit, confectionery. Comp. 1. 71., where σιτέονται, as used of food, is contrasted with σῦκα τρώγειν. Νήττας, σχαδόνας, κάρν' ἐντραγεῖν, ὡὰ, ἐγκρίδας, Ῥαφανίδας ἀπλύτους, γογγυλίδας, χόνδρον, μέλι. Athen. Ep. lib. 2. p. 56. Confectionery the Greeks called *τραγήματα* (from τρώγω), as the Germans *naschwerk* (nibble-work). What Herodotus (2. 92.) expresses by οὕτω τρώγουσι, Theophrastus 1. p. 177. Stackh. expresses by χρῶνται ὥσπερ τραγήμασι. Λακεδαιμόνιοι ἐν τοῖς δείπνοις τοῖς καλουμένοις κοπίσι, διδῶσιν τραγήματα, σῦκα τὰ ξηρὰ καὶ κυάμους καὶ φασήλους χλωρούς, Athen. Ep. lib. 2. p. 56. Pliny 21. 50. (15.) speaking of some of the esculent vegetables of Egypt, calls them "oblectamenta magis quam cibos." Τράγος, "a he goat," is of the same root. "*Rode caper vitem.*"

μένους οὔτε τρώγουσι, οὔτε ἔψοντες πατέονται. οἱ δὲ δὴ ἱρέες οὐδὲ ὀρέοντες ἀνέχονται, νομίζοντες οὐ καθαρὸν μιν εἶναι ὅσπριον. ἱράται δὲ οὐκ εἰς ἐκάστου τῶν θεῶν, ἀλλὰ πολλοί, τῶν εἰς ἐστὶ ἀρχιέρεως· ἐπεὰν δέ τις ἀποθάνῃ, τούτου ὁ παῖς ἀντικατίσταιται. Τὸν δὲ βούς τοὺς ἔρσενας τοῦ Ἐπάφου εἶναι νομίζουσι, καὶ τούτου εἵνεκα δοκιμάζουσι αὐτοὺς ὥδε. τρίχα ἦν καὶ μίαν ἴδῃται ἐπεοῦσαν μέλαιναν, οὐ καθαρὸν εἶναι νομίζει. δίζηται δὲ ταῦτα ἐπὶ τούτῳ τεταγμένος τῶν τις ἱρέων, καὶ ὀρθοῦ ἐστεῶτος τοῦ κτήνεος καὶ ὑπτίου, καὶ τὴν γλῶσσαν ἐξερύσας, εἰ καθαρὴ τῶν προκειμένων σημητῶν, τὰ ἐγὼ ἐν ἄλλῳ λόγῳ ἔρέω. κατορᾷ δὲ καὶ τὰς τρίχας τῆς οὐρῆς, εἰ κατὰ φύσιν ἔχει πεφυκίας. ἦν δὲ τούτων πάντων ᾗ καθαρὸς, σημαί-

ἀρχιέρεως, a form no where else occurring in Herod., but adopted here on the authority of some of the best MSS. Ask. Med. Pass.

SECT. 38. Epaphus was the Greek name of the sacred bull Apis, 2. 153. The Greeks etymologized the name to suit their own legend of Io. Prom. V. 847. Butl. Ἐταῦθα δὴ σε Ζεὺς τίθησιν ἔμφρονα Ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θίγων μόνον. Ἐπώνυμον δὲ τῶν Διὸς γεννημάτων τέξεις κελαινὸν Ἐπαφον. Being sacred to so great a god, it was necessary that every minute particularity in the victims should be scrutinized.

ἴδῃται, "if he espies a single black hair." See note on 2. 32. He is the examiner, ὁ δοκιμάζων, to be supplied from the verb. So 2. 70. ἐπεὰν δελεάσῃ, "the sportsman," to be supplied from ἄγραι. 2. 40. ἐπεὰν θύσῃ, "the sacrificer," from θυσίῃ. In 4. 68. the construction is somewhat different, because a plural verb precedes. φιλύρης ὧν φλοιῷ μαντεύονται. ἐπεὰν τὴν φιλύρην τρίχα σχίσῃ κ. τ. λ. So 1. 195. ἐπενδύνει following

χρέωνται. 4. 22. λοχᾷ following ζῶοντες.

ἐπὶ τούτῳ τεταγμένος. The dative is the usual construction with ἐπὶ and τετάχθαι. Τῇ δὲ ποιμενικῇ οὐ δὴ πον ἄλλου του μέλει ἢ ἐφ' ᾧ τέτακται. Plat. Rep. 2. 345., and has been rightly substituted here for ἐπὶ τούτῳ, found in the majority of the MSS. The genitive is also used, with a stronger expression of *presidence*, 5. 109. ἐπ' οὐ ἐτάχθημεν, ταύτῃ πειρησόμεθα εἶναι χρηστοί., and hence the common expressions ὁ ἐπὶ τῶν ὄπλων, ὁ ἐπὶ τῆς διοικήσεως, though even here the dative is not excluded, as we find in Demosthenes, οἱ ἐπὶ τῶν πραγμάτων, and ἐπὶ τοῖς πράγμασι. The accusative denotes more properly the purpose. Λόγος ἐπ' αὐτὰ ταῦτα τέτακται. Plat. Tim. 3. 47.

τῶν προκειμένων σημητῶν. Schweighæuser supplies εἵνεκα with καθαρῇ. The colour of the pure victim was red-brown. Diod. 1. 88.

ἐν ἄλλῳ λόγῳ. See 3. 28. σημαίνεται, "he marks it by

νεπαι βύβλῳ περὶ τὰ κέρεια εἰλίσσων· καὶ ἔπειτα γῆν σημαν-  
 τριδα ἐπιπλάσας, ἐπιβάλλει τὸν δακτύλιον· καὶ οὕτω ἀπά-  
 γουσι. ἀσημαντον δὲ θύσαντι θάνατος ἡ ζημία ἐπικέεται· δοκι-  
 39 μάζεται μὲν νυν τὸ κτήνος τρόπῳ τοιῷδε. Θυσίῃ δέ σφι ἦδε  
 κατέστηκε. ἀγαγόντες τὸ σεσημασμένον κτήνος πρὸς τὸν βω-  
 μὸν, ὅκου ἂν θύωσι, πυρὴν καίουσι. ἔπειτα δὲ ἐπ' αὐτοῦ οἶνον  
 κατὰ τοῦ ἱρήϊου ἐπισπείσαντες, καὶ ἐπικαλέσαντες, τὸν θεὸν,  
 σφάζουσι· σφάζαντες δὲ, ἀποτάμνουσι τὴν κεφαλὴν. σῶμα μὲν  
 δὴ τοῦ κτήνεος δείρουσι· κεφαλῇ δὲ κείνῃ πολλὰ καταρρησά-  
 μενοι, φέρουσι, τοῖσι μὲν ἂν ᾗ ἀγορῇ, καὶ Ἑλληνέεσσι σφισι ἔωσι  
 ἐπιδήμιοι ἔμποροι, οἱ δὲ φέροντες ἐς τὴν ἀγορὴν, ἀπ' ὧν ἔδον-

wrapping it round the horns with a piece of papyrus, and then, having smeared on it sealing earth, he puts his ring upon it." This sealing earth was probably the same with the *creta* spoken of by Cic., *Pro Flac.* 37. "Hæc quæ est a nobis prolata laudatio obsignata erat *creta illa Asiatica* quæ utuntur omnes in publicis et privatis literis." It was a grey tenacious earth.

θάνατος ἡ ζημία ἐπικέεται· In such phrases *ζημία* has the article. "Ἀλλ' ἄρα τοὺς νιεῖς διδάσκονται, ἐφ' οἷς οὐκ ἔστι θάνατος ἡ ζημία. *Plat. Protag.* p. 69. ed Stallb. and ἐπικεῖσθαι is considered as a verb of existence. *Isocr. de Pace* l. 386. ed Battie. θανάτου τῆς ζημίας ἐπικειμένης.

ΣΕΚΤ. 39. Θυσίῃ δέ σφι, "And this is their established mode of sacrifice."

κατὰ τοῦ ἱρήϊου. Κατὰ with the genitive is "down, so as to fall or descend from." *Theoc.* 7. 82. Οὕνεκα οἱ γλυκὺ Μοῖσα κατὰ στόματος χέει νέκταρ. *Her.* 4. 62. οἶνον ἐπισπένδουσι κατὰ τῶν κεφαλῶν. *ibid.* καταχέουσι τὸ αἷμα τοῦ ἀ-

κινάκεος. 2. 121. 3. τοῦ φωρὸς τὸν νέκυν κατὰ τοῦ τείχεος κατακρεμάσαι.

τοῖσι μὲν ἂν ᾗ ἀγορῇ, καὶ σφισι. A similar mixture of the relative and demonstrative occurs 3. 34. Πρηξάσπεα, τὸν ἐτίμα τε μάλιστα καὶ οἱ τὰς ἀγγελίας ἐφόρεε οὗτος. *Matthiæ* § 472. 3. gives many examples, both from Ionic and Attic writers. Where subjects, contrasted by μὲν and δέ, are resumed after some interposed words, μὲν is usually followed by μὲν, δέ by δέ. *Plat. Gorg.* 512. εἰ μὲν τις μέγας νοσήμασι συνεχόμενος μὴ ἀπεπνίγη οὗτος μὲν ἀθλιός ἐστι· εἰ δέ τις κ. τ. λ.—τούτῳ δὲ βιωτέον ἐστί. See *Her.* 2. 42. ὅσοι μὲν—οὗτοι μὲν. But sometimes, instead of μὲν answering to μὲν, we have δέ, as in this passage of *Her.* II. i', 503. "Ὅς μὲν τ' αἰδέσεται κούρας Διὸς ἄσπον λούσας τὸν δὲ (not τόνδε) μέγ' ὤνησαν.

ἀπ' ὧν ἔδοντο, "they sell it." See note to *Matthiæ* Gr. Gr. p. 1117., where it is explained that this tmesis is used by Herodotus only with the aorist in the frequentative sense. 2. 172. κατ' ὧν

το· τοῖσι δὲ ἂν μὴ παρέωσι Ἕλληνες, οἱ δ' ἐκβάλλουσι ἐς τὸν ποταμόν. καταρέονται δὲ, τάδε λέγοντες, τῇσι κεφαλῇσι· “εἴ “τι μέλλοι ἢ σφίσι τοῖσι θύουσι, ἢ Αἰγύπτῃ τῇ συναπάσῃ κα- “κὸν γενέσθαι, ἐς κεφαλὴν ταύτην τραπέσθαι.” Κατὰ μὲν νυν τὰς κεφαλὰς τῶν θυομένων κτηνῶν, καὶ τὴν ἐπίσπεισιν τοῦ οἴνου, πάντες Αἰγύπτιοι νόμοισι τοῖσι αὐτοῖσι χρέωνται ὁμοίως ἐς πάντα τὰ ἱρά· καὶ ἀπὸ τούτου τοῦ νόμου, οὐδὲ ἄλλου οὐ- δενὸς ἐμψύχου κεφαλῆς γεύσεται Αἰγυπτίων οὐδεὶς. Ἡ δὲ δὴ 40 ἐξαίρεσις τῶν ἱρῶν καὶ ἡ καῦσις, ἄλλη περὶ ἄλλο ἱρόν σφι κα- τέστηκε. τὴν δ' ὧν μεγίστην τε δαίμονα ἡγνῆται εἶναι, καὶ με- γίστην οἱ ὀρθὴν ἀνάγουσι, ταύτην ἔρχομαι ἐρέων. ἐπεὰν ἀπο- δείρωσι τὸν βούν, κατευζάμενοι, κοιλίην μὲν κεινὴν πᾶσαν ἐξ ὧν

*κόψας.*, the participle is not used frequently, but ὧν, as it seems, expresses the instantaneity of the act, in which sense there are traces of its use in the Attic writers. Arist. Ran. 1045. ὥστε γε καὶ τὸν σε κατ' οὖν ἔβαλεν. Ἀπο- διδόναι signifying “to give away,” the middle, according to analogy, is “to give for your own benefit;” “to sell.” ἀποδόσθαι. πίπρασθαι. Hesych. Her. 6. 89. διδοῦσι τὰς νέας πενταδράχμους ἀποδόμενοι, “they give them, making a (nominal) sale of them for five drachmas.” In Herodotus it is used in this sense only in the second aor.

Commentators have remarked the similarity of these imprecations on the head of the victim, with the ceremony of the scape-goat under the Jewish law. Levit. xvi. 6. &c. Wilkinson observes, 2. 377., that heads of animals appear from the sculptures sometimes to have been brought into the temples; and probably it was only on the heads of victims, and

not all of these, that the imprecation was pronounced.

SECT. 40. ἐξαίρεσις, “the evisceration and burning is different in regard to different victims.”

ταύτην ἔρχομαι ἐρέων. Schw. reads ταύτη. Struve, Spec. Quæst. Her. p. 28., defends ταύτην: “negligenter suo more Herodotus locutus est, ταύτην quod grammatica cum τὴν i. e. ἣν μεγίστην δαίμονα jungit, ad ὀρθὴν referens.” The goddess in question is Isis.

ἐπεὰν ἀποδείρωσι. In several of the MSS. is found the reading ἐπὴν προνηστεύσωσι τῇ Ἰσι καὶ ἐπὴν κατεύξωνται, θύουσι τὸν βούν· καὶ ἀποδείραντες, κ. τ. λ. This must be either an original variation, or a very ancient correction; probably the latter, as the oldest MSS. have the reading in the text. The Sancroft MS. for τῇ Ἰσι has τῇσι.

κοιλίην κεινὴν κ. τ. λ. “they take out the whole of the abdomen, but leave his viscera in the body and the fat.” “κεινὴν (i. e. κεινὴν) κοιλίαν dicit quem alias κενεῶνα dicunt alvum, abdomen.” Schw.

εἶλον, σπλάγχνα δὲ αὐτοῦ λείπουσι ἐν τῷ σώματι καὶ τὴν πιμελήν· σκέλεα δὲ ἀποτάμνουσι, καὶ τὴν ὀσφύν ἄκρην, καὶ τοὺς ὤμους τε καὶ τὸν τράχηλον. ταῦτα δὲ ποιήσαντες, τὸ ἄλλο σῶμα τοῦ βοῦς πιμπλάσι ἄρτων καθαρῶν, καὶ μέλιτος, καὶ ἀσταφίδος, καὶ σύκων, καὶ λιβανωτοῦ, καὶ σμύρνης καὶ τῶν ἄλλων θυωμάτων. πλήσαντες δὲ τούτων, καταγίζουσι, ἔλαιον ἄφθονον καταχέοντες. προνηστεύσαντες δὲ, θύουσι. καιομένων δὲ τῶν ἱρῶν τύπτονται πάντες· ἐπεὰν δὲ ἀποτύψωνται, δαῖτα προτίθενται τὰ ἐλίποντο τῶν ἱρῶν.

- 41 Τοὺς μὲν νυν καθαροὺς βοῦς τοὺς ἔρσενας καὶ τοὺς μόσχους οἱ πάντες Αἰγύπτιοι θύουσι· τὰς δὲ θηλέας οὐ σφί ἔξεστι θύειν, ἀλλὰ ἱραί εἰσι τῆς Ἰσίου. τὸ γὰρ τῆς Ἰσίου ἄγαλμα ἐὸν γυναικῆιον, βούκερὼν ἐστι, κατὰ περ Ἑλληνες τὴν Ἰοῦν γρά-

not. ad var. lect. The σπλάγχνα are "the heart, liver, lungs, &c.," and πιμελή, "the tallow or internal fat," 2. 47. ὀσφύς, "the hips." In the Egyptian sculptures and paintings, the victims frequently appear with the head and limbs cut off close to the trunk.

τύπτονται, "beat themselves with lamentation," afterwards used 2. 42. 61. with an accusative of the object in whose honour the lamentation takes place. So τὸν —τιλλέσθην Il. ω', 710. ἀπεκοψάμην νεκρὸν Troad. 628. So in Latin, *plango*, properly "to beat oneself," is used with an accus. of the person lamented. "Te canit atque suum pubes miratur Osirim Barbara, Memphiten *plangere* docta *bovem*." Tib. 1. 7. 28. ἀποτύψωνται. παύσωνται τύπτεσθαι, Hesych. 2. 73. ἐπεὰν δὲ ἀποπειρηθῇ, is a similar example of the force of ἀπό. 9. 31. ἀπεκηδένυσαν Μασίστιον, "finished their mourning for M." See Valckenauer's notes.

ΣΕΚΤ. 41. τὰς θηλέας οὐ σφί ἔξ-

εστι θύειν. The prohibition to sacrifice cows had an economical motive, to favour the increase of cattle, and religion was called in to aid.

βούκερων Ἑλληνες τὴν Ἰοῦν γράφουσι. The relation between the Egyptian Isis and the Greek Io was probably this, that Phœnicians in early times had carried to Argos the worship of the moon, under the symbol of a heifer, or a woman with heifer's horns. The symbol itself and the name of Io, which is Coptic for the moon (Jablonsky Panth. Eg. 2. 6. 7.), remained: the origin of it was forgotten, and the invention of the Greek mythologists supplied its place by the legend of an Argive princess, beloved by Jupiter, turned by him into a heifer, and driven through Phœnicia into Egypt, where she became the goddess Isis. The name Io was used for the moon in the dialect of Argos. Eust. ad Dionys. Perieg. v. 94.

φουσι· καὶ τὰς βοῦς τὰς θηλέας Αἰγύπτιοι πάντες ὁμοίως σέβονται· προβάτων πάντων μάλιστα μακρῷ. τῶν εἵνεκα οὗτ' ἀνὴρ Αἰγύπτιος, οὔτε γυνή, ἄνδρα Ἑλληνα φιλήσειε ἂν τῷ στόματι, οὐδὲ μαχαίρῃ ἀνδρὸς Ἑλληνος χρήσεται, οὐδ' ὀβελοῖσι, οὐδὲ λέβητι, οὐδὲ κρέως καθαροῦ βοῦς διατετμημένον Ἑλληνικῇ μαχαίρῃ γεύσεται. Θάπτουσι δὲ τοὺς ἀποθνήσκοντας βοῦς, τρόπον τόνδε. τὰς μὲν θηλέας ἐς τὸν ποταμὸν ἀπὶ αἶσι· τοὺς δὲ ἔρσενας κατορύσσουσι ἕκαστοι ἐν τοῖσι προαστείοις, τὸ κέρας τὸ ἕτερον ἢ καὶ ἀμφότερα ὑπερέχοντα, σημήϊον εἵνεκεν. ἔπειτ' ἀνὰ σαπῆ, καὶ προσίῃ ὁ τεταγμένος χρόνος, ἀπικνέεται ἐς ἐκάστην πόλιν βάρια ἐκ τῆς Προσωπίτιδος καλευμένης νήσου. ἢ δ' ἔστι μὲν ἐν τῷ Δέλτα, περίμετρον δὲ αὐτῆς

προβάτων πάντων. Πρόβατα πάντα τὰ τετράποδα· Ἡρόδοτος τετάρτῳ (4. 61.) Bekk. Anecd. 112. 1. "Veteribus quævis pecora inter edendum quatuor pedibus προβαίνοντα, πρόβατα dicuntur. Eam in rem hæc Herodoti advocat Eustathius in Odyss. κ', p. 384. 14." [pag. 1649. ed. Rom.] Valck. ad Her. 4. 61. Comp. 1. 133., 7. 171.

φιλήσειε ἂν τῷ στόματι, οὐδὲ χρήσεται. Comp. 2. 47. οὐκ ἂν ἔτι γενοαίαιτο. Though the optative with ἂν approaches nearly to the signification of the future, a difference is discernible; "*would not kiss a Greek,*" in the improbable event of being asked to do so; "*nor will he use his knife,*" as may often be seen. Matth. Gr. Gr. § 514. 2. The reluctance of the Egyptians to eat with foreigners, in very remote times, may be seen in Gen. xliii. 32.

τὸ κέρας τὸ ἕτερον ἢ καὶ ἀμφότερα ὑπερέχοντα, Matthiæ, § 427. 4. b., supposes an ellipse of ἔχοντας, which is hardly necessary, either here, or in the other in-

stances which he quotes from Herod. The descriptive circumstance belonging to a part, is placed loosely in apposition with the whole, and thus, in grammar, made to depend on the verb κατορύσσουσι, although, *separately considered*, the horn was not buried. So 4. 71. ἀναλαμβάνουσι τὸν νεκρὸν, κατακεκρημένον μὲν τὸ σῶμα, τὴν δὲ νηδὺν ἀνασχισθεῖσαν καὶ καθαρθεῖσαν, the latter words really depend on ἀναλαμβάνουσι.

The island of Prosopis, according to Champollion, Egypte sous les Pharaons 2. 162., was formed by the Canopic branch of the Nile to the west, the Sebennytic to the east, and a canal joining the Canopic to the Sebennytic to the north. Here the Athenians who had come to aid the rebellious Egyptians were besieged, B.C. 455. (Thucyd. 1. 104. 109.), and ultimately destroyed. Of the structure of the *Baris*, see 2. 96. It is said to mean in Coptic "a basket." Champ. Eg. s. les Ph. 2. 203.



εἰσὶ σχοῖνοι ἐννέα. ἐν ταύτῃ ὣν τῇ Προσωπίτιδι νήσῳ ἔνεισι  
 μὲν καὶ ἄλλαι πόλεις συχναί· ἐκ τῆς δὲ αἱ βάρεις παραγίνονται  
 ἀναιρησόμεναι τὰ ὀστέα τῶν βοῶν, οὖνομα τῇ πόλει Ἀτάρβη-  
 χις· ἐν δ' αὐτῇ Ἀφροδίτης ἱρὸν ἅγιον ἱδρυται. ἐκ ταύτης τῆς  
 πόλιος πλανέονται πολλοὶ ἄλλοι ἐς ἄλλας πόλεις· ἀνορύξαντες  
 δὲ τὰ ὀστέα, ἀπάγουσι καὶ θάπτουσι ἐς ἓνα χῶρον πάντες.  
 κατὰ ταῦτά δὲ τοῖσι βουσί καὶ τᾶλλα κτήνεα θάπτουσι ἀπο-  
 θνήσκοντα· καὶ γὰρ περὶ ταῦτα οὕτω σφι νενομοθέτηται·  
 42 κτείνουσι γὰρ δὴ οὐδὲ ταῦτα. Ὅσοι μὲν δὴ Διὸς Θηβαίεος  
 ἱδρυται ἱρὸν, ἢ νομοῦ τοῦ Θηβαίου εἰσὶ, οὗτοι μὲν νυν πάντες  
 οἴων ἀπεχόμενοι, αἶγας θύουσι. θεοὺς γὰρ δὴ οὐ τοὺς αὐτοὺς  
 ἅπαντες ὁμοίως Αἰγύπτιοι σέβονται, πλὴν Ἰσιός τε καὶ Ὀσί-  
 ριος, τὸν δὲ Διόνυσον εἶναι λέγουσι· τούτους δὲ ὁμοίως ἅπαν-  
 τες σέβονται. ὅσοι δὲ τοῦ Μένδητος ἔκتهνται ἱρὸν, ἢ νομοῦ  
 τοῦ Μενδησίου εἰσὶ, οὗτοι δὲ αἰγῶν ἀπεχόμενοι, οἷς θύουσι.  
 Θηβαῖοι μὲν νυν, καὶ ὅσοι διὰ τούτους οἴων ἀπέχονται, διὰ

Ἀτάρβηχis. Atar, or Athor, was the Egyptian Venus (Etym. Mag. s. voc. Ἀθύρ.); according to Jablonsky, Panth. Eg. p. 1. p. 4. 5., primeval night, whence all things arose; and *baki* is Coptic for "town."

ἀποθνήσκοντα, "when they die." The present tense is here appropriate, because the circumstance was continued and successive in regard to the species of animals, although complete before interment in regard to each individual.

SECT. 42. Διὸς Θηβαίεος. The same form occurs in conjunction with Διός, 1. 182., 2. 54., 4. 181. When speaking of the Nome, Her. uses Θηβαῖος, as here, or Θηβαϊκός, 2. 4.

ἱδρυται ἱρὸν. The same idea is expressed 2. 44. by ἱδρυσάμενοι ἔκتهνται. The temple had been

founded by the people of the Theban district, although not by the actual generation. From this passage, Heeren, 2. 112. infers, that the boundaries of the Nomes were generally determined by the extent to which the worship of particular gods prevailed.

Μένδητος. The Egyptian Mendes was the Pan of the Greeks, whence it will be understood why his worshipers abstained from the sacrifice of the goat. His Egyptian name was *Esmun*, and the site of the town of Mendes and temple was at *Ashmun-erman*, in Lower Egypt. Strabo, l. 17. p. 1137. Champoll. 2. 122.

ὅσοι διὰ τούτους οἴων ἀπέχονται, "those who, owing to them abstain from sheep," i. e. in other places where the worship of the Theban Jupiter was established,

τάδε λέγουσι τὸν νόμον τόνδε σφι τεθῆναι “ Ἡρακλέα θελή-  
 “σαι πάντως ιδέσθαι τὸν Δία, καὶ τὸν οὐκ ἐθέλειν ὀφθῆναι  
 “ ὑπ’ αὐτοῦ. τέλος δὲ, ἐπεὶ τε λιπαρέειν τὸν Ἡρακλέα, τὸν  
 “ Δία μηχανήσασθαι, κριὸν ἐκδείραντα, προέχεσθαί τε τὴν  
 “ κεφαλὴν ἀποταμόντα τοῦ κριοῦ, καὶ ἐνδύντα τὸ νάκος, οὕτω  
 “ οἱ ἐωυτὸν ἐπιδέξαι.” Ἀπὸ τούτου κριοπρόσωπον τοῦ Διὸς  
 τῷ γαλαμ ποιεῦσι Αἰγύπτιοι· ἀπὸ δὲ Αἰγυπτίων, Ἀμμώνιοι,  
 εὐόντες Αἰγυπτίων τε καὶ Αἰθιοπῶν ἄποικοι, καὶ φωνὴν μεταξὺ  
 ἀμφοτέρων νομίζοντες. δοκέειν δ’ ἐμοὶ, καὶ τὸ οὐνομα Ἀμμώ-

as in Ammonium, and the same religious scruple prevailed. Διά, with the accus. of a person, expresses a less direct instrumentality than with the gen., such as the influence of example, and also when the prevention of an action is described, εἰ μὴ δι’ ὑμᾶς, “ but for you.”

τὸν Δία μηχανήσασθαι κ. τ. λ.  
 “ Jupiter contrived, having flayed a ram, both to hold the head of the ram before him, after having cut it off, and putting on the fleece, so to exhibit himself.” This story has been evidently devised to account for the fact, that Amun, or Ammon, the chief god of Thebes, was represented with the head of a ram, or in the more elegant spirit of Greek art, with the horns of a ram. The origin of this mode of representation is doubtful. Jablonsky (Panth. Eg. 2. 2. § 10.) and others suppose him to be a symbol of the sun in Aries; an explanation which would be more probable if we did not find other Egyptian gods with heads of animals which are not in the zodiac. In honour of Ammon, a double row of sphinxes with the heads of rams (κρίοσφιγγες), extended from the temple or palace of Luxor to

that of Karnak in ancient Thebes, a distance of about 6000 feet (Descr. de l’Egypte, t. 2. p. 509.).

Ἀμμώνιοι. See note on Sect. 32. The engravings of Minutoli confirm the account of Herodotus; the temple is built in the Egyptian fashion, and dedicated to the worship of the ram-headed god, who appears in the sculptures receiving homage, with the cartouche of a king whose name has not been satisfactorily decyphered. Minutoli Atlas, pl. 8. 9. 19. Her. describes the Oasis at greater length (4. 181.) in his general account of the chain of Oases, which extend through the desert of Sahara. He there makes Si Wah to be only ten days’ journey from Thebes; but as the real distance is near 400 geographical miles, he must have omitted El Wah, or the Greater Oasis. Heeren l. p. 209.

φωνὴν νομίζοντες. This word is used by Her. not only with an accus. of the thing habitually used or practised, as πανήγυριν νομίσαι 2. 64., γλώσσαν οὐ τὴν αὐτὴν νομίσαι, 1. 142., but also with a dative, 4. 117. φωνῇ νομίζουσι Σκυθικῇ. Thuc. 2. 38., 3. 82., εὔσει βεῖα μὲν οὐδέτεροι ἐνόμιζον. As Herod. 1. 202. says ἐσθῆτι δὲ νο-

νιοι ἀπὸ τοῦδέ σφι τὴν ἐπωνυμίην ἐποιήσαντο· Ἀμοῦν γὰρ Αἰγύπτιοι καλέουσι τὸν Δία. τοὺς δὲ κριοὺς οὐ θύουσι Θηβαῖοι, ἀλλ' εἰσὶ σφι ἱροὶ διὰ τοῦτο. μὴ δὲ ἡμέρη τοῦ ἐνιαυτοῦ, ἐν ὁρτῇ τοῦ Διὸς, κριὸν ἓνα κατακόψαντες καὶ ἀποδείραντες, κατὰ τῷτο ἐνδύουσι τῷγαλμα τοῦ Διὸς, καὶ ἔπειτα ἄλλο ἄγαλμα Ἑρακλέος προσάγουσι πρὸς αὐτό. ταῦτα δὲ ποιήσαντες, τύπτονται οἱ περὶ τὸν ἱρὸν ἅπαντες τὸν κριὸν, καὶ ἔπειτα ἐν ἱρῇ θήκη θάπτουσι αὐτόν.

- 43 Ἑρακλέος δὲ περὶ τόνδε τὸν λόγον ἤκουσα, ὅτι εἴη τῶν δυνώδεκα θεῶν. τοῦ ἐτέρου δὲ περὶ Ἑρακλέος, τὸν Ἑλληνες οἶδασι, οὐδαμῇ Αἰγύπτου ἐδυνάσθην ἀκοῦσαι. καὶ μὴν ὅτι γε οὐ παρ' Ἑλλήνων ἔλαβον τὸ οὖνομα τοῦ Ἑρακλέος Αἰγύπτιοι, ἀλλὰ Ἑλληνες μᾶλλον παρ' Αἰγυπτίων, καὶ Ἑλλήνων οὗτοι οἱ θέμενοι τῷ Ἀμφιτρύωνος γόνῳ τοῦνομα Ἑρακλέα, πολλά μοι καὶ ἄλλα τεκμήριά ἐστι τοῦτο οὕτω ἔχειν, ἐν δὲ καὶ τόδε, ὅτι τε τοῦ Ἑρακλέος τούτου οἱ γονεές ἀμφοτέροι ἦσαν, Ἀμφιτρύων καὶ Ἀλκμήνη, γεγονότες τὸ ἀνέκαθεν ἀπ' Αἰγύπτου, καὶ

μίζοντας χρᾶσθαι Φωκῶν δέρμασι, it has been supposed that the dative is always governed by χρῆσθαι, understood, which Schæfer ad Bos. Ell. p. 413. ed. Oxon. rightly pronounces to be unnecessary.

τὸ οὖνομα Ἀμμώνιοι τὴν ἐπωνυμίην ἐποιήσαντο, "as it seems to me, they, from this circumstance, made the name *Ammoni*ans their designation." 1. 133., 5. 52. οὖνομα ἔχει Γύνδης. In apposition with ὄνομα, or a similar word, the name itself may be in the nom. or accus. 6. 63. Δημάρητον δὲ αὐτῷ οὖνομα ἔθετο. *Æsch.* *Fals. Leg.* p. 191. ed. *Bremi.* ἀνὴρ δὲ γενόμενος, προσεὶληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν, συκοφάντης. *Matth.* § 308.

Ἀμοῦν. From this deity, Thebes

or its nome is called by the Jewish prophets Amun-No, *Jer.* xlvi. 25. *Ezek.* xxx. 15., or No-Amun, *Neh.* iii. 8., in the Sept. Διόσκοις. Amun-ei, in Egyptian, signifies "abode of Amun." *Wilkinson, M. and C.* 1. p. 176.

κατὰ τῷτο, in the same way as Jupiter put on the ram's skin.

τύπτονται. See note on Sect. 40.

SECT. 43. ἐν δὲ καὶ τόδε. 2. 176. See note on πρὸς δέ, p. 21. The emphatic δὲ is often added in this phrase. See 3. 15.

ἀνέκαθεν, "by remote origin," lit. "from far above." So 2. 91. of the opposite process of tracing a genealogy downwards, ἀπὸ δὲ τούτων γενεηλογέοντες κατέβαινον ἐς τὸν Περσέα. The genealogy of Hercules was thus traced: Amphytryon, Alcæus, Perseus, Danaë,

διότι Αἰγύπτιοι οὔτε Ποσειδώνος οὔτε Διοσκούρων τὰ οὐνό-  
ματά φασι εἶδέναι, οὐδέ σφι θεοὶ οὔτοι ἐν τοῖσι ἄλλοισι θεοῖσι  
ἀποδεδέχαται. καὶ μὴν εἴ γε παρ' Ἑλλήνων ἔλαβον οὐνομά τε  
δαίμονος, τούτων οὐκ ἥκιστα ἀλλὰ μάλιστα ἐμελλον μνήμη  
ἔξειν, εἴπερ καὶ τότε ναυτιλίῃσι ἐχρέωντο, καὶ ἦσαν Ἑλλή-  
νων τινὲς ναυτίλοι, ὡς ἔλπομαί τε καὶ ἐμὴ γνώμη αἰρέει· ὥστε  
τούτων ἂν καὶ μᾶλλον τῶν θεῶν τὰ οὐνόματα ἐξεπιστέατο  
Αἰγύπτιοι ἢ τοῦ Ἡρακλέος. Ἀλλὰ τις ἀρχαῖός ἐστι θεὸς Αἰ-  
γυπτίοις Ἡρακλῆς· ὡς δὲ αὐτοὶ λέγουσι, ἑτέα ἐστι ἑπτα-

Acrisius, Abas, Lynceus, who mar-  
ried a daughter of Ægyptus. Alc-  
mena was the daughter of Elec-  
tryon, the son of Perseus.

καὶ μὴν εἶγε κ. τ. λ. "and yet  
if they had received from the  
Greeks the name of any divinity,  
they might have been expected to  
have retained the memory of these,  
not least of all but most, assuming  
that even then they practised na-  
vigation, and some of the Greeks  
were navigators, as I suppose and  
my judgment decides." Neptune  
and the Dioscuri, the *fratres Hele-  
næ lucida sidera*, being the patron-  
gods of navigators, the Egyptians  
were more likely to have borrowed  
their worship or name from the  
Greeks, than that of Hercules,  
who had no particular interest for  
them. The colon, which in Gais-  
ford's edition is placed after ναυ-  
τίλοι, should stand after αἰρέει.

ἐμελλον μν. ἔξ. Μέλλω, in the  
pres., denotes an event which is  
about to take place, or in the opi-  
nion of the speaker is likely to  
take place. II. ν', 225. Ἀλλὰ πον  
οὔτω Μέλλει δὴ φίλον εἶναι ὑπερ-  
μενεί Κρονίῳ, Νωνύμου ἀπολέ-  
σθαι ἀπ' Ἀργεὺς ἐνθάδ' Ἀχαιούς,  
The Schol. says, ἀντὶ τοῦ ἐφκει.  
In the imperfect it denotes not

only an event which at a past time  
was about to take place, but also  
one antecedently probable, yet not  
realized by the event. Od. α', 232.  
Telemachus says, Μέλλεν μὲν  
πορὲ ἄκος ὁδ' ἀφνειὸς καὶ ἀμύμων  
ἔμμεναι—Νῦν δ' ἐτέρως ἐβάλοντο  
θεοί. Comp. σ', 137. Eur. Hip-  
pol. 392. Monk. Phædra, having  
descanted on modesty, adds, Ταῦτ'  
οὖν ἐπειδὴ τυγχάνω προγνοῦσ' ἐγὼ  
Οὐκ ἔσθ' ὁποῖω φαρμάκω διαφθερεῖν  
ἔμελλον. "I might reasonably  
have been expected not to forget  
these things, under the influence  
of any seduction whatever," which,  
however, she had done. Ovid.  
Fast. 337. "Venerat ad strati  
captata cubilia lecti Et felix prima  
sorte futurus erat:" ἔμελλον; for  
he was not really about to suc-  
ceed in his design. Comp. Matth.  
§ 498.

ἐλπομαι. See note on Sect. 12.  
αἰρέει Sect. 33. The clause which  
follows, ὥστε τούτων κ. τ. λ. really  
contains no more than had been  
expressed before, but is added in  
the characteristic fulness of our  
author's style.

ἑτέα ἐστι ἑπτ. The chronology  
is of course fabulous, nor is it pos-  
sible to say to what change in the  
system of Egyptian mythology

κισχίλια καὶ μύρια ἐς Ἀμασιν βασιλεύσαντα, ἐπεὶ τε ἐκ τῶν  
 44 ζουσι. Καὶ θέλων δὲ τούτων περὶ σαφές τι εἶδέναι ἐξ ὧν οἶόν  
 τε ἦν, ἔπλευσα καὶ ἐς Τύρον τῆς Φοινίκης, πυνθανόμενος αὐτόθι  
 εἶναι ἱρὸν Ἡρακλέος ἁγίον· καὶ ἴδον πλουσίως κατεσκευασμένον  
 ἄλλοισι τε πολλοῖσι ἀναθήμασι, καὶ ἐν αὐτῷ ἦσαν στῆλαι δύο,  
 ἡ μὲν, χρυσοῦ ἀπέφθον· ἡ δὲ, σμαράγδου λίθου, λάμποντος  
 τὰς νύκτας μέγαθος. ἐς λόγους δὲ ἔλθων τοῖσι ἱρεῦσι τοῦ θεοῦ

this conversion of the eight gods into twelve (for ἐγένοντο does not necessarily imply were *generated*) refers. Jablonsky, *Panth. Eg.* Prol. 62. 64., supposes the eight to have been, the Universal Spirit (of whom the Egyptians had retained a knowledge from primitive tradition), joined with the sun and moon and five planets. The number twelve, which recurs in the Greek and Northern mythology, was probably derived from astronomy.

ἐπεὶ τε, an Ionic form, equivalent to ἐξ οὗ or ἀφ' οὗ, "since," as *quum*, in Latin, "Biennium aut triennium est, *quum* virtuti nuntium remisisti." Cic. *Fam.* 15. 16., but also used in the sense of *postquam*. Greg. de *Dial. Ion.* § 36. τό τε πλεονάζει παρ' αὐτοῖς καὶ παρέλκει. Ἡρόδοτος "ἐπεὶ τε ἐγένοντο ταῦτα" ἀντὶ τοῦ ἐπεὶ ἐγένοντο. This so-called redundant use of τε, which is really a trace of the original identity of the relative and demonstrative, is not confined to ἐπεὶ, but in the earlier state of the language, as in the epic and lyric poets, is found with most of the relatives and relative particles, as ὅθι τε, ἵνα τε, ὅτε, ἥντε, ὅστε, and many others. Herod. 1. 74. has ὅρκια δὲ ποιεῖται ταῦτα τὰ ἔθνεα

τὰ περ τε Ἕλληνες. Comp. *Matth.* § 626. Οἷός τε (able), ὥστε and ἔστε (contracted from ἐς δ τε), ὅτε (when), remained in Attic prose. *Æschylus* alone uses ὅστε in Iambic verse; the other tragedians only in a chorus. Eur. *Hec.* 442. ἄτε. *Soph. Electr.* 147. *CED. T.* 694. Br.

ΣΕΚΤ. 44. σμαράγδου λίθου. "Nisi potius pseudosmaragdus sit," adds *Pliny*, 37. 19. from *Theophrastus* *Περὶ Λίθων*. But this stone (prase) is not transparent, and *Larcher*, with great probability, supposes the pillar to have been of coloured glass, the manufacture of which was known in Egypt, and probably in Phœnicia, at least 1500 years B.C. *Wilkinson*, 3. 98. The *Catino* exhibited at Genoa as the emerald dish from which our Saviour ate the paschal lamb, is evidently green glass. *Pliny*, 37. 75. mentions the fabrication of emeralds as a common practice. *Seneca*, *Ep.* 90. attributes to *Democritus* the discovery "quemadmodum decoctus calculus in smaragdum converteretur."

"μέγαθος insolentius videtur; hinc T. Fabri *μεγάλως* indidem *Reiskii* μέγα φῶς, non magno utique molimine. Ego in *Laurentii* et *Porti* partes eo" (*Wessel.*), who take it to be used adverbially for

είρομένην ὁκόσος χρόνος εἴη ἐξ οὗ σφι τὸ ἶρὸν ἰδρυταί. εὐρον δὲ οὐδὲ τούτους τοῖσι Ἑλλήσι συμφερομένους. ἔφασαν γὰρ ἅμα Τύρῳ οἰκίζομένην καὶ τὸ ἶρὸν τοῦ θεοῦ ἰδρυθῆναι· εἶναι δὲ ἔτεα ἀφ' οὗ Τύρον οἰκέουσι, τριηκόσια καὶ δισχίλια. εἶδον δὲ ἐν τῇ Τύρῳ καὶ ἄλλο ἶρὸν Ἡρακλέος, ἐπωνυμίην ἔχοντος Θασίου εἶναι. ἀπικόμην δὲ καὶ ἐς Θάσον, ἐν τῇ εὐρον ἶρὸν Ἡρακλέος ὑπὸ Φοινίκων ἰδρυμένον, οἱ κατ' Εὐρώπης ζήτησιν ἐκπλώσαντες, Θάσον ἔκτισαν· καὶ ταῦτα καὶ πέντε γενεῇσι ἀνδρῶν πρότερά ἐστι ἢ τὸν Ἀμφιτρύωνος Ἡρακλέα ἐν τῇ Ἑλλάδι γενέ-

μεγάλως. It is certainly a very unusual construction.

ἔτεα τριηκόσια καὶ δισχίλια. We do not know exactly the year in which Herod. visited Tyre, but this date would carry us back to at least 2750 B.C. Little dependence, however, is to be placed on dates of which we do not know the authority. Sidon was still older than Tyre; its name alone, not that of Tyre, occurs in Homer and in the earlier biblical writers.

ἐπωνυμίην ἔχοντος Θ. εἶναι. See p. 11. Weiske de Pleon. εἶναι 5., where examples of similar redundancy with the verbs of naming are given.

ἐς Θάσον. This island, lying off the coast of Thrace, early attracted the Phœnicians by its gold mines, which Herodotus describes, 6. 46. 47. and they established here the worship of their great national divinity, Hercules, whose image is seen on the Thasian coins. Eckhel D.N.Vet. 2. p. 53. The search for *Europa* expresses the progress of the Phœnicians in exploring and colonizing this continent and the islands of the Ægean. The geographical name *Εὐρώπη* was given by the Greek inhabitants of Asia to

the land of the west. *Εὐρώπη*. χώρα τῆς δύσεως· ἡ σκοτεινὴ Hes. Comp. Eur. Iph. T. 627. It first occurs in Hym. Hom. Ap. Pyth. 73., where it is distinguished from the Peloponnesus. The mythical *Europa* was a title of the Sidonian Astarte (Luc. Dea Syr. 9. 88.), the moon. *Εὐρώπα*, is *broad-faced* or *broad-eyed*, an epithet of nearly the same meaning as that of her daughter, Πασιφάη, and her mother, Τηλεφάσσα. The Minotaur, who belongs to the same mythus, is *Μηνόταυρος* (moon-bull), and it is on a bull that *Europa* is carried to Crete, by which she is identified with Artemis ταυροπόλος. The coincidence of the geographical and mythical name is accidental, but influenced the formation of the mythus.

καὶ ταῦτα καὶ πέντε γ. ἀνδρῶν πρότερά ἐστι, "even five generations, not less than five generations." 2. 60. fin. συμφοιτέωσι δὲ, καὶ ἐς ἐβδομήκοντα μυριάδας, "not fewer than 700,000." As Thasus and Cadmus, according to the common chronology, lived more than five generations before the Theban Hercules, some would read ὀκτώ, some δέκα γενεῇσι.

σθαι. Τὰ μὲν νυν ἱστορημένα δηλοῖ σαφέως παλαιὸν θεὸν τὸν Ἡρακλέα ἐόντα. καὶ δοκέουσι δέ μοι οὗτοι ὀρθότατα Ἑλλή-

παλαιὸν θεὸν τὸν Ἡρ. ἐόντα. The worship of Hercules was probably indigenous in Egypt, and was borrowed thence by the Phœnicians, or may have belonged equally from the first to both these nations, whose early connexion with each other is unquestionable, though the time and circumstances are very obscure. By the Phœnicians he was made the chief tutelary divinity of their most enterprising city, Tyre, and under the name of Melcartha (מלך-קרתי, Münster, Religion der Karthager, p. 40.), king of the city, the Melicertes of Greek mythology, his worship was carried wherever Phœnician colonies were established. Thebes, in Bœotia, was a principal seat of his worship. But the fancy of the Greeks led them to convert the gods of other nations, whose worship they had received, into persons of divine extraction, or heroes, and their national vanity, to claim a Greek nativity for these foreigners. In the end, they imposed upon themselves, and really believed that their own obscure and barbarous country had sent forth in remote times hero-chiefs and princesses, whom Asia and Egypt had received with submission, and placed in the rank of divinity. Herodotus was not so far imposed upon, but he was unable to make out how the Grecian and the Egyptian Hercules should be the same, believing the Grecian to be a true historical personage, and supposed there must have

been two. In the time of Cicero, however, two could not suffice. N. D. 3. 16. "Quamquam quem potissimum Herculem colamus scire sane velim: plures enim tradunt nobis ii qui interiores scrutantur et reconditas literas;" and he goes on to reckon up six, of whom the Egyptian is the second, the Tyrian the fourth, and the son of Alcmena the last.

The Egyptian and Tyrian Hercules is generally believed to have been originally a symbol of the sun, and as such hot springs were dedicated to him. Her. 7. 176. Schol. Nub. Arist. 1034. (1047.) But by the Greeks he seems to have been considered rather as a symbol of strength (Comp. Psalm xix. 5. 6.) than as the god of day; and his Grecian name, Ἡρακλῆς, in which the first syllable is of the same root as in Ἡρως, Ἡρα, *herus*, denoting "strength" and "dominion," alludes to this conception, as well as his mother's name, Ἀλκμήνη (*ἀλκή*), and his grandfather's, Ἀλκαῖος. His brother Iphicles or Iphiclus, is only another expression of the same idea, *ἰφι* being an Homeric word for force. Once received as a symbol of superhuman strength, all those works which seemed to surpass the power of man were attributed to him; and if his wanderings and labours be examined, we shall find them partly derived from the diffusion of the Phœnician worship from Tarsus to Gades, and from the Euxine to Libya, partly from the desire to account for natural or

νων ποιέειν, οἱ διζὰ Ἡράκλεια ἰδρυσάμενοι ἔκτληται· καὶ τῷ μὲν, ὡς ἀθανάτῳ, Ὀλυμπίῳ δὲ ἐπωνυμίην, θύουσι· τῷ δὲ ἐτέρῳ, ὡς ἥρωϊ ἐναγίζουσι. Λέγουσι δὲ πολλὰ καὶ ἄλλα ἀν- 45 ἐπισκέπτως οἱ Ἕλληνες· εὐήθης δὲ αὐτῶν καὶ ὁδε ὁ μῦθος ἐστι, τὸν περὶ τοῦ Ἡρακλέος λέγουσι· ὡς “ αὐτὸν ἀπικόμενον ἐς “ Αἴγυπτον στέψαντες οἱ Αἰγύπτιοι, ὑπὸ πομπῆς ἐξῆγον ὡς “ θύσοντες τῷ Διί· τὸν δὲ, τέως μὲν ἡσυχίην ἔχων· ἐπεὶ δὲ “ αὐτοῦ πρὸς τῷ βωμῷ κατάρχοντο, ἐς ἀλκὴν τραπόμενον,

artificial wonders, or explain the traces of ancient religious rites. When established in popular belief, as an ancient hero-god, it was natural that royal and noble families should claim descent from him. There is a remarkable resemblance between the Grecian Hercules and the northern Odin or Woden; and as Herodotus endeavours to separate the hero from the god, so the northern antiquaries endeavour, but with equal want of success, to distinguish a hero Odin, the progenitor of Swedish and Saxon kings, from the god of war. The more insight we gain into the relation of early Greek history to mythology, the more evident it becomes that the heroes are often gods, often only obsolete titles of deities.

“ἐναγίζειν. τὸ χοὰς ἐπιφέρειν, ἢ θύειν τοῖς κατοικομένοις.” Greg. Cor. Dial. Ion. § 109. “Tertius est Hercules ex Idæis Dactylis cui inferias afferunt.” Cic. N. D. 3. 16. These *funereal* rites marked the worship of heroes, they being supposed to have been mortals, with one divine parent, who had died. Comp. Potter Arch. Græc. 2. Book 4. Chap. 8. prop. fin. Ruhnken. ad Tim. L. Plat. 101. The two characters of the Olym-

pian and the hero Hercules were identified by the fable of the burning on Mount Œta.

SECT. 45. εὐήθης δὲ καὶ ὁδε, “and this tale of theirs is especially silly.” See 2. 43. p. 68.

ὑπὸ πομπῆς. Of this use of ὑπὸ, see Matth. § 592. From signifying an instrumental cause, as in ὥρυσσον ὑπὸ μαστίγων, 7. 22. it was readily transferred to essential accompaniments, as the trumpet to the march, the flute to the dance, the procession to the sacrifice.

κατάρχοντο, “were performing upon him the preparatory rite.” Eur. Iph. Taur. 40. κατάρχομαι μὲν, σφάγια δ’ ἄλλοισιν μέλει. Her. 4. 60. οὕτε καταρξάμενος οὐτ’ ἐπισπείσας. This preparatory rite consisted in cutting off the hair of the victim, and throwing it on the fire. Monk, Alcest. 74. The ceremony itself began by carrying round the altar the lustral water (χέρνιβα), and the canister (κανοῦν) which contained the sacrificial instruments, the meal and the garlands, and this was called ἐνάρχεσθαι. See Markland’s note on Æsch. Karà Kr. p. 58. ed. Ox. It was the *inchoare* of the Latins. Virg. Æn. 6. 252. with Servius’ note. Philol. Mus. 2. p. 171. note 48.

τραπόμενον ἐς ἀλκὴν, “began



“ πάντας σφέας καταφονεύσαι.” Ἐμοὶ μὲν νυν δοκέουσι, ταῦτα λέγοντες, τῆς Αἰγυπτίων φύσιος καὶ τῶν νόμων πάμπαν ἀπείρως ἔχειν οἱ Ἕλληνες. τοῖσι γὰρ οὐδὲ κτήνεα ὅσῃ θύειν ἐστὶ, χωρὶς οἴων, καὶ ἐρσένων βοῶν καὶ μόσχων, ὅσοι ἂν καθαροὶ ἔωσι, καὶ χηνῶν, κῶς ἂν οὗτοι ἄνθρωπους θύοιεν; ἔτι δὲ ἓνα ἐόντα τὸν Ἡρακλέα, καὶ ἔτι ἄνθρωπον, ὡς δὴ φασι, κῶς φύσιν ἔχει πολλὰς μυριάδας φονεύσαι; Καὶ περὶ μὲν τούτων τοσαῦτα ἡμῖν εἰποῦσι, καὶ παρὰ τῶν θεῶν καὶ παρὰ τῶν ἡρώων εὐμένεια εἶη.

- 46 Τὰς δὲ δὴ αἰγας καὶ τοὺς τράγους τῶνδε εἵνεκα οὐ θύουσι Αἰγυπτίων οἱ εἰρημένοι. τὸν Πᾶνα τῶν ὀκτῶ θεῶν λογιζονται εἶναι οἱ Μενδήσιοι· τοὺς δὲ ὀκτῶ θεοὺς τούτους, προτέρους

forcibly to resist;” said of those who do not quietly submit to violence, but defend themselves stoutly. 4. 125. οὔτε πρὸς ἀλκὴν ἐπράποντο, ἐπιλαθόμενοι τε τῆς ἀπειλῆς ἔφηνον. 9. 70. οὔτε τις αὐτέων ἀλκῆς ἐμέμνητο.

κῶς φύσιν ἔχει; “how is it natural?” i. e. it is quite unnatural, a stronger expression than λόγον ἔχειν. Plat. Phæd. 1. 62. καὶ γὰρ ἂν δόξειεν οὕτως γ’ εἶναι ἄλογον· οὐ μέντοι· ἀλλ’ ἴσως γ’ ἔχει τινὰ λόγον. Dem. Olynth. 2. p. 25. Ἄλλ’ οὐτ’ εὔλογον οὐτ’ ἔχον ἐστὶ φύσιν τοῦτό γε.

Human sacrifices in Egypt. According to Diodorus, 1. 88. the Egyptians themselves professed that they sacrificed red men (European strangers?) to Typhon, and Plutarch, Is. and Os. p. 380., quotes Manetho to the same effect. Porphyry de Abstin. 2. p. 223. Euseb. Præp. Evang., B. 4. c. 16. mentions Amosis, on the authority of Manetho, as having abolished human sacrifices at Heliopolis, and substituted images of wax. Comp.

Athen. 4. 21. Considering the prevalence of this custom in early times, there is nothing incredible in the Egyptians having practised it, and Amosis (the founder of the 18th dynasty) must have lived more than 1500 years B.C. I agree, however, with Mr. Wilkinson, M. and C. 1. 398. that the representations of kings on Egyptian temples, as about to put a number of captives to death, whom they hold by their hair, are not intended to refer to actual human sacrifices, the same being found on monuments erected long after Amosis, and even by the Ptolemies and Cæsars.

εὐμένεια εἶη. “Heliodori similis formula. Æth. ix. p. 424. τοῦτό γε καὶ ἡμῖν εὐμένεια μὲν εἶη τῶν εἰρημένων, τὰ μυστικώτερα δὲ ἀρρήτῳ σιγῇ τειμιμῆσθω.” Wessel. It is a deprecation of the displeasure which they might be supposed to feel at the freedom of these disquisitions respecting them. On all such topics our author spoke reluctantly. 2. 46. 47. 48.

τῶν δυνάδεκα θεῶν φασι γενέσθαι. γράφουσί τε δὴ καὶ γλύφουσι οἱ ζωγράφοι καὶ οἱ ἀγαλματοποιοὶ τοῦ Πανὸς τῷ γαλμα, κατὰ περ Ἑλληνες, αἰγοπρόσωπον καὶ τραγοσκελέα· οὐ τι τοιοῦτον νομίζοντες εἶναι μιν, ἀλλ' ὁμοῖον τοῖσι ἄλλοις θεοῖσι. ὅτεν δὲ εἵνεκα τοιοῦτον γράφουσι αὐτὸν, οὐ μοι ἡδιὸν ἐστὶ λέγειν. σέβονται δὲ πάντας τοὺς αἶγας οἱ Μενδήσιοι, καὶ μᾶλλον τοὺς ἔρσενας τῶν θηλέων, καὶ τούτων οἱ αἰπόλοι τιμὰς μέζονας ἔχουσι· ἐκ δὲ τούτων εἰς μάλιστα, ὅστις ἐπεὰν ἀποθάνῃ, πένθος μέγα παντὶ τῇ Μενδησίῳ νομῇ τίθεται. καλέσεται δὲ ὁ τε τράγος καὶ ὁ Πὰν Αἰγυπτιστὶ, Μένδης. Ὑν δὲ Αἰγύπτιοι μιὰρὸν 47 ἥγηται θηρίον εἶναι, καὶ τοῦτο μὲν, ἦν τις ψαύσῃ αὐτῶν παριῶν ὕδες, αὐτοῖσι ἱματίοις ἀπ' ὧν ἔβαψε ἑωυτὸν, βὰς ἐπὶ τὸν

SECT. 46. αἰγοπρόσωπον καὶ τραγοσκελέα. It is singular that no such representation has yet been found. In a grotto at Biban el Malook, opened by Belzoni, there is a figure, supposed to be Mendes, αἰγοπρόσωπος, but not τραγοσκελής. See Atlas zu Minutolis Reisen, tab. 21. 2.

οὐκ ἡδιὸν ἐστὶ λέγειν, "it is more agreeable not to say," as 2.47. οὐκ εὐπρεπέστερός ἐστι λέγεσθαι, "more decorous not to be mentioned." "Οὐκ ἄμεινον, (3.71.82.) οὐ λῶρον, οὐ χεῖρον, οὐ κάκιον, multo magis frequentantur." Valck.

τοὺς αἶγας. Ἄν δὲ νάκην ἔλετ' αἰγὸς εὐτρεφέος μεγάλοιο. Od. ξ', 530. Apollon. Lex. Hom. voc. νάκην. τὴν τοῦ αἰγὸς δорάν, where Villosion quotes from Arist. Hist. Anim. 8. αἰξ ἄγριος. usually it is fem.

ἐκ δὲ τούτων εἰς μάλιστα, i. e. one of the he-goats, not of the goat-herds. So the death of Apis was an occasion of general mourning. Lucian de Sacr. 3. 79. ed. Bip. The name of Pan appears to

have been Khemo or Hemo (Wilk. Thebes, 394.), and the Greeks called Chemmis Panopolis. In the Coptic it does not appear that Mendes signifies "goat."

SECT. 47. τοῦτο μὲν—τοῦτο δέ. These words stand, unconnected in syntax with the rest of the sentence, when a general assertion is to be exemplified in several instances, like the Latin "tum—tum," "in the first place, in the second place," &c. A second τοῦτο δέ is sometimes added, 3. 106., sometimes τοῦτο δέ is omitted altogether, 2. 99., 3. 106.; sometimes τοῦτο μὲν is omitted, 5. 45., and sometimes a different particle supplies the place of τοῦτο δέ, as 7. 176. ἡ δὲ αὖ. Vig. I. 1. 17. Matth. § 288. Obs. 2.

αὐτοῖσι ἱματίοις ἀπ' ὧν ἔβαψε ἑωυτὸν, "he plunges himself, clothes and all." There should be no comma, as in Schweighæuser's and Gaisford's editions, after ἱματίοις, as if it were "touches with his very clothes." This ellipsis of σύν is very common in

ποταμόν· τοῦτο δὲ, οἱ συμβῶται, ἔοντες Αἰγύπτιοι ἐγγενέες, ἐς ἱρὸν οὐδὲν τῶν ἐν Αἰγύπτῳ ἐσέρχονται μούνοι πάντων· οὐδὲ σφί ἐκδίδοσθαι θυγατέρα οὐδεὶς ἐθέλει, οὐδ' ἄγεσθαι ἐξ αὐτῶν· ἀλλ' ἐκδιδόαται τε οἱ συμβῶται καὶ ἀγέαται ἐξ ἀλλήλων. τοῖσι μὲν νυν ἄλλοισι θεοῖσι θύειν ὕς οὐ δικαιοῦσι Αἰγύπτιοι· Σελήνῃ δὲ καὶ Διονύσῃ μούνοισι, τοῦ αὐτοῦ χρόνον, τῇ αὐτῇ πανσελήνῃ, τοὺς ὕς θύσαντες, πατέονται τῶν κρεῶν. διότι δὲ τοὺς ὕς ἐν μὲν τῇσι ἄλλῃσι ὀρτῇσι ἀπεστυγήκασι, ἐν δὲ ταύτῃ θύουσι, ἔστι μὲν λόγος περὶ αὐτοῦ ὑπ' Αἰγυπτίων λεγόμενος· ἐμοὶ μέντοι ἐπισταμένῳ οὐκ εὐπρεπέστερός ἐστι λέγεσθαι. θυσίῃ δὲ ἥδε τῶν ὧν τῇ Σελήνῃ ποιεῖται· ἐπεὰν θύσῃ, τὴν οὐρὴν ἄκρην καὶ τὸν σπλῆνα καὶ τὸν ἐπίπλοον συνθεῖς ὁμοῦ, κατ' ὧν ἐκάλυψε πάσῃ τοῦ κτήνεος τῇ πιμελῇ τῇ περὶ τὴν νηδὺν γινομένη· καὶ ἔπειτα καταγίζει πυρί. τὰ δὲ ἄλλα κρέα σιτέονται ἐν τῇ

Herodotus, as indeed in other authors from Homer downwards, where things *naturally appurtenant to one another are described as involved in the same act*. 3. 100. αὐτῇ κάλυκτι ἔψουσι τε καὶ σιτέονται, "husk and all." 3. 126. αὐτῷ ἵππῳ, "horse and all," 6. 132. Hippol. 1184. αὐταῖσιν ἀρβύλαισιν, "boots and all," just as he had returned from hunting; the ἀρβύλη being a high buskin, especially adapted to walking over rough ground. The omission of σύν is analogous to that which takes place with *σπαράς* and other military expressions, and of *cum* in Latin. Matth. § 405. Obs. 2. 3. Zumpt, L. Gr. § 72.10. note. Her. 2. 111. σύν is used, but there the things were not naturally appurtenant, as it was not their own city.

ἔοντες Αἰγ. ἐγγ. "though they are native Egyptians." There is no need, with Valck., to insert

καί, as the participle alone has an adversative force, 2. 41. τὸ Ἴσιος ἄγαλμα ἐὼν γυναικίῳ βούκερὼν ἐστί, "though feminine."

ἐκδίδοσθαι, *elocare*, "to settle in matrimony;" and as this was accompanied by the giving of a dowry, the word required this associated meaning. Her. 1. 196., speaking of the custom of the Babylonians, to sell the beautiful maidens at a high price, in order to raise a portion for the ugly, says, οὕτω αἱ εὐμορφοὶ τὰς ἀμόρφους ἐξεδίδουσιν. 1. 93. ἐκδιδόασιν δὲ αὐταὶ ἐωντάς, "they provide themselves with portions." The middle is not exclusively used, when the act of the father is spoken of. 1. 196. ἐκδοῦναι τὴν ἐωντοῦ θυγατέρα ὅτε βούλοιο οὐκ ἐξήν.

ἀπεστυγήκασιν. Of this use of the perf. to denote some fixed and settled sentiment or practice, compare note on *νενόμικα*, p. 39.

πανσελήνῃ, ἐν τῇ ἂν τὰ ἱρὰ θύσωσι· ἐν ἄλλῃ δὲ ἡμέρῃ οὐκ ἂν  
 ἔτι γευσαίαιτο. οἱ δὲ πένητες αὐτῶν ὑπ' ἀσθενείης βίου σταιτί-  
 νας πλάσαντες ὕς, καὶ ὀπτήσαντες ταύτας, θύουσι. Τῷ δὲ Διο- 48  
 νύσῃ, τῆς ὀρτῆς τῇ δορπίῃ, χοῖρον πρὸ τῶν θυρέων σφάξας  
 ἕκαστος, διδοῖ ἀποφέρεισθαι τὸν χοῖρον αὐτῷ τῷ ἀποδομένῳ  
 τῶν συβωτέων. τὴν δὲ ἄλλην ἀνάγουσι ὀρτὴν τῷ Διονύσῃ οἱ  
 Αἰγύπτιοι, πλὴν χορῶν, κατὰ ταῦτα σχεδὸν πάντα Ἕλλησι.  
 ἀντὶ δὲ φαλλῶν, ἄλλα σφί' ἐστὶ ἐξευρημένα ὅσον τε πηχυαῖα  
 ἀγάλματα νευρόσπαστα, τὰ περιφορέουσι κατὰ κώμας γυναι-  
 κες. προηγέεται δὲ αὐλός· αἱ δὲ ἔπονται αἰδούσαι τὸν Διόνυ-  
 σον. Ἥδη ὧν δοκέει μοι Μελάμπους ὁ Ἀμυθέωνος τῆς θυσιῆς 49  
 ταύτης οὐκ εἶναι ἀδαῆς, ἀλλ' ἔμπειρος. Ἕλλησι γὰρ δὴ Με-  
 λάμπους ἐστὶ ὁ ἐξηγησάμενος τοῦ Διονύσου τό τε οὔνομα, καὶ  
 τὴν θυσίην, καὶ τὴν πομπὴν τοῦ φαλλοῦ. ἀτρεκέως μὲν οὐ  
 πάντα συλλαβὼν τὸν λόγον ἔφηνε· ἀλλ' οἱ ἐπιγενόμενοι  
 τούτῃ σοφιστὰι μεζόνως ἐξέφηναν. τὸν δ' ὧν φαλλὸν τὸν τῷ  
 Διονύσῃ πεμπόμενον Μελάμπους ἐστὶ ὁ κατηγησάμενος· καὶ

ὑπ' ἀσθενείης. 8. 53. it is said of the poorest class of Athenians, ὑπ' ἀσθενείης (al. ἀσθενείης) βίου οὐκ ἐκχωρήσαντες ἐς Σαλαμίνα. 2. 88. τοὺς χρήμασι ἀσθενεστέρους. Thuc. 1. 5. ἐτράποντο πρὸς ληστεῖαν ἕνεκα τοῖς ἀσθενέσι τροφῆς.

SECT. 48. τῇ δορπίῃ, "on the vigil," the evening on which the feast begins. Δόρπον or δόρπος was a supper, and the first day of the festival of the Ἀπαρούρια was called δορπία (sc. ἡμέρα), from the supper which was then eaten in common by the members of each φράτρια. Müller, Proleg. zu Mythologie, p. 401. The festival was specially Ionian, 1. 147., and Herodotus borrows a word from it, using it in a wider sense.

κατὰ κώμας, "in their respective villages." So 2. 79. κατὰ ἔθνεα

οὔνομα ἔχει, "among the respective nations."

SECT. 49. ὁ ἐξηγησάμενος, 3. 134. 135., where it is used, as well as κατηγ., of the information which Democedes gave to the Persians about Greece. 6. 135. of a divine disclosure.

ἀτρεκέως μὲν κ. τ. λ. "he did not accurately disclose it, having a comprehensive knowledge of the whole doctrine, but the ingenious men who succeeded disclosed it on a larger scale." In the age of Her., before the rise and abuse of the sophistic art, σοφιστής had no bad sense. 1. 29. he applies it to Solon and the seven wise men, 4. 95. to Pythagoras.

πεμπόμενον, "accompanied with a procession," πομπή.

Melampus, according to Apol-

ἀπὸ τούτου μαθόντες ποιεῦσι τὰ ποιεῦσι Ἕλληνες. Ἐγὼ μὲν νῦν φημι Μελάμποδα γενόμενον ἄνδρα σοφόν, μαντικὴν τε ἐωυτῷ συστήσαι, καὶ πυθόμενον ἀπ' Αἰγύπτου, ἅλλα τε πολλὰ ἐσηγήσασθαι Ἕλλησι, καὶ τὰ περὶ τὸν Διόνυσον, ὀλίγα αὐτῶν παραλλάξαντα. οὐ γὰρ δὴ συμπεσέειν γε φήσω τὰ τε ἐν Αἰ-

lodus, I. 9. 11., had his ears purged by serpents as he slept, so that he could understand the voices of birds, and acquired from Apollo the rest of the art of divination. The women of Argos having been driven frantic by Bacchus (Apoll. ib. II. 2. 2.), he healed them on condition of receiving a third of the kingdom as his fee. Herodotus regarded him as an historical personage, but the name of his father, Ἀμυνθῶν, and his mother, Εἰδομένη, and the circumstance that the soothsayers of Acarnania claimed him as their progenitor, induce the suspicion that he may be only a mythic personage, representing the supposed founder of the Bacchic rites, in that mitigated form in which they were allowed a place in the Greek religion. The name was equivalent to *Egyptian*. Αἰγυπτος—κατασπριψάμενος τὴν Μελαμπόδων χώραν, ἀφ' ἐαυτοῦ ὠνόμασεν Αἰγυπτον. Apollod. Bibl. II. 1. 4. His adventures appear to have been the subject of a *Μελαμποδία* attributed to Hesiod. Athen. XI. p. 498.

μαντικὴν τε ἐωυτῷ συστήσαι, “framed (or combined) for himself a system of divination.” So I. 103. Ἀσίην πᾶσαν συστήσας ἐωυτῷ, not merely acquiring, but forming into an united empire. Comp. Apoll. u. s. προσέλαβε (in addition to the knowledge of

augury,) καὶ τὴν ἐπὶ τῶν ἱερῶν μαντικὴν· περὶ δὲ τὸν Ἀλφειὸν συντυχῶν Ἀπόλλωνι, τὸ λοιπὸν ἀριστος ἦν μάντις. Herodotus did not suppose him to have learnt his knowledge of the Bacchic rites *in* Egypt, but *from* Egypt, i. e. as it appears afterwards, through the medium of the Phœnicians. Diod. I. 97. represents him as transferring to Greece not only the Bacchic rites, but the mythology of Saturn and the Titans, and all relating to τὰ πάθη τῶν θεῶν.

οὐ γὰρ δὴ συμπεσέειν γε φήσω. “For I shall deny that the things practised in Egypt in honour of the god, and among the Greeks, accidentally coincide.” This, which is Wesseling’s rendering, appears to me the true sense of this disputed passage; although it must be admitted, as urged by Schweighæuser, that in no other passage in which *συμπίπτειν* is used by Her., 6. 18. 6., 7. 151., is the idea of *accidental* coincidence so prominent as the sense here requires it to be. He himself renders it, “*simul eodem tempore extitisse ortumque cepisse Bacchi cultum apud Ægyptios et apud Græcos;*” to which it may be objected in turn, that *ortum cepisse* does not exist in *συμπεσέειν*. The connexion suits very well with the interpretation of Wess.

γύπτῳ ποιούμενα τῷ θεῷ, καὶ τὰ ἐν τοῖσι Ἑλλήσι ὁμότροπα γὰρ ἂν ἦν τοῖσι Ἑλλήσι, καὶ οὐ νεωστὶ ἐσαγμένα. οὐ μὴν οὐδὲ φήσω ὅπως Αἰγύπτιοι παρ' Ἑλλήνων ἔλαβον ἢ τοῦτο, ἢ ἄλλο κού τι νόμαιον. πυθέσθαι δέ μοι δοκείει μάλιστα Μελάμπους τὰ περὶ τὸν Διόνυσον παρὰ Κάδμου τε τοῦ Τυρίου, καὶ τῶν σὺν αὐτῷ ἐκ Φοινίκης ἀπικομένων ἐς τὴν νῦν Βοιωτὴν καλεομένην χώραν.

Σχεδὸν δὲ καὶ πάντα τὰ οὐνόματα τῶν θεῶν ἐξ Αἰγύπτου ἑλή- 50

ὁμότροπα γὰρ ἂν ἦν, "for they would in that case have been congenial to the manners of the Greeks, and not recently introduced." Had the Bacchic rites originated in Greece, and the coincidence with those of Egypt been merely accidental, they would have harmonised with other native institutions, and been of high antiquity, like the worship of the other gods. Neither of these was the fact. It is evident from the mythic history of Bacchus, that his worship was recent and introduced by violent struggles (Comp. II. ζ', 130. of whatever age that may be, and the story of Pentheus), and the whole system of *orgiastic* religions was abhorrent to the Greek sense of propriety and beauty. The frantic rites of Egypt and the East, whether those of Bacchus or Cybele, were accompanied and stimulated by the pipe, and tabor, and horn, the lyre having been the accompaniment of Greek religious poetry. Böttiger, in an Essay in Wieland's *Attisches Museum*, l. p. 281. seq., explains with great probability the fable of the destruction of Orpheus and his lyre by the Mænades, from this conflict of rites. Ov. Met. 11. 15. "ingens Clamor et inflato Bere-

cynthia tibia cornu, Tympanaque plaususque et Bacchei ululatus Obstrepuere sono ciitharæ." The same author refers the fables of Apollo, the god of the lyre, vanquishing and slaying Marsyas, the Phrygian piper, and the indignant rejection of the pipe by Minerva, to the same feeling on the part of the Greeks. The reading *ὁμότροπα* for *ὁμότροπα* is not supported by MSS., and does not suit the connexion.

SECT. 50. Σχεδὸν δὲ καὶ πάντα τὰ οὐνόματα. "Sæpe miratus sum quid sit quod scriptor noster non modo cultum sed etiam nomina deorum ab Ægyptiis accepisse tradat; quum tamen Græca nomina ab Ægyptiis plurimum differrent." Schweigh. This Herodotus can scarcely have overlooked, as he himself gives the Greek synonyms of Egyptian deities (2. 59. 144.). A similar difficulty arises with regard to the Pelasgi: for though he says (1. 57.) that he did not know what language they spoke, he refers to them the *οὐνόματα* of many of the gods. Now, though he might not perceive the Hellenic origin of Ποσειδῶν or Ἥρα, yet Διόσκουροι, Ἰστίη, Θέμις and Χάριτες, are such obvious and every-day Greek, that, had he

λυθε ἐς τὴν Ἑλλάδα. διότι μὲν γὰρ ἐκ τῶν βαρβάρων ἦκει, πυν-  
 θανόμενος οὕτω εὐρίσκω ἐόν· δοκέω δ' ὦν μάλιστα ἀπ' Αἰγύπτου  
 ἀπῖχθαι. ὅτι γὰρ δὴ μὴ Ποσειδέωνος, καὶ Διοσκοούρων, ὡς καὶ  
 πρότερόν μοι ταῦτα εἴρηται, καὶ Ἥρης, καὶ Ἰστίης, καὶ Θέμιος,  
 καὶ Χαρίτων, καὶ Νηρηίδων, τῶν ἄλλων θεῶν Αἰγυπτίοισι αἰεί  
 κοτε τὰ οὐνόματά ἐστι ἐν τῇ χώρῃ. λέγω δὲ τὰ λέγουσι αὐτοὶ  
 Αἰγύπτιοι. τῶν δὲ οὐ φασὶ θεῶν γινώσκειν τὰ οὐνόματα, οὗτοι  
 δέ μοι δοκέουσι ὑπὸ Πελασγῶν ὀνομασθῆναι, πλὴν Ποσειδέωνος.  
 τοῦτον δὲ τὸν θεὸν παρὰ Λιβύων ἐπύθοντο. οὐδαμοὶ γὰρ ἀπ'  
 ἀρχῆς Ποσειδέωνος οὐνομα ἔκτηνται, εἰ μὴ Λίβυες· καὶ τιμέωσι  
 τὸν θεὸν τοῦτον αἰεί. νομίζουσι δ' ὦν Αἰγύπτιοι οὐδ' ἥρωςι οὐ-  
 51 δέν. Ταῦτα μὲν νυν, καὶ ἄλλα πρὸς τούτοις τὰ ἐγὼ φράσω,  
 Ἑλληνες ἀπ' Αἰγυπτίων νενομίσασιν. τοῦ δὲ Ἑρμέως τὰ ἀγάλ-  
 ματα ἰθυφαλλικὰ ποιεῦντες, οὐκ ἀπ' Αἰγυπτίων μεμαθήκασιν,  
 ἀλλ' ἀπὸ Πελασγῶν· πρῶτοι μὲν Ἑλλήνων ἀπάντων Ἀθηναῖοι  
 παραλαβόντες, παρὰ δὲ τούτων ὄλλοι. Ἀθηναίοισι γὰρ, ἤδη  
 τηνικαῦτα ἐς Ἑλληνας τελέουσι, Πελασγοὶ σύννοικοι ἐγένοντο

really meant that these words were assigned by the Pelasgi to the gods, he could not have doubted about their language. We must suppose, therefore, that he did not mean the word, but a distinctive name. In regard to religious abstractions, to give a name, is to create a being, and gods unnamed were nearly the same as unknown. So when he says that none but the Libyans had the name of Poseidon, his idea seems to be, that they alone had his distinct worship.

νομίζουσι δ' ὦν, "neither do the Egyptians pay any customary honours to heroes," 2. 42. 44. fin. This practice, therefore, like the names of certain of the gods, was of Greek, not of Egyptian origin.

Σκτ. 51. Ἀθηναίοισι γὰρ, ἤδη

τηνικαῦτα. "For the Pelasgi became joint inhabitants with the Athenians, at that time already reckoned among Hellenes, whence also they began to be deemed Hellenes." He is evidently speaking here, not of a primitive Pelasgian population of Attica, but of immigrants from Samothrace. Comp. 1. 57., where the same expression, σύννοικοι ἐγένοντο Ἀθηναίοισι, is used. τέλειν, "to pay," is originally applied to taxation, *censeri*, hence, "to be reckoned" or "ranked," ἐτέλει. ἐτέτακτο. Hesych. Her. 6. 108. εἰς Ἑλληνας τελέουσιν οὗτοι μὴ βουλομένους ἐς Βοιωτοὺς τελέουσιν. 6. 53. of the Dorian kings before Perseus. ἀποδεικνυμένους ὡς εἰσι Ἑλληνες· ἤδη γὰρ τηνικαῦτα ἐς Ἑλληνας οὗτοι ἐτέλεον. 3. 34. Ἀστὸς εἰς ἀστούς τελέω. Soph.

ἐν τῇ χώρῃ ὅθεν περ καὶ Ἕλληνες ἤρξαντο νομισθῆναι. ὅστις δὲ τὰ Καβεῖρων ὄργια μεμύηται, τὰ Σαμοθρήϊκες ἐπιτελέουσι παραλαβόντες παρὰ Πελασγῶν, οὗτος ὡνὴρ οἶδε τὸ λέγω. τὴν γὰρ Σαμοθρήϊκην οἴκεον πρότερον Πελασγοὶ οὗτοι, τοί περ Ἀθηναίοισι σύνοικοι ἐγένοντο, καὶ παρὰ τούτων Σαμοθρήϊκες τὰ ὄργια παραλαμβάνουσι. ἰθυφαλλικὰ ὦν τὰγάλατα τοῦ Ἑρμῆος, Ἀθηναῖοι πρῶτοι Ἑλλήνων, μαθόντες παρὰ Πελασγῶν, ἐποίησαντο. οἱ δὲ Πελασγοὶ ἱρόν τινα λόγον περὶ αὐτοῦ ἔλεξαν, τὰ ἐν τοῖσι ἐν Σαμοθρήϊκῃ μυστηρίοισι δεδήλωται. Ἔθνον δὲ πάντα πρότερον οἱ Πελασγοὶ θεοῖσι ἐπενυχόμενοι, ὥς ἐγὼ ἐν Δωδώνῃ οἶδα ἀκούσας· ἐπυνυμίην δὲ οὐδ' οὐνομα ἐποיעύντο οὐδενὶ αὐτῶν· οὐ γὰρ ἀκηκόεσάν κω. θεοὺς δὲ προσωνόμασάν

Œd. T. 222. What he calls here *τελεῖν ἐς Ἕλληνας*, he describes, 1. 59., as *μεταβολὴ ἐς Ἕλληνας*. Of the improbability of a change on the part of the Athenians, from a barbarous tongue, such as Herodotus supposes the Pelasgi to have spoken, to the Attic, see Marsh, *Horæ Pelasgiæ*, p. 29. The Greek historians, not adverting to the fact that geographical and national names, (as seen in the case of *Asia, Africa, Italy*, and many others,) spread gradually from a limited to a wide comprehension, were at a loss to explain the extension of the name *Hellas* and *Hellenes*, and fictitious genealogies and groundless historical hypotheses were devised, to account for the phenomenon. Comp. Thuc. 1. 3.

*Καβεῖρων ὄργια*. See note on 3. 37.

*τὰ—δεδήλωται*. Either *τὰ* is used for *καθὰ*, i. e. *κατὰ ταῦτα* α, or, according to the more probable opinion of Bähr, the construction is adapted to the sense, *λελεγμένα*, implied in *λόγος*.

SECT. 52. Ἔθνον πάντα, not "quaslibet res et hostias et quoque animantium genere," as Bähr renders, for the object is not to express that they made no distinction in their victims, but that in all their sacrifices they prayed only to gods generally, and not by name.

*θεοὺς προσωνόμασαν, ὅτι κόσμῳ θέντες εἶχον*, "because they had arranged all things and all allotments." In some instances of this periphrasis of *ἔχω* with the participle, there is, as here, something really kept, as the consequence of the act denoted by the participle, as in *δουλώσας ἔχεις*, 1. 27. *εἶχε καταστρεψάμενος*, 1. 28., 7. 9. 1. *ἔχοιτο ζωγρηθείς*, 1. 84. Hence an easy transition to cases in which nothing remains as a result of the act, beyond the fact of its having been performed; as 6. 12. *ἀνδρὶ Φωκαεῖ ἐπιτρέψαντες ἡμέας ἔχομεν*. So in the Latin periphrasis with *habeo*. Zumpt, Sect. 79. 1. note 3. Comp. Herm. ad Vig. 5. 7. 10. Matth. § 559. b.

The etymology of *θεός* from *τί-*



σφεας ἀπὸ τοῦ τοιούτου, ὅτι κόσμῳ θέντες τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον. ἐπεὶ τε δὲ, χρόνου πολλοῦ διεξελθόντος, ἐπίθοντο ἐκ τῆς Αἰγύπτου ἀπικόμενα τὰ οὐνόματα τῶν θεῶν τῶν ἄλλων, Διονύσου δὲ ὕστερον πολλῶ ἐπίθοντο. καὶ μετὰ χρόνον ἐχρηστηριάζοντο περὶ τῶν οὐνομάτων ἐν Δωδώνῃ· τὸ γὰρ δὴ μαντήϊον τοῦτο νερόμισται ἀρχαιότατον τῶν ἐν Ἑλλήσι χρηστηρίων εἶναι, καὶ ἦν τὸν χρόνον τοῦτον μόνον. ἐπεὶ ὧν ἐχρηστηριάζοντο ἐν τῇ Δωδώνῃ οἱ Πελασγοὶ “εἰ ἀνέλωνται τὰ οὐνόματα τὰ ἀπὸ τῶν βαρβάρων ἦκοντα.” ἀνείλε τὸ μαντήϊον “χρᾶσθαι.” ἀπὸ μὲν δὴ τοῦτου τοῦ χρόνου ἔθνον, τοῖσι οὐνόμασι τῶν θεῶν χρεώμενοι. παρὰ δὲ Πελασγῶν 53 Ἑλλήνες ἐξεδέξαντο ὕστερον. Ἐνθεν δὲ ἐγένετο ἕκαστος τῶν θεῶν, εἴ τε δ’ αἰεὶ ἦσαν πάντες, ὅκοιοί τέ τινες τὰ εἶδεα, οὐκ ἠπιστέατο μέχρι οὐ πρόωγν τε καὶ χθές, ὡς εἰπεῖν λόγῳ. Ἡσί-

θῆμι is not very probable, as the word appears connected with the Sanscrit *Deva*, the Persian *Deev*, the Greek *Δεὺς*, *Σδεὺς*, *Ζεὺς*, the Latin *deus* and *divus*; but if it had been true, it would have proved that, so far as this word went, the Hellenic language and the Pelasgic did not differ.

ἐπεὶ τε δέ. Reiz would read *ἐπειτεν* i. e. *ἔπειτα*. Ἀττικά μὲν τὸ Εἶτα καὶ Ἐπειτα· τὰ δὲ Εἶτεν καὶ Ἐπειτεν Ἰακά· διὸ καὶ παρ’ Ἡρόδοτῳ κείνται. *Ælius Dionys.* quoted by *Eustath.* ad II. p. 1158. 38. ed. Rom. See *Schweigh. Lex. s. v. εἶτεν*. But *ἐπεὶ τε* suits the connexion better, and δέ in the apodosis, after *Διονύσον*, is no objection. Comp. the note on *ἐπεὶ ὧν τοὺς νεηίας*, 2. 32.

εἰ ἀνέλωνται. This being a dubitative question, would be asked in the subj. ἀνελώμεθα τὰ ὀνόμ. ἢ μὴ ἀνελώμεθα; *κόττερα εἴωμεν ἢ ἀφελώμεθα τὰ ἔχων ἦλθε*, 2. 114.

Changed to the oblique construction it may still remain in the subjunctive. 1. 53. *ἐνερέλλετο ὁ Κροῖσος ἐπειρωτᾶν τὰ χρηστήρια εἰ στρατεύηται ἐπὶ Πέρσας καὶ εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο φίλον*, “whether he *ought* to undertake the expedition, and whether he *should* unite any friendly army with himself,” the two moods differing as in Latin, “*num proficiscendum esset*” and “*adjungeret*.” *Herm. Opusc.* 4. p. 90. *Matth.* § 516. 3. considers the optative here as equivalent to *posset*, which from the answer of the oracle does not appear to be the meaning.

ΣΕΚΤ. 53. *πρώην τε καὶ χθές*. A proverbial expression, of which the order is sometimes inverted, for a very recent time. *Wesseling* quotes, among other passages, *Jos. c. Apion* 1. 2. *παρὰ τοῖς Ἑλλήσι ἀπαντα νέα καὶ χθές καὶ πρόωγν, ὡς ἂν εἴποι τις εὐρήσεις γεγονότα*. When *Her.* says that *Homer* and

οδον γὰρ καὶ "Ὀμηρον ἡλικίην τετρακοσίοις ἔτεσι δοκέω μεν πρεσβυτέρους γενέσθαι, καὶ οὐ πλέουσι. οὗτοι δὲ εἰσι οἱ ποιήσαντες θεογονίην Ἑλλησι, καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες, καὶ τιμὰς τε καὶ τέχνας διελόντες, καὶ εἶδεα αὐτῶν σημήναντες. οἱ δὲ πρότερον ποιηταὶ λεγόμενοι τούτων τῶν ἀνδρῶν γενέσθαι, ὕστερον, ἐμοί γε δοκέειν, ἐγένοντο τούτων. καὶ τὰ

Hesiod were born 400 years before himself, and not more, I apprehend that he uses the words as we should *four centuries*, not meaning to fix the time to exactly 400 years from his own birth. This was sufficient to justify his assertion of the comparatively recent origin of the Greek religion. We cannot therefore found on this passage a determination of the birth-year of Homer.

οὗτοι δὲ εἰσι οἱ ποιήσαντες θεογονίην Ἑλλησι. As it seems incredible that two poets, however eminent, should have *made* a theogony for a whole nation, in the sense of inventing it for them, Wesseling proposed to render ποιήσαντες "composed in verse," a sense which ποιεῖν certainly bears (Her. 3. 38. ὁρθῶς μοι δοκέει Πίνδαρος ποιῆσαι *ceciniisse*), but which it can hardly have here, followed by a dative (Wolf. Proleg. Hom. p. liv.), and which will not suit the connexion: for the mention of their being οἱ ποιήσαντες θεογονίην, is evidently intended to justify the assertion that the Greeks had only lately known whence each of the gods was born, and whether they had all existed for ever; and it would have been nothing to the purpose to have mentioned who composed the first *poetical* theogony. We must, therefore, admit that Her. meant to say, that these

two poets first assigned to the gods their births, their designations, their honours and their arts, and their respective appearances. In his view there had been three stages of religious faith in Greece. First, a confused belief in gods not discriminated even by name; then, from intercourse with Egypt, the reception of the names, but without history of their birth, or their designations (such as Κρονίων, Νεφεληγερέτης, Παλλὰς, Φοῖβος, Ἴοχέαιρα), or discrimination of their attributes or forms. These things, constituting the third stage, and which are the essence of the Greek mythology as it exists in poetry and art, it derived from these two poets. No two individuals can indeed have had such a power over national faith; but if we consider the names of Homer and Hesiod, as representing the epic and theogonic schools of poetry, the influence ascribed to them will appear less exaggerated.

οἱ δὲ πρότερον ποιηταὶ λεγόμενοι. Orpheus, Musæus, Linus, Eumolpus, who were commonly supposed to have lived before Homer. It is probable that Her. does not mean to correct the common opinion on this point, but to refer the works imputed to them to a subsequent age. Comp. 7. 6. Nieb. R. H. 1. note 50. And this is unquestionable of the so-called Or-

μὲν πρῶτα αἱ Δωδωνίδες ἱρήϊαι λέγουσι· τὰ δὲ ὕστερα, τὰ ἐς Ἡσιόδον τε καὶ Ὅμηρον ἔχοντα, ἐγὼ λέγω.

- 54 Χρηστηρίων δὲ πέρι, τοῦ τε ἐν Ἑλλάσσι, καὶ τοῦ ἐν Λιβύῃ, τόνδε Αἰγύπτιοι λόγον λέγουσι. ἔφασαν οἱ ἱρέες τοῦ Θηβαίου Διὸς “ δύο γυναῖκας ἱρήϊας ἐκ Θηβέων ἔξαχθῆναι ὑπὸ Φοινίκων· “ καὶ τὴν μὲν αὐτέων πυθέσθαι ἐς Λιβύην πρηθεῖσαν, τὴν δὲ ἐς “ τοὺς Ἑλλήνας· ταύτας δὲ τὰς γυναῖκας εἶναι τὰς ἰδρυσσά- “ μένας τὰ μαντήϊα πρῶτας ἐν τοῖσι εἰρημένοισι ἔθνεσι.” Εἰ- ρομένον δέ μεν, ὁκόθεν οὕτω ἀτρεκέως ἐπιστάμενοι λέγουσι, ἔφασαν πρὸς ταῦτα, “ ζήτησιν μεγάλην ἀπὸ σφέων γενέσθαι “ τῶν γυναικῶν τούτων· καὶ ἀνευρεῖν μὲν σφεας οὐ δυνατοὶ “ γενέσθαι· πυθέσθαι δὲ ὕστερον ταῦτα περὶ αὐτέων τάπερ δὴ 55 “ ἔλεγον.” Ταῦτα μὲν νυν τῶν ἐν Θήβῃσι ἱρέων ἤκουον· τὰδε δὲ Δωδωναίων φασὶ αἱ προμάντιες· “ Δύο πελειάδας μελαίνας

phic poetry, which, so far from being ante-Homeric, has been thrust down from the age of Onomacritus, by whom it was supposed to have been forged, to the fourth or even fifth century after Christ. See Hermann Orphic. p. 675. seq.

SECT. 54. *γυναῖκας ἱρήϊας*. See note on 2. 35. It is remarkable, that here and in other instances, the Phœnicians are made by Herodotus the medium of communication between Egypt and other countries, which were supposed to have derived thence their religion or their arts; but while we admit the general fact, it is not necessary to receive as history what is said as to the precise mode. It is not very probable that Phœnicians should have kidnapped attendants of the chief temple of the capital of Upper Egypt; nor that Ammonium, where the worship of the Theban Jupiter was established in such splendour, should have owed

its oracle to such a humble and accidental source. If Dodona were really founded from Thebes, it is singular that we find no trace of the worship of Ammon, or of the use of hieroglyphics, or of rites resembling the Egyptian. For the Σελλοὶ of Dodona, ἀνιπτόποδες χαμαιεῦναι (II. π', 235.) bear no great resemblance to Egyptian priests. Creuzer, Symbolik 4. 177. endeavours to establish an identity of the system of Dodona with that of Egypt, but with little success.

SECT. 55. *προμάντιες*, afterwards *ἱρήϊαι*. From 8. 185. it seems that *πρόμαντις* and *προφήτης* in Her. mean the same, the person who spoke or prophesied in the name of the god. 6. 66. it is applied to the Pythia; 1. 182. to the female minister of the oracle of Patara. As the fables of the origin of sacred institutions were devised with a reference to their actual usages, the circumstance that the oracle

“ ἐκ Θηβέων τῶν Αἰγυπτίῶν ἀναπταμένας, τὴν μὲν αὐτέων ἐς  
 “ Λιβύην, τὴν δὲ παρὰ σφέας ἀπικέσθαι. ἰζομένην δέ μιν ἐπὶ  
 “ φηγόν, αὐδάσασθαι φωνῇ ἀνθρωπίνῃ, ὡς χρεὼν εἶη μαντήιον  
 “ αὐτόθι Διὸς γενέσθαι. καὶ αὐτοὺς ὑπολαβεῖν θεῖον εἶναι τὸ  
 “ ἐπαγγελλόμενον αὐτοῖσι, καὶ σφέας ἐκ τούτου ποιῆσαι. τὴν  
 “ δὲ ἐς τοὺς Λίβυας οἰχομένην πελειάδα λέγουσι Ἀμμωνος χρη-  
 “ στήριον κελεῦσαι τοὺς Λίβυας ποιεῖν.” ἔστι δὴ καὶ τοῦτο  
 Διός. Δωδωναίων δὲ αἱ ἱρήϊαι, τῶν τῇ πρεσβυτάτῃ οὐνομα ἦν  
 Προμέχεια, τῇ δὲ μετὰ ταύτην, Τιμαρέτη, τῇ δὲ νεωτάτῃ, Νι-  
 κάνδρη, ἔλεγον ταῦτα. συνωμολόγεον δέ σφι καὶ οἱ ἄλλοι Δω-  
 δωναῖοι οἱ περὶ τὸ ἱρόν. Ἐγὼ δ' ἔχω περὶ αὐτέων γνώμην 56  
 τήνδε. εἰ ἀληθέως οἱ Φοῖνικες ἐξήγαγον τὰς ἱρὰς γυναῖκας, καὶ  
 τὴν μὲν αὐτέων ἐς Λιβύην, τὴν δὲ ἐς τὴν Ἑλλάδα ἀπέδοντο,  
 δοκέει ἐμοὶ ἡ γυνὴ αὕτη τῆς νῦν Ἑλλάδος, πρότερον δὲ Πελασ-  
 γίης καλευμένης τῆς αὐτῆς ταύτης, πρηθῆναι ἐς Θεσπρωτοῦς·

of Dodona was administered by priestesses, may have caused its foundation to be attributed to women.

SECT. 56. ἐς τ. Ἑλλάδα ἀπέδοντο. I do not know why this and the corresponding πρηθῆναι ἐς are rendered by Valck. 56. 12. “venditam fuisse ut abduceretur.” Her. 8. 105. παῖδας ἀγινέων ἐπώλεε ἐς Σάρδεις, is not “sold them that they might be taken to Sardes,” but “took them to Sardes and sold them.” So Xen. Hell. 1. 1. 15. ἐάλωσαν ἐς Ἀθήνας, “taken and carried to Athens.” Comp. p. 5.

τῆς νῦν Ἑλλάδος πρηθῆναι ἐς Θ. Θεσπρωτοῖς is here used for the country, and the sentence may be rendered, “to have been sold into Thesprotia, in what is now called Hellas, the very same formerly called Pelasgia,” the construction being the same as that illustrated

pp. 15. 16. τὸ δὲ πρὸς Λιβύης τῆς Αἰγύπτου. 2. 158. ἐκ τῆς βορητῆς θαλάσσης ὑπερβῆναι ἐς τὴν νοτίην καὶ Ἐρυθρὴν τὴν αὐτὴν ταύτην καλεομένην. This marks what, in the opinion of Herodotus, was the site of Dodona. No trace remains by which it can be identified, the very foundations having been rased by Dorimachus, the general of the Etolian league, 220 B.C., Polyb. 4. 67.; but the ancient authorities agree in placing it on the confines of Thesprotia and Molossia, and beneath Mount Tomarus. Dr. Holland and M. Pouqueville place it near Yanina, Mr. Hawkins (Walpole 2. 473.) at Paramythia. The Dodona of Homer (Il. β', 750.) appears to be in the north of Thesaly; but a concurrence of testimony leads us to regard Thesprotia as the earliest seat of the Hellenes, and therefore the site of the original Dodona.

- ἔπειτα δουλεύουσα αὐτόθι, ἰδρύσασθαι ὑπὸ φηγῷ πεφυκυίῃ Διὸς ἱρὸν. ὥσπερ ἦν οἴκος, ἀμφοπολεύουσαν ἐν Θήβησι ἱρὸν Διὸς, ἐνθα ἀπίκητο, ἐνθαῦτα μνήμην αὐτοῦ ἔχειν. ἐκ δὲ τούτου, χρηστήριον κατηγήσατο, ἐπεὶ τε συνέλαβε τὴν Ἑλλάδα γλῶσσαν. φάναι δὲ οἱ ἀδελφεὴν ἐν Λιβύῃ πεπρηῆσθαι ὑπὸ τῶν αὐτῶν
- 57 Φοινίκων, ὑπ' ὧν καὶ αὐτὴ ἐπρήθη. Πελειάδες δέ μοι δοκέουσι κληθῆναι πρὸς Δωδωναίων ἐπὶ τοῦδε αἱ γυναῖκες, διότι βάρβαροι ἦσαν· ἐδόκεον δὲ σφι ὁμοίως ὄρνισι φθέγγεσθαι. μετὰ δὲ χρόνον τὴν πελειάδα ἀνθρωπότη φωνῇ ἀνδάξασθαι λέγουσι, ἐπεὶ τε συνετά σφι ἡῦδα ἡ γυνή· ἔως δὲ ἐβαρβαρίζε, ὄρνιθος τρόπον ἐδόκεε σφι φθέγγεσθαι· ἐπεὶ τέψ τρόπῳ ἂν πελειάς γε ἀνθρωπότη φωνῇ φθέγγαιτο; μέλαιναν δὲ λέγοντες εἶναι τὴν πελειάδα, σημαίνουνσι ὅτι Αἰγυπτίῃ ἡ γυνὴ ἦν. Ἡ δὲ μαντήτι ἢ τε ἐν Θήβησι τῇσι Αἰγυπτίῃσι καὶ ἐν Δωδώνῃ, παραπλήσιαί

ὑπὸ φηγῷ πεφ. "under an oak of native growth." The *φηγός* is, according to Dr. Sibthorp, the *quercus esculus*, whose acorns were supposed to have nourished men before agriculture was known. Virg. Georg. 1. 147. "quum jam glandes et arbute sacrae Deficerent sylvæ, et victum Dodona negaret."

ἀμφοπολεύουσαν ἱρὸν. See Matth. § 412.

τὴν Ἑλλάδα γλῶσσαν. To have been consistent, our author should have said the *Pelasgic* tongue. Again, in the beginning of the fifty-seventh section, he attributes the name *Peleiades*, which is Greek, to the Dodonæans, who at the arrival of the Egyptian fugitive must have been Pelasgians. So 8. 44. he says of the Athenians, ἐπὶ Πελασγῶν ἐχόντων τὴν νῦν Ἑλλάδα καλεομένην ἦσαν Πελασγοί, οὐνομαζόμενοι Κραναοί: but *κραναός* is a Greek word; and thus all the evidence which he furnishes, is in op-

position to his own view of the *Pelasgic* as a barbarous language.

SECT. 57. διότι βάρβαροι ἦσαν. Theocr. 15. 87. πάντας ὧ δύστανοι ἀνάντα κωτίλλουσαι Τρυγόνες, says the Alexandrian to the Sicilian women whose Doric speech grated on his ears. See Phil. Mus. 1. 612., other instances of a barbarous speech assimilated to the language of birds.

Ἡ μαντήτι—παραπλήσιαί τυγχέουσαι. The similarity probably consisted in this, that the oracle was communicated to the priest by the god himself, without the intervention of the *sortes* or flight of birds and other circumstances which in Greece attended divination. Comp. 2. 83., where Her. says that divination did not belong, as an art, to any men, but to certain of the gods. There were none therefore who, like *Tiresias* and *Melampus* among the Greeks, made it an independent profession.

ἀλλήλησι τυγχάνουσι εἶδουσαι. Ἔστι δὲ καὶ τῶν ἱρῶν ἡ μαντική ἀπ' Αἰγύπτου ἀπιγμένη.

Πανηγύρις δὲ ἄρα καὶ πομπὰς καὶ προσαγωγὰς πρῶτοι ἀν- 58  
θρώπων Αἰγύπτιοι εἰσι οἱ ποιησάμενοι· καὶ παρὰ τούτων Ἑλ-  
ληνες μεμαθήκασιν. τεκμήριον δέ μοι τούτου, τόδε· αἱ μὲν γὰρ  
φαίνονται ἐκ πολλοῦ τευ χρόνου ποιούμεναι· αἱ δὲ Ἑλληνικαὶ  
νεωστὶ ἐποιήθησαν. Πανηγυρίζουσι δὲ Αἰγύπτιοι οὐκ ἅπαξ 59  
τοῦ ἐνιαυτοῦ, πανηγύρις δὲ συχνὰς· μάλιστα μὲν καὶ προθυ-  
μότατα ἐς Βούβαστιν πόλιν, τῇ Ἀρτέμιδι. δευτέρα ἐς Βού-  
σιριν πόλιν, τῇ Ἴσι· ἐν ταύτῃ γὰρ δὴ τῇ πόλει ἐστὶ μέγιστον  
Ἴσιος ἱρόν. ἱδρύται δὲ ἡ πόλις αὕτη τῆς Αἰγύπτου ἐν μέσῳ  
τῇ Δέλτα. Ἴσις δὲ ἐστὶ κατὰ τὴν Ἑλλήνων γλῶσσαν Δη-  
μήτηρ. τρίτα δ' ἐς Σάϊν πόλιν τῇ Ἀθηναίῃ πανηγυρίζουσι·

τῶν ἱρῶν ἡ μαντική, "divination by victims." Προέλαβε δὲ (Melampus) καὶ τὴν ἐπὶ τῶν ἱερῶν μαντικὴν. Apollod. 1. 9. 11.

SECT. 58. προσαγωγάς, properly "introductions" into the presence of a king or other superior; hence religious access, πρόσσδος, "accessio nempe ad deorum aras, supplicatio." Schweigh. Comp. its use in the N. T., Rom. v. 2. Eph. iii. 18. Schleusner Lex. s. voc. The Egyptian sculptures are full of such προσαγωγαί, the worshiper sometimes appearing to be introduced into the presence of the god, by one or more priests. Hierogl. of the Eg. Soc., pl. 70. 72.

SECT. 59. οὐκ ἅπαξ τ. ἐνιαυτοῦ. He had probably in his mind the great festivals of the Greeks, the Olympian, Isthmian, &c., one of which only occurred in the same year.

Βούβαστιν πόλιν. This town was in Lower Egypt, near an island formed by the Pelusiatic branch of the Nile. It is the Pi-beseth of

Ezek. xxx. 17. (now Tel Bastah,) formed from *Pasht* the Egyptian name of the goddess (Wilkinson's Thebes, 379.) and the Coptic article.

Busiris is still called Boussir, near the middle of the Delta, on the left bank of the Phatnitic branch. From it the name of Busiris seems to have been introduced into the list of Egyptian kings. Diod. 1. 45. The extensive ruins of Bahbeit are supposed to mark the temple of Isis, the majority of the sculptures having reference to her. Minutoli, Reise, p. 301.

τῆς Αἰγύπτου ἐν μέσῳ τῇ Δ. a construction similar to that in 2. 56., τῆς Αἰγ. being the gen. denoting the whole country of which a part is specified.

Sais was about two leagues to the east of the Canopic branch of the Nile; only a few miserable ruins remain at Ssa. Buto stood upon the west side of the Sebenytic branch: its Egyptian name,

- τέταρτα δὲ, ἐς Ἡλιούπολιν τῷ Ἡλίῳ πέμπτα δὲ, ἐς Βου-  
 τοῦν πόλιν τῇ Λητοίᾳ ἕκτα δὲ, ἐς Πάπρημιν πόλιν τῷ Ἀρεϊ.  
 60 Ἐς μὲν νυν Βούβαστιν πόλιν ἐπεὰν κομίζωνται, ποιεῦσι τοιάδε.  
 πλέουσί τε γὰρ δὴ ἅμα ἄνδρες γυναιξί, καὶ πολλόν τι πλήθος  
 ἑκατέρων ἐν ἑκάστῃ βάρῃ. αἱ μὲν τινες τῶν γυναικῶν κρόταλα  
 ἔχουσαι κροταλίζουσι, οἱ δὲ αὐλέουσι, κατὰ πάντα τὸν πλόον·  
 αἱ δὲ λοιπαὶ γυναῖκες καὶ ἄνδρες αἰεῖδουσι, καὶ τὰς χεῖρας κρο-  
 τέουσι. ἐπεὰν δὲ πλέοντες κατὰ τινα πόλιν ἄλλην γένωνται,  
 ἐγχερίσαντες τὴν βάρην τῇ γῇ, ποιεῦσι τοιάδε. αἱ μὲν τινες

according to Champollion, was Pleneto, but the Greeks gave the name of the divinity worshiped there, whom they identified with Λητώ, to the town. *Papremis*, which is not mentioned by any other ancient author than Herodotus, appears to have stood in the western part of the Delta.

SECT. 60. *κομίζονται*, "are conveyed," "travel," used of journeying both by land and water. 1. 185. οἱ ἂν κομίζωνται ἀπὸ τῆς θαλάσσης ἐς Βαβυλῶνα. 5. 98. πεζῇ κομιζόμενοι ἀπικέατο ἐς Παιονίην.

κρόταλα, "castanets," hollow shells of wood; but probably Herodotus here uses it for cymbals, the appropriate word for which, κρέμβαλα, does not occur in his writings. The flute, too, frequently appears in connexion with religious ceremonies, Wilkinson, 2. 308.; but probably what was used in these noisy festivities was the pipe or *μόναυλος*, said to have been an Egyptian invention. J. Poll. 4. 10.

κατὰ τινα πόλιν γέν. "when they arrive opposite any city." *κατὰ* is, properly, "on the same line with." See p. 37. 1. 76. κατὰ Σιώνην κειμένη. 2. 158. κατὰ

Μέμφιν. 2. 70. κατὰ τὴν φωνήν, "in the line of the voice." The idea of proximity which is sometimes attributed to *κατὰ*, arises from the connexion, and is not contained in the preposition itself.

ἐγχερίσαντες. "Verba *χράω*, *χρανῶ*, *χραίνω*, *χρίω*, *χρίπτω*, *χρίμπτω*, *χρώω*, *χρώζω*, *χρωννύω* nec origine inter se differunt nec primaria significandi potestate. Prima haud dubie vis est *cutem vel quamlibet superficiem rodendi, stringendique*, unde propagatæ sunt reliquæ notiones *pungendi, stimulan- di, leviter vulnerandi, ungendi et illinendi*." Ruhnck. Tim. p. 104. seq. *χρίπτω*, therefore, is properly to *graze upon*, thence to touch the shore. The orthography *χρίμπτω* is more recent.

αἱ μὲν τινες, i. e. not two sets or definite portions of the women, as αἱ μὲν alone might have implied. "In his vis pleonasmi hæc est quod clarius significatur, non certum hominem esse cogitandum aut multos, sed ignotum aliquem aut paucos quosdam." Weiske de Pleon. p. 51. Matth. § 288. Sometimes the *τίς* or *τινές* is joined with οἱ δέ and not with οἱ μὲν, sometimes with both.

τῶν γυναικῶν ποιεῦσι τάπερ εἶρηκα. αἱ δὲ τωθάζουσι, βοῶσαι, τὰς ἐν τῇ πόλει ταύτῃ γυναῖκας· αἱ δ' ὀρχέονται· ταῦτα παρὰ πᾶσαν πόλιν παραποταμὴν ποιεῦσι. ἐπεὰν δὲ ἀπίκωνται ἐς τὴν Βούβαστιν, ὀρτάζουσι, μεγάλας ἀνάγοντες θυσίας· καὶ οἶνος ἀμπέλινος ἀναισιμουταὶ πλέον ἐν τῇ ὀρτῇ ταύτῃ ἢ ἐν τῇ ἅπαντι ἐνιαυτῷ τῷ ἐπιλοίπῳ. συμφοιτέωσι δὲ, ὃ τι ἀνὴρ καὶ γυνή ἐστι, πλὴν παιδίων, καὶ ἐς ἐβδομήκοντα μυριάδας, ὥς οἱ ἐπιχώριοι λέγουσι. ταῦτα μὲν δὴ ταύτῃ ποιεέται. Ἐν δὲ 61 Βουσίρι πόλι ὥς ἀνάγουσι τῇ Ἰσι τὴν ὀρτὴν, εἶρηται πρότερόν μοι. τύπτονται μὲν γὰρ δὴ μετὰ τὴν θυσίην πάντες καὶ πᾶσαι, μυριάδες κάρτα πολλαὶ ἀνθρώπων. τὸν δὲ τύπτονται οὐ μοι ὁσιόν ἐστι λέγειν. ὅσοι δὲ Καρῶν εἰσὶ ἐν Αἰγύπτῳ οἰκέοντες, οὗτοι δὲ τοσούτῃ ἔτι πλέω ποιεῦσι τούτων, ὅσῳ καὶ τὰ μέτῳ πα κόπτονται μαχαίρησι· καὶ τούτῳ εἰσὶ δῆλοι ὅτι εἰσὶ ξεῖνοι καὶ οὐκ Αἰγύπτιοι. Ἐς Σάϊν δὲ πόλιν ἐπεὰν συλλεχθέωσι 62 τῇσι θυσίῃσι, ἐν τινι νυκτὶ λύχνα καίουσι πάντες πολλὰ ὑπαίθρια περὶ τὰ δώματα κύκλῳ. τὰ δὲ λύχνα ἐστὶ ἐμβάφια ἔμπλεα ἀλὸς καὶ ἐλαίου· ἐπιπολῆς δὲ ἔπεστι αὐτὸ τὸ ἐλλύχρινον. καὶ τοῦτο καίεται παννύχιον· καὶ τῇ ὀρτῇ ὄνομα κέεται Λυχνοκαΐη. οἱ δ' ἂν μὴ ἔλθωσι τῶν Αἰγυπτίων ἐς τὴν πανήγυριν ταύτην, φυλάσσοντες τὴν νύκτα τῆς θυσίης, καίουσι καὶ αὐτοὶ πάντες τὰ λύχνα· καὶ οὕτω οὐκ ἐν Σαΐ μόνῃ καίεται, ἀλλὰ

ὃ τι ἀνὴρ καὶ γυνή ἐστι. The neuter is used in a similar way, 1. 97. πλεῦνος ἀεὶ γινομένου τοῦ ἐπιφοιτέοντος, "those who resorted." 1. 164. χωρὶς ὅτι χαλκὸς ἢ λίθος ἢ γραφὴ ἦν. 7. 184. ποιήσας, ὅτι πλέον ἦν αὐτῶν ἢ ἔλασσον ἀν' ὀγδῶκοντα ἀνδρας ἐνεῖναι. 3. 155. Οὐκ ἔστι οὗτος ὦνὴρ ὅτι μὴ σύ. and hence the use of ὅτι μὴ for εἰ μὴ. ἐς ἐβδομήκοντα μυριάδας. This number will hardly seem an exaggeration, when we consider that more than two millions of pilgrims are said to come together at Hurdwar on the Ganges.

SECT. 61. οὐ μοι ὁσιόν ἐστι λέγειν. Osiris, whom it would have been improper to mention in reference to his death. The mourning for Osiris, like that for Thammuz or Adonis, Ezek. viii. 13. 14., is supposed to refer to the sun, whose strength seems to decline as he approaches the winter solstice, when he expires, to be born again as he returns to our hemisphere.

SECT. 62. τὰ λύχνα. Schol. Apoll. Rhod. 3. 137. Ἰωνικῶς τὰ κύκλα ἀντὶ τοὺς κύκλους, ὥς λύχνα καὶ δίφρα. Her. 2. 133. ἐμβάφια, "saucers."



καὶ ἀνὰ πᾶσαν Αἴγυπτον. ὅτεν δὲ εἵνεκα φῶς ἔλαχε καὶ τιμὴν  
 63 ἢ νύξ αὕτη, ἔστι ἱρὸς περὶ αὐτοῦ λόγος λεγόμενος. Ἐς δὲ  
 Ἥλιον πόλιν καὶ Βουτοῦν θυσίας μούνας ἐπιτελέουσι φοιτέον-  
 τες. ἐν δὲ Παπρήμι θυσίας μὲν καὶ ἱρά, κατάπερ καὶ τῇ ἄλλῃ,  
 ποιεῦσι. εὐτ' ἂν δὲ γίνηται καταφερῆς ὁ ἥλιος, ὀλίγοι μὲν  
 τινες τῶν ἱρέων περὶ τῷγαλμα πεπονέαται· οἱ δὲ πολλοὶ αὐ-  
 τῶν, ξύλων κορύνας ἔχοντες, ἐστᾶσι τοῦ ἱροῦ ἐν τῇ ἐσόδῳ·  
 ἄλλοι δὲ εὐχῶλας ἐπιτελέοντες, πλεῦνες χιλίων ἀνδρῶν, ἕκα-  
 στοὶ ἔχοντες ξύλα καὶ οὐτοί, ἐπὶ τὰ ἕτερα ἀλέες ἐστᾶσι. τὸ δὲ  
 ἄγαλμα, εὖν ἐν νηφ̄ μικρῷ ξυλίνῳ κατακεχρυσμένῳ, προεκ-  
 κομίζουσι τῇ προτεραίῃ ἐς ἄλλο οἶκημα ἱρόν. οἱ μὲν δὲ ὀλίγοι  
 οἱ περὶ τῷγαλμα λελειμμένοι, ἔλκουσι τετράκυκλον ἄμαξαν,  
 ἄγουσαν τὸν νηόν τε καὶ τὸ ἐν τῷ νηφ̄ ἐνεὸν ἄγαλμα. οἱ δὲ οὐκ  
 ἐῷσι, ἐν τοῖσι προπυλαίοισι ἐστεῶτες, ἐσιέναι· οἱ δὲ εὐχῶλι-  
 μαῖοι, τιμωρέοντες τῷ θεφ̄, παίουσι αὐτοὺς ἀλεξόμενοι. ἐν-  
 θαῦτα μάχῃ ξύλοισι καρτερῇ γίνεταί· κεφαλάς τε συναράσσον-

φῶς καὶ τιμὴν, "light and distinction," i. e. the distinction of an illumination. The Chinese feast of lanterns, which has some similarity to this, has been insisted on to prove the Eastern origin of the Egyptians.

SECT. 63. *θυσίας μὲν καὶ ἱρά—ποιεῦσι.* There should be no full stop after this, as in Gaisford's edition; for *θυσίας μούνας* is not contrasted with *θυσίας μὲν καὶ ἱρά*, but these with the battle which takes place at Papremis. "At P. they perform indeed sacrifices and rites as elsewhere, and (also) when the sun is declining." Thus *μὲν* has its proper correspondence to *δέ*.

ἄλλοι δὲ εὐχῶλας ἐπιτελέοντες, "others performing vows." II. α', 65. εἴ τ' ἄρ' ὄγ' εὐχῶλῃς ἐπιμέμφεται, εἴθ' ἐκατόμβῃς. These were the votaries, called afterwards εὐχῶλιμαῖοι, who had resorted to Papremis to worship the god, and

therefore take part with those who endeavour to reinstate him in his temple. The reader will be strongly reminded of the car of Juggernaut, and the conduct of his frantic votaries.

τιμωρέοντες τῷ θεφ̄, "assisting the god," taking his part: *τιμωρεῖν*, in the active voice and with the dative, is "to assist," I. 141. 2. 100., or "to avenge any one," I. 103. *τιμωρέων τῷ πατρί*: in the middle it is used with an accusative of the person on whom vengeance is taken. Kuster Verb. Med. 30. Matth. § 394. 368. a.

παίουσιν αὐτούς, i. e. those who endeavour to prevent the entrance of the gods. ἀλεξόμενοι, "making resistance." 7. 207. it is used with an accus. of the persons resisted. It may also be used with a dative of the person to whom aid or protection is given.

ται, καὶ ὡς ἐγὼ δοκέω, πολλοὶ καὶ ἀποθνήσκουσι ἐκ τῶν τρω-  
μάτων· οὐ μέντοι οἱ γε Αἰγύπτιοι ἔφασαν ἀποθνήσκειν οὐδένα.  
Τὴν δὲ πανήγυριν ταύτην ἐκ τοῦδε νομίσαι φασὶ οἱ ἐπιχώριοι. 64  
οἰκίειν ἐν τῷ ἱρῷ τούτῳ τοῦ Ἄρεος τὴν μητέρα· καὶ τὸν Ἄρεα  
ἀπότροφον γενόμενον, ἐλθεῖν ἑξανδρωμένον, ἐθέλοντα τῇ μη-  
τρὶ συμμίξαι· καὶ τοὺς πρυπόλους τῆς μητρὸς, οἷα οὐκ ὀπω-  
πότας αὐτὸν πρότερον, οὐ περιορᾶν παριέναι, ἀλλ' ἀπερύκειν·  
τὸν δ' ἐξ ἄλλης πόλιος ἀγαγόμενον ἀνθρώπους, τοὺς τε προ-  
πόλους τρηχέως περισπεῖν, καὶ ἐσελθεῖν παρὰ τὴν μητέρα. ἀπὸ  
τούτου τῷ Ἀρεὶ ταύτην τὴν πληγὴν ἐν τῇ ὀρτῇ νενομικέναι  
φασί.

Ἐοῦσα δὲ Αἴγυπτος ὁμιουρος τῇ Λιβύῃ, οὐ μάλα θηριώδης 65  
ἐστί. τὰ δὲ ἐόντα σφί ἀπαντα ἱρὰ νενόμισται· καὶ τὰ μὲν, σύν-  
τροφα αὐτοῖσι τοῖσι ἀνθρώποισι· τὰ δὲ, οὐ. τῶν δὲ εἵνεκεν

SECT. 64. ἀπότροφον γεν. "having been brought up away from home, came when he had fully arrived at manhood, desirous to have an interview with his mother." ἀπότροφος. μακρὰν τετραμμένος. Hesych. Her. 1. 123. συμμίγῳ ἐν ἑκάστῳ ὁ Ἀρκαγὸς τῶν πρώτων Μῆδων. 8. 67. with similar meaning. ἀνδρεύμενος is used, 1. 123. of Cyrus growing to manhood.

περιορᾶν παριέναι, "did not allow him to pass." Of the construction of this verb with the partic. or infin., see Matth. § 553. 7. and Obs. 2. The form ὀπώπα is peculiar to Herod. and the poets. Matth. Irreg. V. s. voc.

SECT. 65. Ἐοῦσα δὲ Αἴγ. "though conterminous with Libya." See note on 2. 47. ἐόντες Αἰγύπτιοι. Libya abounded with wild beasts, a part of it being called θηριώδης, and therefore Egypt might have been expected to be so too.

τὰ μὲν, σύντροφα. 2. 36. Her. observes, that the Egyptians lived

with brute animals. The cause of this general sanctity of animals in Egypt has exercised speculation both in ancient and modern times, but has not been satisfactorily explained. Utility, no doubt, was one motive (Cic. N. D. 1. 29. Tusc. Q. 5. 27.), fear another. It is, however, only the extent to which it was carried in Egypt that is remarkable, every ancient nation, and many modern, partaking in this practice. Its universality in Egypt was probably the result, therefore, neither of astronomical nor mystical causes, but of the multitude of temples, the power and number of the priests, who systematized superstition, and its general luxuriance in that country. It is evident, indeed, that the priests assigned mystical reasons, but we have no more reason to suppose them true, than the story by which the custom at Papremis has just been explained.

ἀνεῖται τὰ ἱρὰ εἰ λέγοιμι, καταβαίην ἂν τῷ λόγῳ ἐς τὰ θεῖα πρήγματα, τὰ ἐγὼ φεύγω μάλιστα ἀπηγέεσθαι. τὰ δὲ καὶ εἴρηκα αὐτῶν ἐπιφάσας, ἀναγκαίῃ καταλαμβανόμενος εἶπον. Νόμος δέ ἐστι περὶ τῶν θηρίων ὧδε ἔχων. μελεδωνοὶ ἀποδεδέχεται τῆς τροφῆς χωρὶς ἐκάστων, καὶ ἔρσενες καὶ θήλειαι τῶν Αἰγυπτίων, τῶν παῖς παρὰ πατρὸς ἐκδέκεται τὴν τιμὴν. οἱ δὲ ἐν τῇσι πόλισι ἕκαστοι εὐχὰς τάσδε σφί ἀποτελέουσιν· εὐχόμενοι τῷ θεῷ τοῦ ἂν ᾗ τὸ θῆριον, ξυρουντες τῶν παιδίων ἢ πᾶσαν τὴν κεφαλὴν, ἢ τὸ ἥμισυ, ἢ τὸ τρίτον μέρος τῆς κεφαλῆς, ἰσῶσι σταθμῷ πρὸς ἀργύριον τὰς τρίχας· τὸ δ' ἂν

ἀνεῖται, "for what reason the sacred animals are devoted." ἀνέναι is properly, "to loosen," or "untie." 2. 173. ἐς παιγνίην ἐωντὸν ἀνιέναι, "to relax himself in mirth." Hence it is applied to things which being devoted to the gods, are released as it were from common uses. Callim. Cer. 47. Τέκνον ὅτις τὰ θεοῖσιν ἀνειμένα δένδρεα κόπτεις. Xen. Socr. Ep. 19. ὁ χώρος ἀνεῖται ἱερὸς εἶναι, "is reserved to be sacred." So animals which, being consecrated to the gods, were released from other work, were called ἄφετα. To be released from one kind of duty, however, might involve being devoted to another; hence Herod. 2. 167. calls the military caste, who could engage in no mechanical labour, τοὺς ἐς τὸν πόλεμον ἀνειμένους. 1. 165. fin. ἀνέονται ἐς τὸ μάχιστον. So in Latin, *vacare*, properly denoting a freedom from occupation, is used with a dative ("vacare legendis libris") of the occupation to which leisure is devoted.

τὰ δὲ καὶ εἴρηκα, "even what I have mentioned of them, slightly touching [upon them], I have said

compelled by necessity." 3. 65. καταλελάβηκέ με—τοῦτο ἐς ὑμέας ἐκφῆναι, "I have felt myself compelled to disclose."

μελεδωνοὶ ἀποδεδέχ. "Egyptian curators, both male and female, are appointed for the maintenance of each separately, of whom the child inherits the honour from the father." This marks the high estimation in which the office was held; and we learn from Diodorus, that it was eagerly sought after, and that those who had the charge of the sacred animals paraded them through the country, and were received with profound homage by the people. As Her. does not mention these μελεδωνοὶ as a separate γένος, they were probably a subdivision of the sacerdotal caste.

εὐχόμενοι τ. θ. Diodorus, u. s. says, that these vows were undertaken on behalf of children who had been saved from sickness, and that it was only in the case of the ichneumon and the cat, that they were paid in fish, other animals being provided with their appropriate food.

ἰσῶσι στ. "they weigh with a balance the hair against silver, and

ἐλκύσῃ, τοῦτο τῇ μελεδωνῶ τῶν θηρίων διδοῖ. ἡ δ' ἀντ' αὐτοῦ  
τάμνουσα ἰχθύς, παρέχει βορὴν τοῖσι θηρίοις. τροφή μὲν δὴ  
αὐτοῖσι τοιαύτη ἀποδέδεται. Τὸ δ' ἂν τις τῶν θηρίων τού-  
των ἀποκτείνῃ, ἦν μὲν ἐκὼν, θάνατος ἡ ζημία· ἦν δὲ ἀέκων,  
ἀποτίνει ζημίην τὴν ἂν οἱ ἱέες τάξωνται. ὅς δ' ἂν ἵβιν ἡ ἱρηκα  
ἀποκτείνῃ, ἦν τε ἐκὼν, ἦν τε ἀέκων, τεθνάναι ἀνάγκη. Πολ- 66  
λῶν δὲ ἐόντων ὁμοτρόφων τοῖσι ἀνθρώποισι θηρίων, πολλῶ ἂν  
ἔτι πλέω ἐγίνετο, εἰ μὴ κατελάμβανε τοὺς αἰελοῦρους τοιάδε.  
Ἐπεὰν τέκωσι αἱ θήλειαι, οὐκέτι φοιτέουσι παρὰ τοὺς ἔρσενας·  
οἱ δὲ, πρὸς ταῦτα σοφίζονται τάδε· ἀρπάζοντες ἀπὸ τῶν θη-  
λέων καὶ ὑπαιρεόμενοι τὰ τέκνα, κτείνουσι. κτείναντες μέντοι,  
οὐ πατέονται. αἱ δὲ, στερισκόμεναι τῶν τέκνων, ἄλλων δὲ ἐπι-  
θυμέουσαι, οὕτω διὴ ἀπικνέονται παρὰ τοὺς ἔρσενας· φιλό-  
τεκνον δὲ τὸ θηρίον. πυρκαϊῆς δὲ γενομένης, θεῖα πρήγματα

whatever it draws down (weighs), this he gives to the curatrix of the animals; and she, cutting up fish of equivalent value, offers it as food to the animals." "Ἰστημι, as involving the idea of perpendicular position, is used for setting up the pole to which the beam of the balance is affixed, and which could not be true, except when perpendicular, and thence for the operation of weighing; as *σταθμός*, from the same root, signifies either the balance, or the weight which it indicates, 2. 168., and *στάθμη*, the square or plummet. As objects whose relative value is to be ascertained, are placed *over against* each other, *ἀντὶ* acquired the force of "equivalent," as in the Homeric *ἀντίθεος*, *ἀντιάνειρα* ("a match for a man"), *ἀντίρροπος*, *ἀντισηκοῦν*, *ἀντίσταθμος*, the three last all derived from weighing.

Τὸ δ' ἂν τις. Examples of this kind of construction, in which the

protasis is expressed by an indefinite relative, instead of an hypothetical particle, may be found in Matth. § 481. Obs. 1. Her. 1. 136. *ἀνδραγαθίῃ δ' αὕτη ἀποδέδεται*—*ὅς ἂν πολλοὺς ἀποδέξῃ παῖδας*. So *ὅστις* is very commonly used by the Attic writers for *εἴ τις* or *ὅταν τις*. *Πολλῆς εὐηθείας ὅς τις οἶεται τῆς ἀνθρωπείας φύσεως ἀποτροπὴν τινα ἔχειν*. Thuc. 3. 45., 6. 14.

*ὅς δ' ἂν ἵβιν*. Cicero, ubi supra, reckons the cat, the dog, and the crocodile also, among the animals whom it was a capital crime to kill.

ΣΕΚΤ. 66. *θεῖα πρήγματα*, "something preternatural befalls the cats." 3. 139. *θείῃ τύχῃ χρεώμενος*. 8. 94. *θείῃ πομπῇ*. 1. 174. *μᾶλλον τι καὶ θεϊότερον τοῦ οἰκότος*. 8. 65. *θεῖον*. τὸ *φθεγγόμενον*, in all of which there is the same idea of something supernatural. Larcher observes the timidity of the cat, and thinks the precautions taken drive it wild.

καταλαμβάνει τοὺς αἰελοῦρους. οἱ μὲν γὰρ Αἰγύπτιοι διαστάν-  
 τες φυλακὰς ἔχουσι τῶν αἰελοῦρων, ἀμελήσαντες σβεννύναι  
 τὸ καιόμενον· οἱ δὲ αἰελοῦροι, διαδύνοντες καὶ ὑπερβρώσκοντες  
 τοὺς ἀνθρώπους, ἐσάλλονται ἐς τὸ πῦρ. ταῦτα δὲ γινόμενα,  
 πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει. ἐν ὁτέοισι δ' ἂν  
 οἰκίοισι αἰελοῦρος ἀποθάνῃ ἀπὸ τοῦ αὐτομάτου, οἱ ἐνοικέοντες  
 πάντες ξυρέονται τὰς ὀφρύας μούνας· παρ' ὁτέοισι δ' ἂν κύνων,  
 67 πᾶν τὸ σῶμα καὶ τὴν κεφαλὴν. Ἀπαγέεται δὲ οἱ αἰελοῦροι  
 ἀποθανόντες ἐς ἱρὰς στέγας, ἔνθα θάπτονται ταριχευθέντες  
 ἐν Βουβάστι πόλι. τὰς δὲ κύνας ἐν τῇ ἐωυτῶν ἕκαστοι πόλι  
 θάπτουσι ἐν ἱρῇσι θήκησι. ὥς δὲ αὐτως τῇσι κυσὶ οἱ ἰχνευταὶ

ταῦτα δὲ γινόμενα. This is a real example of a nominative absolute, to which head constructions are sometimes referred, which do not properly belong to it. For example, 4. 50. ἀντιτιθέμενα ταῦτα ἀντιστήκωσις γίνεται, is not exactly the same construction as this, the things set against one another being in fact the compensation. So 2. 133. fin. ἵνα οἱ δυνώδεκα ἔρεα γένηται αἱ νύκτες ἡμέραι ποιεύμεναι. Matth. § 562. 3. 95. τὸ δὲ χρυσίον τρισκαίδεκαστάσιον λογιζόμενον τὸ ψῆγμα εὕρεσκειται εὐόν, the χρυσίον and the ψῆγμα are the same.

ἀπὸ τοῦ αὐτομάτου, properly from spontaneous impulse, as opposed to force; as applied to the cause of death, what arises from internal and therefore generally unknown causes, distinguished from what are external and violent. "αὐτόματος θάνατος qui quasi naturalis et fatalis, nulla extrinsecus vi coactus venit." Aul. Gell. N. A. 13. 1.

SECT. 67. Mummies of cats may be seen in most collections of Egyptian antiquities, derived from

various pits, so that it is evident all were not taken to Bubastis; and many other animals besides those which Her. mentions have been found embalmed. The application of this practice to animals, shows that it was designed to preserve a cherished object from decay; and that, as applied to man, it had no reference to the re-occupation of the body after the metempsychosis had been completed. There is a great mummy-pit of Ibis, at Saccara. Clarke's Tr. 5. 229. seq.

ὥς δὲ αὐτως. As αὐτός requires the addition of the article, when used for *the same*, so the adverb the addition of ὥς, which, from the original identity of the demonstrative, relative, and article, may be considered as belonging to all these. Buttm. Lexil. 1., p. 41. It should therefore be written αὐτῶς.

ἰχνευταὶ, in later authors ἰχνεύμους, from ἶχνος; so called from their supposed habit of *tracking* the crocodile to destroy its eggs. It is equally destructive to serpents and their eggs.

θάπτονται. τὰς δὲ μυγαλας καὶ τοὺς ἰρηκας ἀπάγουσι ἐς Βου-  
τουὺν πόλιν· τὰς δὲ ἱβίς ἐς Ἑρμέω πόλιν. τὰς δὲ ἄρκτους, εὐ-  
σας σπανίας, καὶ τοὺς λύκους, οὐ πολλῷ τέφ' εὐόντας ἀλωπέκων  
μέζονας, αὐτοῦ θάπτουσι τῇ ἂν εὐρεθῶσι κείμενοι.

Τῶν δὲ κροκοδείλων ἡ φύσις ἐστὶ τοιήδε. τοὺς χειμεριωτά- 68  
τους μῆνας τέσσερας ἐσθίει οὐδέν. ἐὼν δὲ τετράπουν, χερσαῖον  
καὶ λιμναῖόν ἐστι· τίκτει μὲν γὰρ ὡὰ ἐν γῇ, καὶ ἐκλέπει, καὶ  
τὸ πολλὸν τῆς ἡμέρης διατρίβει ἐν τῷ ξηρῷ, τὴν δὲ νύκτα  
παῖσαν ἐν τῷ ποταμῷ· θερμότερον γὰρ δὴ ἐστὶ τὸ ὕδωρ τῆς τε  
αἰθρίας καὶ τῆς δρόσου. πάντων δὲ τῶν ἡμεῖς ἴδμεν θνητῶν,

μυγαλή (μῦς γαλή), as if uni-  
ting the form of the weasel with  
that of the mouse, is the *shrew-  
mouse*, *mus araneus*, common in  
Egypt, distinguished from the com-  
mon mouse by the sharpness of  
the snout and its smaller size.

Ἑρμέω πόλιν. *Hermopolis magna*,  
in the Heptanomis, now Achmu-  
neyn or Schmoun. Champoll. 1.  
288. The ibis was consecrated to  
Thoth, whom the Greeks called  
Hermes, and is the phonetic cha-  
racter for this syllable.

τὰς ἄρκτους. Wilkinson, M.  
and C. 3. 26. observes, that bears  
are unknown in Egypt, and that,  
though they occur twice in The-  
ban paintings, it is evident that  
they were not natives of the coun-  
try, being brought by foreigners.  
I do not see, however, that this  
proves Her. to have been in error.  
The wolves not larger than foxes  
have been supposed to be jackals,  
and the mummy-pits of Lycopolis  
(Ἐ' Siout) contain (Mem. 3. 91.)  
many jackals. Wilkinson, u. s.  
however, maintains them to be the  
mummies of wolves. There can  
be no doubt as to the existence  
of wolves in Egypt, in ancient as  
well as modern times, and their

size is much below that which they  
attain in colder climates.

SECT. 68. The crocodile of E-  
gypt is of a different species from  
that of the Ganges, and two va-  
rieties are found in Egypt, distin-  
guished by the number and po-  
sition of the scales upon the neck.  
Their usual length is eighteen or  
nineteen feet, Wilk. 3. 79., but  
travellers mention instances of  
from thirty to thirty-five feet. That  
they eat nothing during the four  
months of winter is not confirmed  
by modern observation, for they  
are not in a torpid state, which  
this would imply; but in the time  
of Her., when they were common  
in the Delta, they were probably  
less active in this colder climate  
in the winter; now they are rare-  
ly seen, except in Upper Egypt.  
Pliny, N. H. 8. 25. says, it hiber-  
nates in caves.

αἰθρίας, properly, "sky without  
clouds," 3. 86., 7. 37. The an-  
cients were well aware of the  
greater coldness of a cloudless sky.  
Διὰ τί τῆς αἰθρίας μᾶλλον ψύχος  
γίνεται ἢ ἐπινεφέλων ὄντων. Arist.  
Prob. 25. 18. Αἰθρίη is also used  
for the open air.

τοῦτο ἐξ ἐλαχίστου μέγιστον γίνεται. τὰ μὲν γὰρ ὡὰ, χηνέων οὐ πολλῶ μέζονα τίκτει· καὶ ὁ νεοσσὸς κατὰ λόγον τοῦ ὡοῦ γίνεται· αὐξανόμενος δὲ, γίνεται καὶ ἐς ἑπτακαίδεκα πήχεας, καὶ μέζων ἔτι. ἔχει δὲ ὀφθαλμοὺς μὲν ὕδς, ὀδόντας δὲ μεγάλους καὶ χαυλιόδοντας, κατὰ λόγον τοῦ σώματος. γλῶσσαν δὲ μῦνον θηρίων οὐκ ἔφυσσε· οὐδὲ τὴν κάτω κινεῖ γνάθον, ἀλλὰ καὶ τοῦτο μῦνον θηρίων τὴν ἄνω γνάθον προσάγει τῇ κάτω. ἔχει δὲ καὶ ὄνυχας καρτεροῦς, καὶ δέρμα λεπιδωτὸν, ἄρρηκτον ἐπὶ τοῦ νώτου. τυφλὸν δὲ ἐν ὕδατι, ἐν δὲ τῇ αἰθρίῃ ὀξυτερκέστατον. ἄτε δὴ ὦν ἐν ὕδατι δίαιταν ποιούμενον, τὸ στόμα ἐνδοθεν φορέει πᾶν μεστὸν βδελλέων. τὰ μὲν δὲ ἄλλα ὄρνεα καὶ θηρία φεύγει μιν· ὁ δὲ τροχίλος εἰρηναῖόν οἱ ἐστὶ, ἄτε ὠφε-

ἐξ ἐλαχίστου μέγ. γίνεται. "Crocodiles increase to 400 times their original bulk, between the period when they leave the egg and their full maturity." Buckl. Bridg. Tr. 1. 253.

γλῶσσαν οὐκ ἔφυσσε· "does not get a tongue." 8. 104. φύει πώγωνα, "gets a beard." 4. 29. Δοκέει δέ μοι καὶ τὸ γένος τῶν βοῶν τὸ κόλον διὰ ταῦτα οὐ φύειν κέρα. Soph. CEd. Col. Ὡ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανῇ φρένας ποτ'. "get sense." Her. 5. 91. δόξαν φύσας, αὐξάνεται, "getting a conceit of itself." It is equivalent to φύσει οὐκ ἔχει, whether from the birth, as in the case of the tongue, or by subsequent developments, as in that of the horns.

ἀλλὰ καὶ τοῦτο. We may easily supply ποιεῖ, but nothing is absolutely necessary. Eng. "and another thing; it is the only animal which brings the upper jaw to the lower." Who will say what is the ellipsis here? The fact is not true; the crocodile does move its under jaw, not its upper; but Mr. Wil-

kinson observes that the crocodile throws its head quickly up in seizing its prey, and that this might be mistaken for a movement of the upper jaw.

τυφλὸν δὲ ἐν ὕδατι. Aristotle (H. An. 2. 10.) and Theophrastus (1. 175.) more cautiously say that it does not see well in the water. Even this is doubtful, as it catches its prey there. The story of the leeches and the trochilus is also fabulous; the Nile does not produce leeches. M. Geoffroy St. Hilaire, Mem. 24. p. 438., says that a small bird does really deliver the crocodile from the *gnats* which infest its mouth, and which it cannot get rid of because its tongue (for according to him it has one,) is immovable. Even in this modified form the story needs to be confirmed by further observation.

ὁ δὲ τροχίλος εἰρηναῖόν οἱ ἐστὶ. Comp. 2. 92. ἡ ρίζα τοῦ λωτοῦ—ἐὸν στρογγύλον. *ibid.* ὁ καρπὸς—ὁμοιώτατον. In these cases, as in the familiar example in Latin, "*Triste lupus stabulis*," it is not the individual but the class, which

λεομένῳ πρὸς αὐτοῦ. ἐπεὰν γὰρ ἐς τὴν γῆν ἐκβῇ ἐκ τοῦ ὕδατος ὁ κροκόδειλος, καὶ ἔπειτα χάνῃ (ἔωθε γὰρ τοῦτο ὡς ἐπίπαν ποίειν πρὸς τὸν ζέφυρον,) ἐνθαῦτα ὁ τροχίλος ἐσδύνων ἐς τὸ στόμα αὐτοῦ, καταπίνει τὰς βδέλλας· ὁ δὲ, ὠφελεύμενος ἥδεται, καὶ οὐδὲν σίνεται τὸν τροχίλον. Τοῖσι μὲν δὴ τῶν 69 Αἰγυπτίων ἱροὶ εἰσὶ οἱ κροκόδειλοι· τοῖσι δ' οὐ, ἀλλ' ἄτε πολέμους περιέπουσι. οἱ δὲ περὶ τε Θήβας καὶ τὴν Μοίριος λίμνην οἰκούντες, καὶ κάρτα ἡγνῆται αὐτοὺς εἶναι ἱρούς. ἐκ πάντων δὲ ἓνα ἐκάτεροι τρέφουσι κροκόδειλον, δεδιδαγμένον εἶναι χειροῦ-θεα· ἀρτήματά τε λίθινα χυτὰ καὶ χρύσεια ἐς τὰ ὦτα ἐνθέντες, καὶ ἀμφιδέας περὶ τοὺς προσθίους πόδας, καὶ σιτία ἀπότακτα

the predicate characterises, and hence the neuter.

ὡς ἐπίπαν, "almost universally," after the analogy of ἐπὶ πλείστον, ἐπὶ πλέον, where ἐπὶ being used as with numerals (ἐπὶ διηκόσια), to denote extent and amount, has coalesced with πᾶν into an adverbial form. Ὡς has the same force as *ferè*. Her. 5. 83. στάδια ὡς εἴκοσι ἄπεται.

ΣΕΚΤ. 69. ἄτε πολέμους περιέπουσι. This may have been the cause of the far-famed hostility of Tentyra and Ombos. Juvenal. Sat. 15. 35. "Summus utrinque Inde furor vulgo, quod numina vicinorum Odit uterque locus." The Tentyrites were famous for their skill in the destruction of the crocodile, Plin. N. H. 8. 38., Sen. N. Q. 4. 2. 14., while the Ombites placed it on their coins, and mothers rejoiced when their children were carried off by it. The crocodiles worshiped around the lake Moëris were probably buried in the labyrinth 2. 148.

ἀρτήματα λίθινα χυτὰ, "molten pendants of stone," i. e. no doubt, of coloured glass or paste, imitating

precious stones; "lapides coctiles." Sen. Ep. 90. Of the skill of the Egyptians in this art, Minutoli Reise, 354., Nachtrag, 275. seq., and Wilkinson, M. and C. 3. 100. seq., afford abundant proofs. The crocodile has no external ears, the openings have the appearance of eyelids; these were perforated, as the crocodile mummies show, and the pendants attached to them.

ἀμφιδέας. Greg. Cor. § 123. τὰς δὲ ἀλύσεις, ἀμφιδέας· οἱ δὲ τὰ ψέλλια. "Αλυσίς is "a chain," Her. 9. 74. elsewhere "a necklace;" here ἀμφ. evidently means "bracelets." *Amsah* or *Hamsah* is the Coptic name for crocodile at this day. Jabl. Opusc. ed. Te Water, 1. 387. The Greek name κροκόδειλος means "a lizard," and it was natural that the Ionians, the first Greeks who settled in Egypt, 2. 154. should name the crocodile from that animal known to them which most nearly resembled it. Κροκόδειλοι χειρσαῖοι (monitors) τῇ-σι σαύρησι ἐμφερέστατοι 4. 192. So the Romans, when they first saw an elephant in the armies of Pyrrhus, called it *Bos Lucas*.



- διδόντες καὶ ἰρήϊα, καὶ περιέποντες ὡς κάλλιστα ζῶντας, ἀποθανόντας δὲ ταριχεύοντες θάπτουσι ἐν ἰρῇσι θήκησι. οἱ δὲ περὶ Ἐλεφαντίνην πόλιν οἰκέοντες, καὶ ἐσθίουσι αὐτοὺς, οὐκ ἡγεόμενοι ἱρῶν εἶναι. Καλέονται δὲ οὐ κροκοδείλοισι, ἀλλὰ χάμψαι. κροκοδείλους δὲ Ἴωνες ὠνόμασαν, εἰκάζοντες αὐτῶν τὰ εἶδεα τοῖσι παρὰ σφίσι γινομένοισι κροκοδείλοισι τοῖσι ἐν τῇσι αἵμα-
- 70 σιῇσι. Ἀγραι δὲ σφρων πολλαὶ κατεστέασαι, καὶ παντοῖαι· ἡ δ' ὦν ἐμοὶ γε δοκεῖ ἀξιωτάτη ἀπηγήσιος εἶναι, ταύτην γράφω. ἐπεὰν νῶτον ὑὸς δελεάσῃ περὶ ἄγκιστρον, μετῖει ἐς μέσον τὸν ποταμόν· αὐτὸς δὲ ἐπὶ τοῦ χεῖλεος τοῦ ποταμοῦ ἔχων δέλφακα ζῶν, ταύτην τύπτει. ἐπακούσας δὲ τῆς φωνῆς ὁ κροκοδείλος, ἵεται κατὰ τὴν φωνήν· ἐντυχὼν δὲ τῷ νῶτι, καταπίνει· οἱ δὲ ἔλκουσι. ἐπεὰν δὲ ἐξελκυσθῇ ἐς γῆν, πρῶτον ἀπάντων ὁ θηρευτὴς πηλῷ κατ' ὦν ἐπλάσσει αὐτοῦ τοὺς ὀφθαλμούς· τοῦτο δὲ ποιήσας, κάρτα εὐπετέως τὰ λοιπὰ χειροῦται· μὴ
- 71 ποιήσας δὲ τοῦτο, σὺν πόνῳ. Οἱ δὲ ἵπποι οἱ ποτάμιοι νομῶ μὲν τῷ Παπρημίτῃ ἱροὶ εἰσι, τοῖσι δὲ ἄλλοισι Αἰγυπτίοισι οὐκ ἱροὶ. φύσιν δὲ παρέχονται ἰδέεσσι τοιήνδε· τετράπουν ἐστὶ, δίχην, ὅπλα βούεσσι, σιμὸν, λοφιὴν ἔχον ἵππου, χαυλιόδοντας φαῖνον, οὐρὴν ἵππου καὶ φωνήν· μέγαθος, ὅσον τε βούεσσι ὁ μέγιστος· τὸ δέρμα δ' αὐτοῦ οὕτω δὴ τι παχὺ ἐστὶ, ὥστε αὐοῦ
- 72 γενομένου, ξυστὰ ποιεέσθαι ἀκόντια ἐξ αὐτοῦ. Γίνονται δὲ

Sect. 71. Some circumstances in this description of the hippopotamus (which is said to have been borrowed from Hecataeus, Eus. Præp. Ev. x. 3.) are not exact. It does not show projecting tusks (*χαυλιόδοντας*); it has a hoof divided into four parts; it has no mane, nor is its tail like that of a horse. Aristotle says more correctly, H. An. 2. 4. *κέρκον δὲ ὕος*· but the name of *river-horse* having been given to it from a general resemblance, others were fancied. The size, however, is not exaggerated. Blu-

menbach Naturgesch. p. 128., says it sometimes weighs 3500 pounds. It is now not found in the Nile below the Cataracts. A drawing of it from Thebes may be seen in Wilkinson 3. 71. pl. xv.

*ξυστὰ ποιεέσθαι ἀκόντια*. As Homer always, and Herodotus elsewhere, 1. 52. use *ξυστόν* as a subst. Schæfer would omit *ἀκόντια* as a gloss. It is however really a verbal adjective. *ξυστός*, ὁ ἐξεσμένος. Suid. *ᾤαινω*, *ἔξω*, *ξυράω*, *ξύω*, like the words enumerated 2. 60., belong to one family, the general

καὶ ἐνύδριες ἐν τῷ ποταμῷ, τὰς ἱρὰς ἡγνῆται εἶναι. νομίζουσι δὲ καὶ πάντων ἰχθύων τὸν καλούμενον λεπιδωτὸν ἱρὸν εἶναι, καὶ τὴν ἔγχελυν. ἱρούς δὲ τούτους τοῦ Νείλου φασὶ εἶναι καὶ τῶν ὀρνίθων τοὺς χηναλώπεκας.

Ἔστι δὲ καὶ ἄλλος ὄρνις ἱρὸς, τῷ ὀνόματι φοῖνιξ· ἐγὼ μὲν 73

meaning of which is "to scratch," "rub," or "shave." *Ξανθός*, from *χαίνω*, properly denotes the brightness which polish by rubbing gives to a surface, as *ξηρός*, the dryness which the same operation produces. As the shaft is the *shaved* part of the javelin, so *ξυστόν*, l. 52. is opposed to *λόγχη*, "the head."

SECT. 72. *ἐνύδριες*, otters, which however do not now inhabit the Nile. The *λεπιδωτός* was supposed by Linnæus to be the *Cyprinus rubescens Niloticus*, a species of carp. Wilkinson (3. 59.) thinks it may be the *Salmo dentex*, which has large scales. The *χηναλώπηξ*, or *vulpanser*, goose of Nile, is the *Anas tadorna* of Linn. It derived its name from living in holes like the fox. It is of frequent occurrence on Egyptian monuments, especially over the cartouches containing the names of kings, where it is read by Champollion *Son. Précis*. 370. According to Horapollo, l. 53. it was so used in consequence of its affection for its young.

SECT. 73. *Φοῖνιξ*. This is the accentuation of Buttmann, *Ausf. Gr.* p. 171. v. 2. p. 399. The common mode, *φοῖνιξ*, although sanctioned by the grammarians, contravenes the rule that the circumflex is only placed over the penult, when the last is naturally short. The phoenix who comes from the east to the temple of Heliopolis,

the principal college of the Egyptian astronomers, bearing the body of his father, is a symbol of some solar period. "De numero annorum varia traduntur: maxime vulgatum quingentorum spatium: sunt qui adseverent mille quadringentos sexaginta unum interjici." *Tac. An.* 6. 28. Herodotus reckons it at 500 years. Pliny, 10. 2. says 560, if the reading be correct; neither probably very precisely. Harduin supposes this to be the solar and lunar cycle ( $19 \times 28 = 532$ ), after the completion of which the new and full moons return on the same day, not only of the year, but of the week. The use of such a cycle would indeed imply that the Egyptians divided their time into weeks, and no ancient author tells us this; yet we know from Dion Cassius (37. 18.) that the custom of assigning a day of the week to each of the planets arose among the Egyptians: and when we consider the primeval antiquity of the week, and of reverence for the number *seven* among the Jews, we shall perhaps think it more probable that it prevailed, although not in civil life, from very ancient times in Egypt, than that it was introduced subsequently to the time of Herodotus. There is no difficulty about the second period, mentioned by Tacitus, 1461 years. The Egyptian year began originally with the heliacal rising of the dog-

μιν οὐκ εἶδον, εἰ μὴ ὅσον γραφῇ· καὶ γὰρ δὴ καὶ σπάνιος ἐπι-  
φοιτᾷ σφι, διὰ ἐτέων (ὡς Ἑλιουπολῖται λέγουσι) πεντακο-  
σίων. φοιτᾶν δὲ τότε φασί, ἐπεὶ οἱ ἀποθάνῃ ὁ πατήρ. ἔστι  
δὲ, εἰ τῇ γραφῇ παρόμοιος, τοσόσδε καὶ τοιόσδε· τὰ μὲν αὐτοῦ  
χρυσόκομα τῶν πτερῶν, τὰ δὲ, ἐρυθρά· ἐς τὰ μάλιστα αἰετῶ  
περιήγησιν ὁμοιότατος, καὶ τὸ μέγαθος. Τοῦτον δὲ λέγουσι  
μηχανᾶσθαι τάδε, ἐμοὶ μὲν οὐ πιστὰ λέγοντες· ἐξ Ἀραβίης  
ὀρμώμενον, ἐς τὸ ἱρὸν τοῦ Ἑλίου κομίζεν τὸν πατέρα, ἐν  
σμύρνῃ ἐμπλάσσοντα, καὶ θάπτειν ἐν τοῦ Ἑλίου τῷ ἱρῷ.  
κομίζεν δὲ οὕτω· πρῶτον, τῆς σμύρνης ὡν πλάσσειν ὅσον  
τε δυνατός ἐστι φέρειν· μετὰ δὲ, πειραῶσθαι αὐτὸ φορέοντα·  
ἐπεὶ δὲ ἀποπειρηθῇ, οὕτω δὴ κοιλῆναντα τὸ ὦν, τὸν πατέρα

star, *Sothi*, in the month Thoth, Aug. 29., Porph. Antr. Nymph. p. 123., but containing only 365 days it was an *annus vagus*, i. e. the true commencement of the year travelled in succession through all the days and months (See p. 9.): and being a quarter of a day too short, it was only after 1460 Egyptian years ( $365 \times 4$ ), or 1461 Julian, that is true years, that the solar year again began on the 29th of August. Censor. D. Nat. c. 21. Tacitus, ubi s. enumerates the alleged appearances of the phoenix; the first in the reign of Sesostrius, the second of Amasis, the third of Ptolemy Evergetes, the fourth in the reign of Tiberius, A.D. 34. The philosophical historian is less cautious than Her.: he concludes his account, "*Cæterum aspici aliquando in Egypto eam volucrem non ambigitur.*"

εἰ τῇ γραφῇ παρόμοιος. Minutoli, Atlas, tab. 20. 6., 21. 11., has given two figures, supposed to be of the phoenix. The first is from Karnak, and has the head of an eagle

and human hands; the other from a glass paste found at Apollinopolis. The feathers are yellow, green and blue; the crest red, and a star appears beside the bird. The same figure, but of a blue colour, appears on the sails of the splendid galley in the tomb of Remeses III. Wilkinson 3. 211.

περιήγησιν. Schweigh. "le contour." μάλιστα ὁμοιότατος. 2. 76. μάλιστα καὶ ἐμπερέστατα. Matth. § 461. p. 761.

ἀποπειρηθῇ. See note on ἀπο-  
τυπνύονται, p. 64. "he makes a trial by carrying it; and when he has finished his trials, then ("*tum demum*") having excavated the egg, he puts his father into it, and with other frankincense plasters in that part of the egg at which, having made the excavation, he put in his father; and his father lying within, the weight amounts to the same;" a correct conclusion, if frankincense and the body of a phoenix were of the same specific gravity. Of γίverai, meaning "amounts to," see 3. 95. τὸ μὲν δὴ

ἐς αὐτὸ ἐντιθέναι, σμύρνη δὲ ἄλλη ἐμπλάσσειν τοῦτο κατ' ὃ τι τοῦ ὤου ἐγκοιλῆνας ἐνέθηκε τὸν πατέρα· ἐσκειμένου δὲ τοῦ πατρὸς, γίνεσθαι τῷτὸ βάρος· ἐμπλάσαντα δὲ, κομίζειν μιν ἐπ' Αἰγύπτου ἐς τοῦ Ἥλιου τὸ ἱρόν. ταῦτα μὲν τοῦτον τὸν ὄρνιν λέγουσι ποιέειν.

Εἰσὶ δὲ περὶ Θήβας ἱροὶ ὄφεις, ἀνθρώπων οὐδαμῶς δηλή- 74  
μονες· οἱ μεγάλῃ ἑόντες μικροὶ, δύο κέρα φορέουσι, πεφυ-  
κότα ἐξ ἄκρης τῆς κεφαλῆς. τοὺς θάπτουσι ἀποθανόντας ἐν τῇ  
ἱρῇ τοῦ Διὸς· τούτου γάρ σφεας τοῦ θεοῦ φασὶ εἶναι ἱρούς.  
Ἔστι δὲ χώρος τῆς Ἀραβίης, κατὰ Βουτοῦν πόλιν μάλιστά κη 75  
κείμενος· καὶ ἐς τοῦτο τὸ χωρίον ἦλθον, πυνθανόμενος περὶ  
τῶν πτερωτῶν ὀφίων. ἀπικόμενος δὲ, εἶδον ὅστέα ὀφίων καὶ  
ἀκάνθας, πλήθει μὲν ἀδύνατα ἀπηγήσασθαι· σωροὶ δὲ ἦσαν  
ἀκανθέων καὶ μεγάλοι, καὶ ὑποδέεστεροι, καὶ ἐλάσσονες ἔτι  
τούτων· πολλοὶ δὲ ἦσαν οὔτοι. ἔστι δὲ ὁ χώρος οὗτος, ἐν τῇ  
αἱ ἀκανθαὶ κατακεχύαται, τοιόσδε τις· ἐσβολὴ ἐξ οὐρέων στει-  
νῶν ἐς πεδίον μέγα· τὸ δὲ πεδίον τοῦτο συνάπτει τῇ Αἰγυ-  
πτίῳ πεδίῳ. λόγος δέ ἐστι, ἅμα τῇ ἔαρι πτερωτοῦς ὄφιος ἐκ  
τῆς Ἀραβίης πέτεσθαι ἐπ' Αἰγύπτου· τὰς δὲ ἱβίς τὰς ὄρνιθας

ἀργύριον τὸ Βαβυλώνιον πρὸς τὸ  
Εὐβοικὸν συμβαλλεόμενον τάλαν-  
τον γίνεται τεσσαράκοντα καὶ πεν-  
τακόσια καὶ ἐννακισχίλια τάλαντα.  
4. 86.

SECT. 74. This horned serpent, specially dedicated to Ammon, occurs frequently in Egyptian sculpture, as on the obelisk of Luxor. Those which Herodotus saw had probably been rendered harmless, for the *cerastæ* are a venomous tribe.

SECT. 75. The Buto here spoken of must be different from that mentioned 2. 59. 155. Winged serpents are unknown in nature, but as they are of frequent occurrence in Egyptian art, it was a natural inference that they must have a real prototype. Had they invaded

Egypt as here described, the ibis could not have destroyed them; for it is a bird of weak bill, of the curlew species, feeding on worms and fresh-water shell-fish (Cuvier, Ossem. foss. Disc. sur les Rev. du Globe, 1826. p. 175.), and quite unfitted to take such prey as serpents. Cic. N. D. 1. 36. brings the serpents from Libya. In the Phil. Mus. 1. p. 623. some reasons are given for thinking that ἱβίς originally meant "a crane," and it is certain that the habits of the crane and stork, which really feed on reptiles, have been attributed to the ibis.

ἀκανθαί, literally, "thorns," used here, like the Latin *spina*, of the "back bone," 4. 72.

- ἀπαντώσας ἐς τὴν ἐσβολὴν ταύτης τῆς χώρας, οὐ παριέναι τοὺς ὄφεις, ἀλλὰ κατακτείνειν. καὶ τὴν ἴβιν διὰ τοῦτο τὸ ἔργον τετιμῆσθαι λέγουσι Ἀράβιοι μεγάλως πρὸς Αἰγυπτίων· ὁμολογέουσι δὲ καὶ Αἰγύπτιοι διὰ ταῦτα τιμᾶν τὰς ὄρνιθας  
 76 ταύτας. Εἶδος δὲ τῆς μὲν ἴβιος τόδε. μέλαινα δεινῶς πᾶσα, σκέλεα δὲ φορέει γεράνου, πρόσωπον δὲ ἐς τὰ μάλιστα ἐπίγρυπον· μέγαθος ὅσον κρέξ. τῶν μὲν δὴ μελαινέων, τῶν μαχομένων πρὸς τοὺς ὄφεις, ἥδε ἰδέη. τῶν δ' ἐν ποσὶ μᾶλλον εἰλευμένων τοῖσι ἀνθρώποισι· (διξαὶ γὰρ δὴ εἰσι αἱ ἴβιες·) ψιλὴ τὴν

ἀπαντώσας ἐς τὴν ἐσβολὴν, "going to meet them at the entrance." 6.100. ἐβουλεύοντο ἐκλιπεῖν τὴν πόλιν ἐς τὰ ἄκρα τῆς Εὐβοίης. 8.134. κατεκοίμησε ἐς Ἀμφιάρειον, "went to the temple of Amphiarus and slept." See note on 2. 2. τρέφειν ἐς τὰ ποίμνια.

SECT. 76. κρέξ. The name of this bird is derived from κρέω, as the English *crake* is allied to *creak*; in Latin for the same reason, *rallus*, "landrail." 4. 106. fin. ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην· γλώσσαν δὲ ἰδίην. Μέγαθος probably stands here in the same independent way as μέγαθος ὅσον τε βούς ὁ μέγιστος, 2. 71. Πρόσωπον is properly the front part of the head; here, the beak is chiefly meant, though not exclusively; for the character of ἐπίγρυπος, *aduncus*, belongs to the whole skull.

τῶν μὲν δὴ μελαινέων. This black ibis, according to Cuvier, ubi s., is the *Scolopax falcinellus* of Linn. It is remarkable, however, that no specimen of this kind has been found embalmed. It is to this bird, rarely seen, if at all, in the days of Herodotus, that the destruction of the serpents is attributed, and the inaccuracy of the

story, therefore, could not be ascertained by him.

τῶν δ' ἐν ποσὶ μᾶλλον εἰλευμένων τοῖσι ἀνθρώποισι· "qui magis inter homines versantur." Three notions are naturally connected with lying at the feet; 1) that of being *obvious*, 2) of being *urgent*, 3) of being an *obstacle* to progress. 1) 3. 75. ἔκτεινον πάντα τινὰ τῶν Μάγων τὸν ἐν ποσὶ γινόμενον, "that showed himself abroad," or, "that came in the way." 1. 80. in the same sense, ἐμπόδων γινόμενον. Plat. Theæt. 1. 175. καταγελάται—τὰ ἐν ποσὶν ἀγνοῶν τε καὶ ἐν ἐκάστοις ἀπορῶν. 2) Soph. Ant. 1327. βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά. 3) This is the usual sense of ἐμπόδων (ἐν ποδοῖν), but by no means to the exclusion of the others. Suidas, ἐμπόδων Θουκύδιδης ἀντὶ τοῦ προχείρως. Λυκούργος δὲ ἀντὶ τοῦ φανερόν. Πλάτων δὲ ἀντὶ τοῦ ἐν μέσῳ. Ἰσαῖος δὲ ἀντὶ τοῦ ὑπόγονον καὶ ἐν χειρὶ.

εἰλευμένων. The Atticists imitated from Herodotus this use of εἰλεῖσθαι. Æl. H. N. An. 3.15. Περιστεραὶ ἐν μὲν ταῖς πόλεσι τοῖς ἀνθρώποις συναγελάζονται καὶ εἰλοῦνται παρὰ τοῖς ποσίν. Id. 9 38., 13. 18. Heliod. Æth. 2. 22

κεφαλὴν, καὶ τὴν δειρὴν πᾶσαν· λευκὴ πτεροῖσι, πλὴν κεφαλῆς καὶ τοῦ αὐχένος καὶ ἄκρων τῶν πτερυγίων καὶ τοῦ πυγαίου ἄκρου· ταῦτα δὲ τὰ εἶπον πάντα, μέλαινα ἐστὶ δεινῶς· σκέλεα δὲ καὶ πρόσωπον, ἐμφερὲς τῇ ἐτέρῃ. τοῦ δὲ ὄφιος ἡ μορφή, οἷη περ τῶν ὕδρων. πτίλα δὲ οὐ πτερωτὰ φορέει, ἀλλὰ τοῖσι τῆς νυκτερίδος πτεροῖσι μάλιστα καὶ ἐμπερέστατα. Τοσαῦτα μὲν θηρίων περὶ ἰρῶν εἰρήσθω.

Αὐτῶν δὲ δὴ Αἰγυπτίων, οἱ μὲν περὶ τὴν σπειρομένην Αἴ- 77  
γυπτον οἰκέουσι, μνήμην ἀνθρώπων πάντων ἐπασκέοντες μάλιστα, λογιώτατοί εἰσι μακρῷ τῶν ἐγὼ ἐς διάπειραν ἀπικόμεν. Τρόπῳ δὲ ζῶς τοιῷδε διαχρέωνται. Συρμαῖζουσι τρεῖς ἡμέρας ἐπεξῆς μηνὸς ἐκάστου, ἐμέτοισι θηρώμενοι τὴν ὑγίειν καὶ κλύσμασι, νομίζοντες ἀπὸ τῶν τρεφόντων σιτίων πάσας τὰς νούσους τοῖσι ἀνθρώποισι γίνεσθαι. εἰσὶ μὲν γὰρ καὶ ἄλλως

εἰλοῦμαι περὶ τὸν τόπον, ὥσπερ, οἶμαι τις ὄρνις. ἥδε ἰδέη must be understood again with the 2nd genitive.

λευκὴ πτεροῖσι, πλὴν κεφαλῆς καὶ τοῦ αὐχένος. Αὐχὴν καὶ δέρη διαφέρει· αὐχὴν γὰρ λέγεται τὸ ὅπισθεν τοῦ τραχήλου· δέρη δὲ τὸ ἔμπροσθεν Ammonius de Diff. Voc., quoted by Larcher. According to the description of Cuvier, the head and two-thirds of the throat of the *Ibis numenius* are without feathers (ψιλὴ) and black; the plumage white, except the tips of the great penfeathers of the wings.

πτίλα οὐ πτερωτὰ, "wings not covered with feathers," therefore *membranaceous*, such as those of the flying lizard, *Draco volans* of Linnæus, which has been supposed to have given origin to this fable.

ΣΕΚΤ. 77. οἱ μὲν π. γ. σκ. Αἰγυπτον οἰκέουσι. These are opposed to the inhabitants of the marshes, οἱ ἐν τοῖσι ἔλεσι κατοικημένοι, 2. 92. init.

μνήμ. ἐπασκ. "inasmuch as they exercise the memory most of all men, are the most learned in history of all of whom I have had experience." Schweighæuser would understand μνήμη, of historical knowledge, "*memoria rerum gestarum*," preserved by writing. But nothing in Herodotus shows that the art of writing was in popular use among the Egyptians for historical purposes; he never quotes any such authority; nor can ἐπασκείν μνήμην bear the sense which Schw. attributes to it. Wess. ap- positively quotes Proclus on Timæus, p. 31. Αἰγυπτίοις δὲ ἔτι καὶ τὰ γεγονότα διὰ τῆς μνήμης αἰεὶ νέα πάρεστιν, ἡ δὲ μνήμη διὰ τῆς ιστορίας, αὕτη δὲ ἀπὸ τῶν στηλῶν. This is remarkably confirmed by the modern discoveries.

Διάπειρα is properly "a trial which affords the means of discrimination and comparison." 1.47. ἀπέπεμπε ἐς τὴν διάπειραν τῶν χρηστηρίων, of the embassy which

Αἰγύπτιοι μετὰ Λίβνας ὑγιηρέστατοι πάντων ἀνθρώπων, τῶν ὥρέων (δοκέειν ἐμοὶ) εἵνεκεν, ὅτι οὐ μεταλλάσσουνσι αἱ ὥραι. ἐν γὰρ τῇσι μεταβολῇσι τοῖσι ἀνθρώποισι αἱ νοῦσοι μάλιστα γίνονται, τῶν τε ἄλλων πάντων, καὶ δὴ καὶ τῶν ὥρέων μάλιστα. Ἀρτοφαγέουσι δὲ, ἐκ τῶν ὀλυρέων ποιεῦντες ἄρτους, τοὺς ἐκείνοι κυλλήστις ὀνομάζουσι. οἶνψ δ' ἐκ κριθέων πεποιημένψ διαχρέωνται· οὐ γάρ σφί εἰσι ἐν τῇ χώρῃ ἄμπελοι. ἰχθύων δὲ τοὺς μὲν, πρὸς ἥλιον αὐτῆσαντες, ὠμοὺς σιτέονται·

Crcesus sent to put to the test the veracity of the Greek oracles.

ὑγιηρέστατοι. Of the same form is σκουνδαίεστερα, 1. 8., 1. 133. superl. ἀμορφεστάτην, 1. 96. Her. himself, 2. 187. where he recurs to the healthiness of the Libyans, uses ὑγιηρότατοι. Some of these forms established themselves in Attic usage, along with the others, as ἀφθονέστερος and ἀκρατέστατον in Plato. Matth. § 128. Obs. 2. ἐρρῶμενέστερος, -ρατος are the usual form. To this mode of comparison we must refer the comp. and superl. of the contracted nouns in οὖς; (ἀπλοέστερος) ἀπλούστερος, (εἰνούεστατος) εἰνούστατος.

οἶνψ ἐκ κριθέων. “Ἀρσενάς τοι τῇσδε γῆς οἰκήτορας Εὐρήσετ' οὐ πίνοντας ἐκ κριθῶν μέθω,” says the king of Argos contemptuously to the Egyptian herald. Æsch. Suppl. 959. According to Diodorus, 1. 34. this barley wine or beer was called ζύθος, Isaiah xix. 10. in the Sept. καὶ πάντες οἱ ποιοῦντες τὸν ζύθον λυπηθήσονται. Euseb. Caten. ad Es. τοὺς ποιοῦντας οὐ τὸν ἐξ ἄμπελου οἶνον, ἀλλὰ τὸν Αἰγυπτιακὸν ζύθον. Alberti ad Hes. s. voc. ζύθος. The word is probably Greek and connected with ζύμη, “fermentum,” and ζέω. Of the Egyptian beer, see Wilkins. 2. 173.

οὐ γάρ σφί εἰσι ἐν τῇ χώρῃ ἄμ-

πελοι. Herodotus has been attacked and defended, as if he had said that there were no vines in Egypt; whereas, by the use of σφί, he expressly limits his assertion to the inhabitants of ἡ σπειρομένη Αἴγυπτος. This is distinguished on the one hand from the marsh land of the Delta, and on the other from the rocky and sandy borders beyond the reach of the inundation. The land, which was annually overflowed at the very time of vintage, could never be suitable for the growth of the vine; and hence it was in the district of Fayoum, at Anthylla, and on the borders of the lake Mareotis, that the vine was cultivated. Strabo, lib. 17. 1134. 1147. Athen. Ep. lib. 1. p. 33. Even this, in the age of Her., was probably of limited extent, as there was so large an annual importation from Phœnicia and Greece, 3. 6. The cultivation of the vine in very early times in Egypt, is proved by Gen. xl. 10. Num. xx. 5., and the assertion of Plut., Is. and Os. 6., that before the time of Psammetichus no wine was drunk in Egypt nor offered to the gods, is shown by the sculptures to be inaccurate. Wilkinson, 2. 158. seq.

ἰχθύων δὲ τοὺς μὲν. The operations of catching, drying and salt-

τοὺς δὲ, ἐξ ἄλλης τεταριχευμένους. ὀρνίθων δὲ τοὺς τε ὄρνυ-  
 γας, καὶ τὰς νήσας, καὶ τὰ σμικρὰ τῶν ὀρνιθίων, ὡμὰ σιτέον-  
 ται, προταριχεύσαντες. τὰ δὲ ἄλλα ὅσα ἡ ὀρνίθων ἢ ἰχθύων  
 ἐστὶ σφι ἐχόμενα, χωρὶς ἡ ὁκόσοι σφι ἱροὶ ἀποδεδέχεται,  
 τοὺς λοιποὺς ὀπτοὺς καὶ ἐφθοὺς σιτέονται. Ἐν δὲ τῇσι συν- 78  
 ουσίῃσι, τοῖσι εὐδαίμοσι αὐτῶν, ἐπεὰν ἀπὸ δείπνου γένων-  
 ται, περιφέρει ἀνὴρ νεκρὸν ἐν σορῶ ξύλινον πεποιημένον,  
 μεμιμημένον ἐς τὰ μάλιστα καὶ γραφῇ καὶ ἔργῳ, μέγαθος  
 ὅσον τε πάντα πηχυαῖον, ἡ δίπηχυν· δεικνὺς δὲ ἐκάστῃ τῶν  
 συμποτέων, λέγει· “Ἐς τοῦτον ὀρέων, πίνε τε καὶ τέρπευ·  
 “ἔσσαι γὰρ ἀποθανὼν τοιοῦτος.” Ταῦτα μὲν παρὰ τὰ συμ-  
 πόσια ποιεῖσι.

Πατρίοισι δὲ χρεώμενοι νόμοις, ἄλλον οὐδένα ἐπικτέωνται. 79  
 τοῖσι ἄλλα τε ἐπάξιά ἐστι νόμιμα, καὶ δὴ καὶ αἶσμα ἔν ἐστι,  
 Λίνος, ὅσπερ ἐν τε Φοινίκῃ αἰοιδιμός ἐστι καὶ ἐν Κύπρῳ, καὶ

ing birds and fishes are represented  
 in the paintings of Egypt. Wilk.  
 2. 18.

SECT. 78. ἀπὸ δείπνου γένων-  
 ται. 1. 126. ἐπεὶ τε δὲ ἀπὸ δει-  
 πνου ἦσαν, “had done supper.”  
 Matth. § 572.

μεμιμημένον ἐς τὰ μάλιστα, “imi-  
 tated to the greatest perfection,  
 both in workmanship and paint-  
 ing.” ἔργῳ evidently relates to the  
 carving, γράφῃ to the colouring.  
 Schweighæuser mentions a figure  
 of sycamore wood, of the size of  
 a cubit, in the public museum of  
 Strasburg, exactly resembling a  
 mummy. πάντα is here unusually  
 employed in the sense of *omnino*;  
 with words of dimension it com-  
 monly means “every way.”

SECT. 79. ἐπικτέωνται. Comp.  
 ἐπικτητος γῆ, 2. 5. ἐπικτητον γυ-  
 ναῖκα, 3. 3. and the forces of ἐπί  
 in ἐπεκράτει, 2. 1.

Λίνος. The Phœnicians made  
 Maneros a son of the king of By-

blus, who died of sorrow at wit-  
 nessing the grief of Isis for the  
 loss of Osiris. Plut. Is. and Os.  
 § 18. The circumstance that this  
 plaintive melody was common to  
 Egypt, to Phœnicia, which had so  
 close an affinity in its religious  
 rites with Egypt, and to Cyprus,  
 a Phœnician colony, is a presump-  
 tion that it originated in some-  
 thing common to the religion of  
 these countries: for what should  
 induce the Phœnicians and Cypri-  
 ans to lament for successive cen-  
 turies the premature death of the  
 son of the first king of Egypt?  
 The reference of *Maneros* to *Menes*  
 looks like one of those arbitrary ety-  
 mologies with which the ancients  
 so easily satisfied themselves. The  
 Greek fable of Linus is connected  
 with Apollo and the worship of the  
 Muses, in Bœotia, for he is said to  
 be the son of Apollo and killed by  
 Hercules, or on the other hand,  
 the son of Urania and killed by



ἄλλη· κατὰ μέντοι ἔθνεα οὖνομα ἔχει, συμφέρεται δὲ ὧν τὸς εἶναι τὸν οἱ Ἕλληνες Λίνον ὀνομάζοντες αἰδούσι. ὥστε πολλὰ μὲν καὶ ἄλλα ἀποθωυμάζειν με τῶν περὶ Αἴγυπτον ἐόντων, ἐν δὲ δὴ καὶ τὸν Λίνον ὁκόθεν ἔλαβον· φαίνονται δὲ αἰεὶ κοτε τοῦτον αἰδόντες. ἔστι δὲ Αἴγυπτιστὶ ὁ Λίνος καλεούμενος Μανέρως. ἔφασαν δὲ μιν Αἰγύπτιοι τοῦ πρώτου βασιλεύσαντος Αἰγύπτου παῖδα μουνογενέα γενέσθαι· ἀποθανόντα δ' αὐτὸν ἄνθρωπον, θρήνοισι τούτοις ὑπ' Αἰγυπτίων τιμηθῆναι· καὶ αἰοῖ-  
 80 δὴν τε ταύτην πρώτην καὶ μούνην σφίσι γενέσθαι. Συμφέρονται δὲ καὶ τόδε ἄλλο Αἰγύπτιοι Ἑλλήνων μούνουσι Λακεδαιμονίοισι. οἱ νεώτεροι αὐτῶν τοῖσι πρεσβυτέροις συντυγχάνον-

Apollo. Paus. 9. 29. These genealogies have an evident reference to the antiquity of the fable and melody, which was supposed to have derived its origin from Linus, whose own name again appears to be only a personification of the string of the lyre, *λίνον*, as *Eumolpus* and *Musæus* are evidently invented names. Pamphus, who composed the oldest hymns for the Athenians, gave him the name of *Οἰρόλινος* (*oîros*, "fate," "calamity"), and Sappho, borrowing the name from Pamphus, celebrated jointly *Adonis* and *Cætolinus*. Pausan. ubi s. This combination, the mention of the song of Linus among the Phœnicians, and the connexion of the Grecian story with Boeotia, the seat of a Phœnician colony, and Hercules, a Phœnician deity, render it probable that the mourning for Linus was allied in its origin to that mentioned Her. 2. 61., namely, the grief of Nature for the loss of the Sun in winter. Comp. αἰλινον Blomf. Æsch. Ag. 119. Philol. Mus. 2. p. 153. 173. Heyne, Exc. ad Il. σ', 570. vol. 7. 550. and the Villosion Schol. Eust. ibid., who quotes

from Hesiod, Οὐρανίη δ' ἄρ' ἔκικτε Λίνον πολυήρατον υἱόν· Ὀν δὴ, ὅσοι βροτοὶ εἰσιν ἄοιδοι καὶ κιθαρισταί, Πάντες μὲν θρηνοῦσιν ἐν εἰλαπίναῖς τε χοροῖς τε, Ἀρχόμενοι δὲ Λίνον καὶ λήγοντες καλέουσι. Gaisf. Frag. Hes. I.

κατὰ ἔθνεα οὖνομα ἔχει, "it has a (different) name according to the (different) nations."

συμφέρεται ὧν τὸς εἶναι. ὧν τὸς εἶναι gives greater precision to the general expression συμφέρεται. Afterwards, 2. 80. init. συμφέρονται is used alone of a general coincidence.

αἰεὶ κοτε αἰδόντες, "to have sung it from time immemorial."

καὶ δοιδὴν τε. This is not a mere pleonasm, but should be rendered "and also." In poetry the two particles are used together. Theogn. 138. Πολλάκι γὰρ δοκῶν θῆσειν κακὸν ἐσθλὸν ἔθηκε Καὶ τε δοκῶν θῆσειν ἐσθλὸν, ἔθηκε κακόν. Hartung. Griech. Part. I. 76. 113. Her. 7. 175. στεινότερη γὰρ ἐφαίνετο καὶ ἄμα ἀγχοτέρη τε τῆς ἐωντῶν, where there is no MS. authority for the proposed omission of τε or the substitution of γε.

τες, εἴκουσι τῆς ὁδοῦ καὶ ἐκτράπονται· καὶ ἐπιούσι, ἐξ ἑδρης ὑπανιστάται. Τόδε μέντοι ἄλλοισι Ἑλλήνων οὐδαμοῖσι συμφέρονται· ἀντὶ τοῦ προσαγορεύειν ἀλλήλους ἐν τῇσι ὁδοῖσι, προσκυνέουσι κατιέντες μέχρι τοῦ γούνατος τὴν χεῖρα. Ἐν 81 δεδύκασιν δὲ κιθῶνας λινέους, περὶ τὰ σκέλεα θυσανωτοῦς, οὓς καλέουσι καλασίρις· ἐπὶ τούτοις δὲ εἴρινα εἴματα λευκὰ ἐπαναβληδὸν φορέουσι. οὐ μέντοι ἔς γε τὰ ἱρὰ ἐσφέρεται εἴρινα, οὐδὲ συγκαταθάπτεται σφί· οὐ γὰρ ὄσιον. ὁμολογέουσι δὲ

Σκτ. 80. εἴκουσι τῆς ὁδοῦ. "Semper in talibus casus adhibetur secundus, præpositione plerumque suppressâ. Plene Tyrtaeus in Stob. Grot. p. 195. v. 41. Πάντες δ' ἐν θῶκοις... νέοι... Εἴκουσ' ἐκ χώρης." Valck. Matth. § 354. δ. So *cedo* in Latin is used with an ablative with or without a preposition. See Facciolati Lex. s. voc. Similar respect to old age was enjoined on the Jews, Lev. xix. 32.

ἄλλοισι Ἑλλήνων οὐδαμοῖσι. "Ἄλλοισι is not necessary with οὐδ. yet is not altogether redundant, because the author meant to say, "neither with the Lacedæmonians nor any others of the Greeks."

προσκυνεῖν, like the Latin "*adoror*," seems primarily to have meant "to place the hand on the mouth and kiss it" (κύω Eust. ad Od. δ', 522. Germ. *küssen*), in sign of reverence, and thence to have been applied to other acts of salutation or religious homage, such as bowing the head, genuflexion, kneeling or prostration. Her. 7. 136. adds *προσπίπτοντας*, to denote the enforced prostration of the Spartans before Darius. Comp. Corn. Nep. Conon 3. An Egyptian *προσκύνησις* may be seen, Wilkinson, M. and C. 2. p. 222. the head and hands are lowered almost to the knees.

Σκτ. 81. κιθῶνας λινέους. "Χιτῶν οὖν ἐστὶ λεπτὸν ἱμάτιον ὑποκάμισον, παρὰ τὸ ἐγγχεῖσθαι τοῖς μέλεσι." Suid. A great variety of dresses appears upon Egyptian monuments. "The lower classes are commonly clad in a short apron, resembling the kilt of the Highlanders, or in short drawers. Priests and persons of rank wore an under garment similar to the apron, and over it a loose upper robe with full sleeves, secured by a girdle round the loins, or the apron and a shirt with short tight sleeves, over which was thrown a loose robe, leaving the right arm exposed." Wilkinson, 3. 347.; who observes that the *calasiris*, or fringed tunic, mentioned by Her. does not appear to have been generally used, but that dresses are occasionally represented with a fringe; and pieces of cloth have been found in the tombs with this kind of border. *Kali*, according to Jablonsky, Voc. Eg. ed. Te Water, 1. p. 102. signifies in Coptic *leg*. The χιτῶν (Ion. κιθῶν), *tunica*, was a close-fitting under-garment; the ἱματίον, called by Her. εἶμα, who never uses ἱματίον in this sense, was thrown on over (ἐπαναβληδόν).

οὐ γὰρ ὄσιον. Most of the practices and prohibitions which form a part of the ancient religions, in

ταῦτα τοῖσι Ὀρφικοῖσι καλεομένοισι καὶ Βακχικοῖσι, ἐοῦσι δὲ Αἰγυπτίοισι, καὶ Πυθαγορείοισι. οὐδὲ γὰρ τούτων τῶν ὀργίων μετέχοντα ὁσίων ἐστι ἐν εἰρινέοισι εἶμασι θαφθῆναι. ἐστι δὲ περὶ αὐτῶν ἱρὸς λόγος λεγόμενος.

- 82 Καὶ τάδε ἄλλα Αἰγυπτίοισι ἐστι ἐξευρημένα· μείς τε καὶ ἡμέρη ἐκάστη θεῶν ὅτεν ἐστί· καὶ τῇ ἑκάστος ἡμέρῃ γενό-

regard to dress, diet, ablutions, &c., had originally a reference to health and cleanliness; but having been guarded by a religious sanction, the idea of merit was attached to their observance, and of impiety to their neglect: and when the simple original motive was forgotten, a *ἱερὸς λόγος*, or a fanciful reason, was devised to explain and dignify the usage. In southern climates, garments of animal materials engender or harbour vermin, and therefore their use was discountenanced, and in religious rites forbidden in Egypt. "Lana, segnis-  
simi corporis excrementum, pecori detracta, jam inde Orphei et Pythagoræ scitis profanus vestitus est. Sed mundissima lini seges non modo inductui et amictui sanctissimis Egyptiorum sacerdotibus sed operui quoque rebus sacris." Apul. Apolog. p. 518. ed. Elmenh.

τοῖσι Ὀρφικοῖσι καλεομένοισι. The words which follow, καὶ Βακχικοῖσι, ἐοῦσι δὲ Αἰγυπτίοισι, are wanting in the oldest MSS., and were accordingly omitted by Wesseling, but have been restored by subsequent editors. It has been thought (Creuzer, Comm. Herodot. p. 167.) that their omission proceeded from the unwillingness of the Greeks to have their religious rites referred to Egypt; and without them, καλεομένοισι seems to want its proper contrast.

In this spirit Apollodorus, l. 3. attributes to Orpheus the invention of the Dionysiac mysteries. The prohibition of woollen clothing in the interment of those who partook in the Orphic mysteries and the Pythagorean discipline was a natural consequence of the disuse of animal food. Hor. A. P. 391. Δι' ἀψύχου βορᾶς Σίτῳι καπήλευ' Ὀρφέα τ' ἄνακτ' ἔχων Βάκχευε. Eur. Hipp. 955. where see Monk's note. Herodotus uses ὄργια, like *μυστήρια*, for a *secret* religion, without reference to its *enthusiastic* character; a circumstance not necessarily implied in ὄργια, which is probably derived not from ὀργή but from ἔοργα (Lobeck Aglaophemus, p. 305. note (e)), ἔρδω, like *operor* in Latin, denoting specifically "a religious rite." Pythagoras lived long in Egypt (Cic. Fin. 5. 29. Porphyry. V. Pyth. §. 11.), and was believed to have derived much of his knowledge from the priests: the society which he founded resembled a priesthood in the strictness of its rule, and a *mystery* in the secrecy and gradual communication of its doctrines.

SECT. 82. ὅτεν ἐστί· "to whom it belongs;" it is unnecessary to supply ἱρή. The number of the gods was twelve, and to each of them probably a month was assigned; and as the subdivision of

μενος, ὁτέοις ἐγκυρήσει, καὶ ὅκως τελευτήσῃ, καὶ ὁκοῖός τις ἔσται. καὶ τούτοις τῶν Ἑλλήνων οἱ ἐν ποιήσει γενόμενοι ἐχρήσαντο. Τέρατά τε πλέα σφί ἀνέυρηται ἢ τοῖσι ἄλλοις ἀπασιν ἀνθρώποις. γενομένου γὰρ τέρατος, φυλάσσουνσι γραφόμενοι τῷποβαῖνον· καὶ ἦν κοτε ὕστερον παραπλήσιον τούτῃ γένηται, κατὰ τῷτὸ νομίζουσι ἀποβήσεσθαι. Μαντικὴ 83 δὲ αὐτοῖσι ὧδε διακέεται. ἀνθρώπων μὲν οὐδενὶ προσκέεται ἢ τέχνη, τῶν δὲ θεῶν μετεξετέροισι. καὶ γὰρ Ἡρακλέος μαντήιον αὐτόθι ἐστὶ, καὶ Ἀπόλλωνος, καὶ Ἀθηναίης, καὶ Ἀρτέμιδος, καὶ Ἀρεος, καὶ Διός· καὶ ὅγε μάλιστα ἐν τιμῇ ἄγονται πάντων τῶν μαντηῶν, Λητοῦς ἐν Βουτοῖ πόλι ἐστὶ. οὐ μέντοι αἱ γε μαντηῖαί σφί κατὰ τῶντὸ ἐστάσι, ἀλλὰ διά-

the month into periods of seven days must have been as ancient as the bondage of the Jews in Egypt, and among the heathen nations has been always connected with the number of the planets, this is probably what is meant by each day belonging to a god.

τῇ ἑκάστῃ ἡμέρῃ γενόμενος, i.e. "and according to the day on which each man was born, what events he will meet with, and how he will die, and what sort of a person he will be." Τῇ is the Ionic dat. for ᾗ, the relative being used here for τίς, as 2. 121. 2. γνωρισθεὶς δς εἶη. Matth. § 485. Of this double use of the relative, see note p. 7.

οἱ ἐν ποιήσει γενόμενοι. Ὡς ἄχρηστοι τοῖς πολλοῖς οἱ ἐπιεικέστατοι τῶν ἐν φιλοσοφίᾳ. Plat. Rep. 6. 489. B. Ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων ἔχουσιν, αὐτοὶ τ' εἰσὶν ἐν μούσαις ἀεὶ. Eur. Hipp. 454. with Valck. and Monk's notes. No poet prior to the time of Herodotus, whose works have come down to us or are known by quotation, has treat-

ed of this system of *horoscopy*. Bähr supposes that Her. had in his view the precepts of Hesiod *Ἔργ.* 763. seq. respecting lucky and unlucky days, which however have reference only to the moon.

γραφόμενοι, "when a prodigy has happened, recording it they watch the result," 1. 47. Croesus commands the messengers whom he sent to Delphi, ἄσσα δ' ἂν ἑκάστα τῶν χρηστηρίων θεσπίσῃ συγγραψαμένους ἀναφέρειν παρ' ἐωντόν. The force of the middle voice is here preserved, since the record enabled the messengers to acquit themselves of their commission.

SECT. 83. ἀνθρώπων μὲν οὐδενὶ. Compare note on 2. 57. Among the Greeks, the art of divination was hereditary in certain families, as that of the Iamidæ at Elis. Pind. Ol. 6.

ἄγονται. 1. 134. ἥκιστα τοὺς ἐωντῶν ἐκαστῶν οἰκημένους ἐν τιμῇ ἄγονται. 2. 172. ἐν οὐδεμῇ μοίρῃ μεγάλη ἦγον. Of the various modes of Egyptian divination, see Isaiah xix. 3. which may seem at variance with 2. 57.

84 φοροί εἰσι. Ἡ δὲ ἰητρικὴ κατὰ τάδε σφί δέδασται. μῆς νόσον ἕκαστος ἰητρός ἐστι, καὶ οὐ πλεόνων. πάντα δ' ἰητρῶν ἐστὶ πλέα. οἱ μὲν γάρ, ὀφθαλμῶν ἰητροὶ κατεστέασι· οἱ δὲ, κεφαλῆς· οἱ δὲ, ὀδόντων· οἱ δὲ, τῶν κατὰ νηδύν· οἱ δὲ, τῶν ἀφανέων νόσων.

85 Θρήνοι δὲ καὶ ταφαὶ σφεων, εἰσὶ αἶδε. τοῖσι ἂν ἀπογένηται ἐκ τῶν οἰκῆτων ἄνθρωπος, τοῦ τις καὶ λόγος ἦ, τὸ θῆλυ γένος πᾶν τὸ ἐκ τῶν οἰκίων τούτων κατ' ὧν ἐπλάσατο τὴν κεφαλὴν

SECT. 84. πάντα δ' ἰητρῶν ἐστὶ πλέα. Od. δ', 228. seq. of the drugs and physicians of Egypt; Ἰητροὶ δὲ ἕκαστος ἐπιστάμενος περὶ πάντων Ἀνθρώπων· ἡ γὰρ Παιήονος εἰσι γενέθλης. Jerem. xlv. 11. Besides its own productions, Egypt, by its commerce, obtained those of Syria, Arabia, Africa, and probably India, all countries rich in medicinal herbs and shrubs. Compare Genesis xxxvii. 25.

τῶν ἀφανέων νόσων. "Les maladies internes." Larcher. Better, Miot; "des maladies qui ne paraissent point au dehors."

SECT. 85. ἐκ τῶν οἰκῆτων ἄνθρωπος. I have departed here from Gaisford's text, who reads οἰκίων in this and the following line. There is no variety here in the MSS. except that one reads in both passages οἰκέων; in the next line the Passionei and Askew MSS. read οἰκίων, which I have also adopted. "To whomsoever a man of their relations dies (provided he be a man of any importance), all the female sex belonging to these households is accustomed to daub the head or even the face with mud." Schw. objects, that if Herodotus had written οἰκῆτων (*i. e.* οἰκέων), he would have used the gen. without ἐκ; but the partitive

gen., though it does not require, does not reject the preposition.

8. 105. Ἐκ τούτων δὲ τῶν Πηδασέων ὁ Ἑρμότιμος ἦν. Eur. El. 815. (820.) Ἐκ τῶν καλῶν κομποῦσι τοῖσι Θεσσαλοῖς εἶναι τόδ'. "one of their accomplishments." Plat. Gorg. 525. E. ἐκ τῶν δυναμένων εἰσὶ καὶ οἱ σφόδρα πονηροὶ γιγνόμενοι. Eur. Suppl. 909. Πολλοὺς δ' ἐραστὰς κατὰ θηλείων ὄσας (ἴσας Pors. Adv. 241.). Matth. § 322. Obs. 2.

λόγος ἦ. Matthiæ § 527. fin. observes, that ἂν is omitted with the second relative, because the second clause is dependent on the first; but without this the subjunctive may be used with a relative or particle, without ἂν, if the sense be general. Her. 4. 46. Τοῖσι γὰρ μήτε ἄσπεα μήτε τεύχεα ἢ ἐκτισμένα ἀλλὰ πάντες ἔωσι ἱπποτοξόται. 4. 66. τῶν Σκυθέων τοῖσι ἄνδρες πολέμιοι δραιοὶ ἔωσι. The subj. is not caused by ἂν, but by the general nature of the proposition, which in common usage is more distinctly pointed out by the particle.

ἐκ τῶν οἰκίων. Her. 6. 58. ἀνάγκη ἐξ οἰκίης ἐκάστης ἐλευθέρους δύο καταμαίνεσθαι. The plural in the present instance is caused by the reference of οἰκίων τούτων

πληῶ ἢ καὶ τὸ πρόσωπον. κᾶπειτα ἐν τοῖσι οἰκίοισι λιπούσαι τὸν νεκρὸν, αὐταὶ ἀνὰ τὴν πόλιν στρωφόμεναι, τύπτονται ἐπεζωσμένοι, καὶ φαίνουσαι τοὺς μαζούς· σὺν δέ σφι αἱ προσήκουσαι πᾶσαι. ἐτέρωθεν δὲ οἱ ἄνδρες τύπτονται, ἐπεζωσμένοι καὶ οὗτοι. ἐπεὰν δὲ ταῦτα ποιήσωσι, οὕτω ἐς τὴν ταρίχευσιν κομίζουσι. Εἰσὶ δὲ οἱ ἐπ' αὐτῷ τούτῳ κατέαται, καὶ τέχνην 86 ἔχουσι ταύτην. οὗτοι ἐπεὰν σφι κομισθῇ νεκρὸς, δεικνύουσι τοῖσι κομίσασι παραδείγματα νεκρῶν ξύλινα, τῇ γραφῇ μεμμημένα. καὶ τὴν μὲν σπουδαιοτάτην αὐτέων φασὶ εἶναι, τοῦ οὐκ ὅσιον ποιεῖναι τὸ οὖνομα ἐπὶ τοιούτῳ πρήγματι ὀνομάζειν. τὴν δὲ δευτέραν δεικνύουσι ὑποδεεστέραν τε ταύτης καὶ εὐτελεστέραν· τὴν δὲ τρίτην, εὐτελεστάτην. φράσαντες δὲ, πυθάνονται παρ' αὐτῶν κατὰ ἥντινα βούλονται σφι σκευασθῆναι τὸν νεκρὸν. οἱ μὲν δὴ ἐκποδῶν, μισθῷ ὁμολογήσαντες, ἀπαλλάσ-

το τοῖσι ἄν. *Oikia* (neut. plur.) in Her. means only *aedes*, "the building;" *oikḗ* and *oikos*, *domus*, either "the building" or "the family." See Schweighæuser's *Lex*.

ἐπεζωσμένοι. It appears from Diodorus, 1. 72., that they drew down the garment so as to bare the breast, and then passed the girdle over the part thus folded back, to prevent it from falling lower. See Wilkinson, M. and C. 1. 256. Αὐταί are "the females living in the house," opposed to "the female relatives," αἱ προσήκουσαι πᾶσαι.

οὕτω, "ita demum," referring to what precedes, "not till this has been done." 2. 169. οὕτω δὲ παραδιδόει τὸν Ἀπρίην, "then and not till then." 2. 85. οὕτω θησανρίζουσι. 2. 89. οὕτω παραδιδούσι, "tum demum."

ΣΕΚΤ. 86. οἱ ἐπ' αὐτῷ τούτῳ κατέαται. Many low trades and mechanical occupations were carried on in the open air, or in sheds, by artizans who sat on stools, and

thence καθῆσθαι with ἐπὶ and a dative was used for plying a trade or business. See Valckenaer's note. Xen. Lac. c. 1. οἱ πολλοὶ τῶν τὰς τέχνας ἔχόντων ἐδραῖοι εἰσιν. Ar. Plut. 162. ὁ μὲν γὰρ αὐτῶν σκυτοτομεῖ καθήμενος. Κατέαται is Ionic for κάθηται. The embalmers, from the nature of their occupation, carried it on ἐν οἰκήμασι, in covered apartments.

τὴν μὲν σπουδαιοτάτην, "and the most elaborate of them" (the various ταρίχευσεις) "they say is that of Him whose name I do not think it lawful to mention in such a matter," i. e. Osiris, whose body was said to have been embalmed. Athenag. Leg. pro Christ. p. 32. The most expensive method cost, according to Diodorus 1. 91., an Attic talent, the next, twenty minæ.

οἱ μὲν δὲ ἐκποδῶν,—ἀπαλλάσσονται. To avoid the sight of the incision of the body, which, though a necessary part of the process, was regarded with horror.

σονται· οἱ δὲ ὑπολειπόμενοι ἐν οἰκήμασι, ὥδε τὰ σπονδαιότατα ταριχεύουσι. πρῶτα μὲν σκολιῷ σιδήρῳ διὰ τῶν μυζωτήρων ἐξάγουσι τὸν ἐγκέφαλον, τὰ μὲν αὐτοῦ οὕτω ἐξάγοντες, τὰ δὲ ἐγγέοντες φάρμακα. μετὰ δὲ, λίθῳ Αἰθιοπικῷ ὁξείᾳ παρασχίσαντες παρὰ τὴν λαπάρην, ἐξ ὧν εἶλον τὴν κοιλίην πᾶσαν· ἐκκαθήραντες δὲ αὐτήν, καὶ διηθήσαντες οἶνῳ φοινικίῳ, αὐτὶς διηθέουσι θυμῆμασι τετριμμένοισι. ἔπειτα τὴν νηδὺν σμύρνης ἀκηράτου τετριμμένης, καὶ κασίης, καὶ τῶν ἄλλων θυμάτων, πλὴν λιβανωτοῦ, πλήσαντες, συρράπτουσι ὁπίσω. ταῦτα δὲ

σκολιῷ σιδήρῳ. Athanasz says, that in eighteen years' researches in Egypt, he has never met with an implement of iron; all are of hardened bronze. Wilkinson infers, however, from the blue colour of some weapons represented in the tomb of Remeses III., that the Egyptians of an early Pharaonic age were acquainted with the use of iron, 3. 241. 7.

τὰ δὲ ἐγγέοντες φάρμακα. "partly by infusion of drugs." This does not refer to the introduction of resinous substances into the cavity of the head, such as are sometimes found there, but of some solvent, to bring away those parts which the hook could not extract.

λίθῳ Αἰθιοπικῷ. A black flint, (such as formed the arrow-heads of the Ethiopians, 7. 69.) of which kind specimens have been found in the tombs of Thebes, Wilk. 3. 261. The use of such an instrument shows the high antiquity of embalment. So the Romans retained the use of a flint in the sacrifice of a hog by the *fetialis*. Liv. 1. 24.

παρασχίσαντες, "having made a lateral incision along the flank." It appears from the mummies to have been made on the left side.

κοιλίη properly denotes the cavity of the body, but is here used for the contents; νηδύς (perhaps connected with *neath*, *nether*), the belly, as the *lower* cavity; but here the whole cavity, as in the account of the sepulture of the Scythian kings, 4. 71. On the other hand, 2. 87. κοιλίη is used for the cavity, and νηδύς for the contents.

διηθεῖν is "to wash and strain off," properly, in a sieve or colander: this was twice done; once in palm wine, and once with pounded spices. There is no allusion here to filling the cavity with spices, the mention of which follows. Herodotus does not say what is done with the contents of the cavity. Porphyry (see Larcher) says, that they were thrown into the river, after a prayer to the Sun, in which all the evil which the deceased had done was laid to their charge; and Plutarch agrees with him in the general fact. According to Athanasz, they were sometimes placed in the vases called *Canopi*, of which practice an example may be seen in the Florence Museum, sometimes wrapped up in linen. The process which Her. describes was evidently intended for their preservation.

ποιήσαντες, ταριχεύουσι λίτρῳ, κρίψαντες ἡμέρας ἐβδομήκοντα· πλεῦνας δὲ τουτέων οὐκ ἔξεστι ταριχεύειν· ἐπεὰν δὲ παρέλθωσι αἱ ἐβδομήκοντα, λούσαντες τὸν νεκρὸν, κατελίσσουσιν πᾶν αὐτοῦ τὸ σῶμα σινδόνης βυσσίνης τελαμῶσι κατα-

λίτρῳ, not *nitre*, though the later Greek writers use *λίτρον* for *λίτρον*, (Mœris, 246.) but *natron*, soda in a mineral state, which is found in great quantity in the neighbourhood of Egypt, in a series of lakes in what is called the Bahr be la ma, or River without water, a valley running nearly parallel to the Canopic branch of the Nile. The alkali, combining with the fatty particles, leaves the fibrous part of the flesh behind. If the process were continued too long, this also would be corroded, as has actually taken place in some mummies, and even the space of seventy days seems too long. Diod. (1.91.) makes it last thirty or forty, agreeably to Gen. 1. 3., where seventy days appear to include the whole period of mourning.

σινδόνης βυσσίνης τελαμῶσι, "with bandages cut in strips of a sheet of byssus." After an extraordinary variety of conflicting statements, it appears now to be settled that the bandages of the mummies are really of *linen*, not *cotton*. See Thomson in Phil. Mag. Nov. 1834. Wilk. 3. 115. Herod. was acquainted with cotton, which he calls (3. 47.) *είριον ἀπὸ ξύλου*, (7. 65.) of the dresses of the Indians in Xerxes' army; and from the manner in which (3. 106.) he speaks of the cotton tree as peculiar to India, we may conclude that he did not know of its growth in Egypt. But as he also speaks of linen in Egypt (2. 81.), what did he mean

by *byssine*? Perhaps it was a name used in commerce for linen cloth in the piece, imported from Syria and of a coarser quality than Egyptian linen; in the other instance in which he employs it (7. 181.), it is in the same combination as here, *σινδόνης βυσσίνης τελαμῶσι*. Of *σινδών*, see 2. 95. Of the later cultivation of cotton in Egypt, Jul. Poll. 7. 75., and the use of cotton garments by the Egyptian priests, there can be no doubt. Plin. N. H. 19. 1. Rosellini has found the seeds of the plant in a vessel. *Βύσσος*, in Paus. Eliac. 5., is generally considered to be cotton, but there is nothing in his description which necessarily implies this, nor I believe does any ancient author identify *βύσσος* with *ἐριόξυλον*, or *gossypium*, the proper name of cotton. Pollux, in the passage cited before, says, *ἡ βύσσος λίνου τὶ εἶδος παρ' Ἰνδοῖς*. The word *לָבַן* does not occur in Scripture earlier than Ezek. xxvii. 16., and it is there spoken of as a Syrian manufacture; whereas xxvii. 7., where the linen of Egypt is spoken of, it is called *לָבַן*, which (or *לָבַן*) is used in the Pentateuch and earlier books. The *βύσσος* was of a golden colour (Paus. u. s.); such flax Syria still produces (Robinson's Travels, ch. 18.), and hence the name was applied to silk (Strabo, lib. 15. p. 987.), a circumstance which has involved the subject in still further confusion.



- τετμημένοισι, ὑποχρίοντες τῷ κόμμι, τῷ δὲ ἀντὶ κόλλης τὰ πολλὰ χρέωνται Αἰγύπτιοι. ἐνθεῦτεν δὲ παραδεξάμενοί μιν οἱ προσήκοντες, ποιεῦνται ξύλινον τύπον ἀνθρωποειδέα· ποιησάμενοι δὲ, ἐσεργνῦσι τὸν νεκρόν· καὶ κατακληΐσαντες οὕτω θησαυρίζουσι ἐν οἰκήματι θηκαίῳ, ἰστάντες ὀρθὸν πρὸς τοίχον.
- 87 Οὕτω μὲν τοὺς τὰ πολυτελέστατα σκευάζουσι νεκρούς· τοὺς δὲ τὰ μέσα βουλομένους, τὴν δὲ πολυτελεῖαν φεύγοντας, σκευάζουσι ὥδε. ἐπεὰν τοὺς κλυστήρας πλήσωνται τοῦ ἀπὸ κέδρου ἀλείφατος γινομένου, ἐν ᾧ ἐπλησαν τοῦ νεκροῦ τὴν κοιλίην, οὔτε ἀναταμόντες αὐτὸν, οὔτε ἐξελόντες τὴν νηδὺν, κατὰ δὲ τὴν ἔδρην ἐσηθήσαντες· καὶ ἐπιλαβόντες τὸ κλύσμα τῆς ὀπίσω ὁδοῦ, ταριχεύουσι τὰς προκειμένας ἡμέρας· τῇ δὲ τελευταίῃ ἐξιείσι ἐκ τῆς κοιλίης τὴν κεδρίην, τὴν ἐσηκαν πρότερον· ἣ δὲ ἔχει τοσαύτην δύναμιν, ὥστε ἅμα ἐωυτῇ τὴν νηδὺν

κόμμι, *Gummi Arabicum*, the product of the Egyptian acacia, *mimosa Nilotica*, 2. 96. The bandages of the mummies are found to be smeared with this resin.

ξύλινον τύπον. See note on 2. 106. This is the exterior case of the mummy; there is commonly an interior one, also of wood. οὕτω θησαυρίζουσι, 2. 85. ad fin.

οἰκήματι θηκαίῳ. Οἶκημα was the appropriate word for a covered apartment, 2. 100. or *hypogæum*, and *θήκη* for the sepulchral repository, 2. 69. It appears from the papyri published by Pezron, 1. 81., that annual processions and ceremonies (*λειτουργίαι*) in honour of the dead took place, to perform which was the office of a set of persons named ΧΟΑΧΥΤΑΙ ("libation pourers"), not ΧΟΑΧΥΤΑΙ, as the word has been read. See Dublin Univ. Mag. No. 3.

SECT. 87. The close of the last section and the beginning of this cohere closely together. "And

thus they prepare the dead who desire the most costly process; but those who desire the middle process, and shun expense, they prepare thus." In the commencement of Section 86. the relations are said to fix; but no doubt the person to be interred often determined his own mode of embalmment before hand.

ἐπιλαβόντες τῆς ὀπίσω ὁδοῦ. 'Επιλ. is "to lay the hand upon," thence "to check;" ἐπιλαβε τὸ ὕδωρ, "stop the water," was the common phrase in commanding the person who had the charge of the clepsydra not to let the water run during the reading of a document which was not to reckon as a part of the orator's speech. Dem. p. 1103. It is here used, like βλάπτειν in Hom. Od. α', 195. with a gen. of the result *from* which any one is to be prevented. Od. δ', 380. Πεδάα καὶ ἔδῃσε κελεύθον. Matth. § 338. but the phrase belongs rather to § 353. 3.

καὶ τὰ σπλάγχνα κατατετηκότα ἐξάγει· τὰς δὲ σάρκας τὸ λί-  
τρον κατατῆκει· καὶ δὴ λείπεται τοῦ νεκροῦ τὸ δέρμα μῦνον,  
καὶ τὰ ὀστέα. ἐπεὰν δὲ ταῦτα ποιήσωσι, ἀπ' ὧν ἔδωκαν οὕτω  
τὸν νεκρὸν, οὐδὲν ἔτι πρηγματευθέντες. Ἡ δὲ τρίτη ταρί- 88  
χευσίς ἐστι ἥδε, ἥ τοὺς χρήμασι ἀσθενεστέρους σκευάζει. συρ-  
μαίῃ διηθήσαντες τὴν κοιλίην, ταριχεύουσι τὰς ἐβδομήκοντα  
ἡμέρας, καὶ ἔπειτα ἀπ' ὧν ἔδωκαν ἀποφέρεσθαι. Τὰς δὲ γυν- 89  
ναῖκας τῶν ἐπιφανέων ἀνδρῶν, ἐπεὰν τελευτήσωσι, οὐ παραυ-  
τίκα διδοῦσι ταριχεύειν, οὐδὲ ὅσαι ἂν ὦσι εὐειδέες κάρτα καὶ  
λόγου πλεῦνος γυναικες· ἀλλ' ἐπεὰν τριταῖαι ἢ τεταρταῖαι  
γένωνται, οὕτω παραδιδούσι τοῖσι ταριχεύουσι. Ὅς δ' ἂν ἡ 90  
αὐτῶν Αἰγυπτίων, ἥ ξείνων ὁμοίως, ὑπὸ κροκοδείλου ἀρπαχθεῖς

κατατετηκότα ἐξάγει. The oil of cedar, though a powerful preventive of putrefaction, has no such power of dissolving animal substances as Her. attributes to it.

SECT. 88. χρήμασι ἀσθενεστέροις. Ar. Pax, 619. Τοὺς πένητας ἀσθενοῦντας κάπορουντας ἀλφίτων. Xen. Rep. Lac. 10. 4. Οὐδὲν ὑπελογίσαστο οὔτε σωμαίων οὔτε χρημάτων ἀσθένειαν.

συρμαίῃ. From 2. 125. it appears that this was some esculent vegetable, *raphanus sativus*, "radish;" here, an infusion of the same plant. The name, however, seems to have been more extensively used for purgative mixtures. Comp. συρμαΐζειν, 2. 57. Hes. s. v. Πόμα δι' ὕδατος καὶ ἀλῶν. There were some modes of making mummies even cheaper than this: in one, the corpse was merely filled with salt; in another, with ashes; in another, with chips of bitter wood.

SECT. 89. λόγου πλεῦνος. Comp. 85. init.

τριταῖαι ἢ τεταρταῖαι. It is the peculiarity of the adjectives of this

formation, that they agree with the object by a reference to the action or condition of which the lapse of days is numbered, not with the days that have elapsed. Their most common use is to denote the days that have elapsed since the commencement of a journey, or since death. John xi. 39. Κύριε, ἤδη ὄζει, τεταρταῖος γὰρ ἐστίν. Buttmann (Ausf. Gr. § 71. Obs. 6.) derives them from the elliptic feminine of the ordinals; ἡ δευτέρα, "the second day:" but other words have adj. with a similar termination; σκοραιοῖς, κνεφαίοις, κοιταίοις. See Blomfield's Remarks on Matth. § 144. Euripides, Hipp. 275. Hec. 32. makes the adj. in αἶος agree with the time, not the person.

SECT. 90. ὑπὸ κροκοδείλου. According to Ælian, Hist. Anim. 10. 21., when children were carried off by crocodiles their mothers rejoiced, as if their children had served for food to the god. The Indian belief that those who are drowned by the waters of the Ganges have their future happiness thereby secured, is well known.

ἢ ὕπ' αὐτοῦ τοῦ ποταμοῦ φαίνεται τεθνηῶς, κατ' ἣν ἂν πόλιν ἐξενειχθῇ, τούτους πᾶσα ἀνάγκη ἐστὶ ταριχεύσαντας αὐτὸν, καὶ περιστείλαντας ὡς κάλλιστα, θάψαι ἐν ἱρῇσι θήκησι. οὐδὲ ψαῦσαι ἔξεστι αὐτοῦ ἄλλον οὐδένα, οὔτε τῶν προσηκόντων, οὔτε τῶν φίλων· ἀλλὰ μιν οἱ ἱρέες αὐτοὶ οἱ τοῦ Νείλου, ἅτε πλέον τι ἢ ἀνθρώπου νεκρὸν, χειραπτάζοντες θάπτουσι.

- 91 Ἑλληνικοῖσι δὲ νομαίοισι φεύγουσι χρᾶσθαι· τὸ δὲ σύμπαν εἰπεῖν, μὴδ' ἄλλων μηδαμᾶ μηδαμῶν ἀνθρώπων νομαίοισι. οἱ μὲν νυν ἄλλοι Αἰγύπτιοι οὕτω τοῦτο φυλάσσουσι. ἔστι δὲ Χέμμικ πόλις μεγάλη νομοῦ τοῦ Θηβαϊκοῦ, ἐγγὺς Νέης πόλιος. ἐν ταύτῃ τῇ πόλει ἐστὶ Περσέος τοῦ Δανάης ἱρὸν τετράγωνον·

κατ' ἣν ἂν πόλιν—τούτους. 5. 92. 5. ἣν ὀλιγαρχίῃ καὶ οὗτοι Βακχιάδαι καλούμενοι ἐνεμον τὴν πόλιν. With an adverb of place, 9. 1. ὅκου δὲ ἐκαστο τε γίνοιτο τούτους παρελάμβανε. With a compound substantive, 4. 110. ἐντυχοῦσαι ἵπποφορβίῃ τοῦτο διήρπασαν· καὶ ἐπὶ τούτων ἵππαζόμεναι ἐληίζοντο. In all these cases the antecedent is involved in the root or in the sense, though not distinctly expressed.

SECT. 91. φεύγουσι χρᾶσθαι—μὴδ'. 4. 76. speaking of the Scythians, Her. says, Ξεινικοῖσι δὲ νομαίοισι καὶ οὗτοι αἰνῶς χρᾶσθαι φεύγουσι, μὴ τι γε ὦν ἀλλήλων, Ἑλληνικοῖσι δὲ καὶ ἥκιστα., where καὶ οὗτοι seems to refer to the same character already given of the Egyptians. On that passage Hermann observes, ad Vig. p. 804. "μὴ et ἥκιστα dicuntur non ad verbum φεύγουσι sed ad sententiam, quæ est οὐ χρώνται, relata." Of the repetition of the negative see Matth. § 609. p. 1081.

οὕτω, "to such a degree as I have said."

Χέμμικ, now called *Akhmim* by

an evident corruption of the ancient name, by the Greeks called Πανόπολις, stood on the eastern side of the Nile, N. lat. 26° 40'. It was one of the oldest cities of Egypt, and derived its name from the god who had there a splendid temple. Steph. Byz. s. v. Πανός. Neapolis must have been a Greek settlement, probably adjacent to Chemmis, but nothing more is known of it; and the adoption of Greek customs, and the accommodation of Egyptian tradition, are hence to be accounted for. The island of Chemmis (2. 156.) was in Lower Egypt.

Περσέος τοῦ Δανάης. Comp. 6. 53. where the Dorian chiefs are deduced through Perseus from Egypt. As we have already seen that under the names of Hercules and Io, Egyptian divinities, whose worship had been carried by the Phœnicians in remote times to Greece, were converted into heroic personages and made the founders of Grecian dynasties, we shall have no difficulty in conceiving, that the same thing may have happened in regard to Perseus; for it is incre-

πέριξ δὲ αὐτοῦ φοίνικες πεφύκασι· τὰ δὲ πρόπυλα τοῦ ἱεροῦ λίθινά ἐστι, κάρτα μεγάλα· ἐπὶ δὲ αὐτοῖσι ἀνδριάντες δύο ἐστᾶσι λίθινοι μεγάλοι. ἐν δὲ τῇ περιβεβλημένῃ τούτῳ νηὸς τε ἐνι, καὶ ἄγαλμα ἐν αὐτῇ ἐνέστηκε τοῦ Περσέως. οὗτοι οἱ Χερμῖται λέγουσι τὸν Περσέα πολλάκι μὲν ἀνὰ τὴν γῆν φαίνεσθαι σφι, πολλάκι δὲ ἔσω τοῦ ἱεροῦ. σανδάλιον τε αὐτοῦ πεφορημένον εὐρίσκεσθαι, ἐὼν τὸ μέγαθος δίπηχυν· τὸ ἐπεὰν φανῇ, εὐθηνέειν ἅπασαν Αἴγυπτον. ταῦτα μὲν λέγουσι. ποιεῦσι

dible, and in direct contradiction to the account of Herodotus, that a Grecian prince should really have been worshiped in one of the ancient cities of Egypt. Which among the Egyptian gods Perseus represented, it is difficult to say; the name, which appears to be derived from *πέρω*, "to burn," would lead to the conclusion that he was not very different from the god of solar fire, whom Hercules also represented. According to the mythologists, he is the great-grandfather of Hercules, and the descent through Ἀνδρομέδα ("the masculine-minded"), Ἀλκαῖος, Ἀλκμήνη, with the corresponding one of Σθένης, Ἀλκινόη, Εὐρυσθένης, or Εὐρυσθένης, is evidently made up of names allusive to strength. The *Ethiopia* of the story of Andromeda was, according to Plin. 5. 14., Joppa in Phœnicia.

ἱερὸν τετράγωνον. The view of the ruins of the temple at Apollinopolis Magna, given in the London edition of Denon's Travels, pl. 35., will illustrate the simplest plan of an Egyptian temple. The whole rectangular space is surrounded by a wall, constituting a *ἱερὸν τετράγωνον*. At the entrance are two lofty *πρόπυλα*, or, as modern travellers call them, "*pylones*,"

a name which more properly belongs to the entrance-gateway, between the two *πρόπυλα*. Diod. 1. 47. Beyond this is a court surrounded with a colonnade, and opposite to the entrance the *ναός*, or "*cella*," the proper temple, in which the statue of the god was placed. What Her. calls τὸ περιβεβλημένον is also called *περίβολος*, "the whole enclosure," 1. 181. Speaking (3. 60.) of the temple of Juno at Samos, he calls it *μέγιστος πάντων νηῶν τῶν ἡμεῖς ἴδμεν*, from which it by no means follows that the *ἱερὸν* exceeded any of those of Egypt. The inmost part of the *ναός*, the *ἄδυτον*, "*penetrable*," was called *μέγαρον*, 8. 37., 7. 140., 2. 143.

σανδάλιον. 4. 82. Ἰχθὺς Ἡρακλέως φαίνουσι (the Scythians) ἐν πέτρῃ ἐνεὸν, τὸ οἴκε μὲν βήματι ἀνδρὸς, ἔστι δὲ τὸ μέγαθος δίπηχυν. In the present instance it was the sandal of the god itself, which indicated his having left his shrine and traversed the land to bless it with especial fertility. The sandals of Perseus (*πέδιλα*) are represented by Hesiod (Scut. Herc. 220.) as winged.

εὐθηνέειν. Εὐθηνία, as the goddess of abundance, especially of corn, appears on the coins of Au-

δὲ τάδε Ἑλληνικὰ τῷ Περσέϊ· ἀγῶνα γυμνικὸν τιθεῖσι διὰ πάσης ἀγωνίης ἔχοντα· παρέχοντες ἄεθλα, κτήνεα καὶ χλαῖνας καὶ δέρματα. εἰρομένον δέ μευ ὃ τι σφι μούνουσι ἔωθε ὁ Περσεὺς ἐπιφαίνεσθαι, καὶ ὃ τι κεχωρίδαται Αἰγυπτίων τῶν ἄλλων, ἀγῶνα γυμνικὸν τιθέντες, ἔφασαν “τὸν Περσέα ἐκ τῆς “ἐωντῶν πόλιος γεγονέναι· τὸν γὰρ Δαναὸν καὶ τὸν Λυγκέα, “εόντας Χερμίτας, ἐκπλῶσαι ἐς τὴν Ἑλλάδα.” ἀπὸ δὲ τούτων γενεηλογέοντες, κατέβαινον ἐς τὸν Περσέα. “ἀπικόμενον “δὲ αὐτὸν ἐς Αἴγυπτον, κατ’ αἰτίνην τὴν καὶ Ἑλληνες λέγουσι, “οἶσοντα ἐκ Λιβύης τὴν Γοργοῦς κεφαλὴν ἔφασαν, ἐλθεῖν καὶ “παρὰ σφέας, καὶ ἀναγνῶναι τοὺς συγγενέας πάντας· ἐκ- “μεμαθηκότα δὲ μιν ἀπικέσθαι ἐς Αἴγυπτον τὸ τῆς Χέμμιος “οὔνομα, πεπυσμένον παρὰ τῆς μητρός· ἀγῶνα δὲ οἱ γυμνικὸν, “αὐτοῦ κελεύσαντος, ἐπιτελέειν.”

- 92 Ταῦτα μὲν πάντα οἱ κατῦπερθε τῶν ἐλέων οἰκέοντες Αἰγύπτιοι νομίζουσι. οἱ δὲ δὴ ἐν τοῖσι ἔλεσι κατοικημένοι, τοῖσι μὲν αὐτοῖσι νόμοιςι χρέωνται τοῖσι καὶ οἱ ἄλλοι Αἰγύπτιοι· καὶ τὰ ἄλλα, καὶ γυναικὶ μὴ ἕκαστος αὐτῶν συνοικεῖ, κατὰ-

gustus and succeeding emperors, sometimes with the addition of a crocodile or the Nile. Eckhel. Cat. 1. 272. Millin Gal. Mythol. fig. 379.

διὰ πάσης ἀγωνίης ἔχοντα, “extending through every species of contest,” running, wrestling, boxing, &c. 2. 121. 1. ἐς τὸ ἔξω μέρος τῆς οἰκίης ἔχειν, “extended to the exterior part of the palace.” In the Mém. sur l’Egypte 4. p. 344., representations are given of wrestling, from the grotto of Ben y Hassan, with the remark that no other trace of gymnic games has been found. Wilk. 3. 437.

χλαῖνας καὶ δέρματα. “Chlénas in Pellenes urbe datas esse canit Pindar. Ol. 9. 146. Nem. 10. 82.

*Pelles victoribus datas vel Homerus probat, Il. ψ', 159. De pecudibus res nota.”* Bähr.

κεχωρίδαται, “are distinct,” according to the force of the perfect. See p. 56.

ΣΕΚΤ. 92. οἱ κατῦ. τ. ἐ. οἰκέοντες, i. e. those who inhabited τὴν σπειρομένην Αἴγυπτον, 2. 77. The cause of the monogamy of this part of Egypt, though polygamy prevailed in the rest (Diod. 1. 80.), was probably poverty, which in Mahometan countries confines the middle and lower classes to one wife, though polygamy is allowed by the Koran.

The use of καὶ τὰ ἄλλα, καί, for τὰ μὲν ἄλλα—δέ, is very uncommon.

περ Ἑλληνες. Ἀτὰρ πρὸς εὐτελέην τῶν σιτίων τάδε σφί  
 ἄλλα ἐξεύρηται. ἐπεὰν πλήρης γένηται ὁ ποταμὸς, καὶ τὰ πε-  
 δία πελαγίσῃ, φύεται ἐν τῷ ὕδατι κρίνεα πολλὰ, τὰ Αἰγύπτιοι  
 καλέουσι λωτόν· ταῦτα ἐπεὰν δρέψωσι, αὐαίνουσι πρὸς ἥλιον·  
 καὶ ἔπειτα τὸ ἐκ τοῦ μέσου τοῦ λωτοῦ τῇ μήκωνι ἐὼν ἐμφερές,  
 πτίσαντες, ποιεῦνται ἐξ αὐτοῦ ἄρτους ὀπτοὺς πυρί. ἔστι δὲ καὶ  
 ἡ ρίζα τοῦ λωτοῦ τούτου ἐδωδίμη, καὶ ἐγγλύσσει ἐπιεικέως,  
 ἐὼν στρογγύλον, μέγαθος κατὰ μῆλον. Ἔστι δὲ καὶ ἄλλα  
 κρίνεα ῥόδοις ἐμφερέα, ἐν τῇ ποταμῷ γινόμενα καὶ ταῦτα·  
 ἐξ ὧν ὁ καρπὸς ἐν ἄλλῃ κάλυκι παραφυσμένη ἐκ τῆς ρίζης

ἀτὰρ answers, instead of δέ, to  
 τοῖσι μὲν, "before." Soph. Trach.  
 763. Br. ταυροκτονεῖ μὲν, δώδεκ'  
 ἐντελείς ἔχων, Δείας ἀπαρχὴν,  
 βοῦς· ἀτὰρ τὰ πάνθ' ὁμοῦ Ἑκατόν  
 προσῆγε. Od. δ', 31. οὐ μὲν is fol-  
 lowed by ἀτὰρ μὲν.

εὐτελέην, "for cheapness of  
 food," their country not allowing  
 the cultivation of corn. With  
 words involving the idea of a bur-  
 den, εὐ has a diminishing force;  
 εὐτελής, "light of payment,"  
 "cheap;" εὐωρος, "negligent."

πελαγίσῃ, 1. 185. the same verb  
 is used intransitively, ἐώθεε ὁ ποτα-  
 μὸς ἀνὰ τὸ πεδίον πᾶν πελαγίζειν  
 2. 97. 3. 117. τὸ πεδίον πέλαγος  
 γίνεται, ἐνδιδόντος τοῦ ποταμοῦ.  
 Πέλαγος is "a wide, open, or deep  
 sea;" πόντος (pond), an "enclosed  
 sea;" θάλασσα, "sea generally,"  
 as opposed to land.

λωτόν. The first species men-  
 tioned by Herodotus, the *Nymphaea*  
*Lotus* of Linnæus, with a white flower,  
 still grows in Lower Egypt, as  
 does the *N. cœrulea*, and the root,  
 which is like that of a potato, fur-  
 nishes the inhabitants with food.  
 The second, the *Nymphaea Nelum-*  
*bo*, of a rose colour (ῥόδοις ἐμ-  
 φερέα), has not been found in mo-

dern Egypt, but grows in India :  
 it appears, however, frequently in  
 the Egyptian painting and scul-  
 pture.

ἐὼν στρογγύλον, "a round  
 thing." 3. 108. ἡ δὲ λέαινα ἐὼν  
 ἰσχυρότατον, "a strong and bold  
 creature."

ἐν ἄλλῃ κάλυκι. 3. 100. κάλυξ  
 is used for the husk of the rice;  
 Æschyl. Ag. 1364. for the germi-  
 nating grain : the idea of an *inno-*  
*lucrum* is essential to it, and there-  
 fore it cannot be rendered, as by  
 Larcher, *stalk*. Herodotus, who  
 calls the lotus a lily, seems to have  
 in view the ordinary growth of the  
 lily, in which the leaves and the  
 flower are protruded from the root  
 under one covering ; the flower of  
 the lotus, on the contrary, grows  
 up ἐν ἄλλῃ κάλυκι, "in a separate  
 covering," and really on a distinct  
 stalk, though this is not what the  
 Greek means. A drawing of all  
 the species of lotus may be seen  
 in the botanical plates to the Descr.  
 de l'Égypte, and that of *N. Ne-*  
*lumbo* (pl. 61.) will show the great  
 accuracy of Herodotus' descrip-  
 tion. See too Rennell's Geogr. of  
 Her. 2. 293.

γίνεται, κηρίῳ σφηκῶν ἰδέην ὁμοιότατον. ἐν τούτῳ τρωκτὰ ὅσον τε πυρὴν ἐλαίης ἐγγίνεται συχνά. τρώγεται δὲ καὶ ἀπαλὰ ταῦτα καὶ αὔα. Τὴν δὲ βύβλον τὴν ἐπέτειον γινομένην, ἐπεὰν ἀνασπάσῃ ἐκ τῶν ἐλέων, τὰ μὲν ἄνω αὐτῆς ἀποτάμνοντες, ἐς ἄλλο τι τράπουσι· τὸ δὲ κάτω λελειμμένον ὅσον τε ἐπὶ πῆ-  
χυν, τρώγουσι, καὶ πωλέουσι. οἱ δὲ ἂν καὶ κάρτα βούλωνται χρηστῇ τῇ βύβλῳ χρᾶσθαι, ἐν κλιβάνῳ διαφανεῖ πνίξαντες, οὕτω τρώγουσι. Οἱ δὲ τινες αὐτῶν ζῶσι ἀπὸ τῶν ἰχθύων μούνων· τοὺς ἐπεὰν λάβῃσι, καὶ ἐξέλῃσι τὴν κοιλίην, αὐαίνουσι πρὸς ἥλιον, καὶ ἔπειτα αὐοὺς ἐόντας σιτέονται.

- 93 Οἱ δὲ ἰχθύες οἱ ἀγελαῖοι, ἐν μὲν τοῖσι ποταμοῖσι οὐ μάλα γίνονται· τρεφόμενοι δὲ ἐν τῇσι λίμνῃσι, τοιάδε ποιεῦσι. ἐπεὰν σφεας εἰσὶ οἰστρος κυίσκεσθαι, ἀγεληδὸν ἐκπλώουσι ἐς τὴν θάλασσαν. ἡγέονται δὲ οἱ ἔρσενες, ἀπορραίνοντες τοῦ θοροῦ· αἱ δὲ, ἐπόμεναι ἀνακάπτουσι, καὶ ἐξ αὐτοῦ κυίσκονται. ἐπεὰν δὲ

ἐς ἄλλο τι τράπουσι. The upper part of the byblus or papyrus was used for paper, for sails, clothing, mats, caulking of ships (2. 96.), and a variety of purposes. Plin. N. H. 13. 11. The work just referred to contains drawings of this plant also.

κάρτα—χρηστῇ—χρᾶσθαι, "to have it very good," i. e. good as concerns the cooking; "delicatam admodum," Schw. ἐν κλ. διαφ. "in a red-hot stove," or, as we should say, "by a quick fire."

πνίξαντες is explained by Hes. ὀπτήσαντες. elsewhere it means "to stew."

ἀπὸ τῶν ἰχθύων μούνων. 5. 6. τὸ ζῆν ἀπὸ πολέμου καὶ ληϊστύος, κάλλιστον. 2. 36. ἀπὸ πυρέων καὶ κριθέων ζῶουσι. 4. 22. 23. 46. 103. "Herodotus enim maxime delectatus est hac forma loquendi: imitatus eam est Xen. Cyr. 3. 2. 12. εἰθισμένοι ἀπὸ πολέμου βιοτεύειν." Fisch. ad Well. 3. 2. p. 106. Of

the modes of catching and preparing fish in Egypt, see Wilk. 3. 51. seq.

SECT. 93. ποταμοῖσι, "the running streams," as opposed to λίμνῃσι, "the standing waters."

ἀπορραίνοντες τοῦ θοροῦ· "scattering a portion of their milt;" so afterwards, τῶν γὰρ ὧν ἀπορραίνουσι, "a portion of their eggs."

ἀνακάπτουσι, "gobble up." κάπτειν· χανδὸν ἐσθίειν, Eust. Od. δ', 40. p. 1481. Κάπτω, also written χάπτω (according to Eust. ibid. the vulgar pronunciation), is one of a large class of words, of which the root is X, a letter which, being guttural and formed by a deep opening of the *fauces*, gives the general meaning of a *containing hollow*. The simplest form is Xw, the root from which, by the euphonic prefix of σ (as in σμυκρός, στέγω, *tego*, σφάλω, *fallo*), came σχεῖν; of ε, ἔχειν; thence χάω, χάος, "a gaping hollow," χάλινω, "to yawn,"

πλήρεις γένωνται ἐν τῇ θαλάσῃ, ἀναπλῶνσι ὀπίσω ἐς ἥθεα τὰ ἐωυτῶν ἕκαστοι. ἡγέονται μέντοι γε οὐκέτι οἱ αὐτοὶ, ἀλλὰ τῶν θηλέων γίνεται ἡ ἡγεμονία. ἡγεύμεναι δὲ ἀγεληδόν, ποι-εῦσι οἷόν περ ἐποίεν οἱ ἔρσενες· τῶν γὰρ ὠν ἀπορραίνουσι κατ' ὀλίγους τῶν κέγχρων, οἱ δὲ ἔρσενες καταπίνουσι ἐπόμενοι. εἰσὶ δὲ οἱ κέγχροι οὗτοι ἰχθύες. ἐκ δὲ τῶν περιγινομένων καὶ μὴ καταπινομένων κέγχρων οἱ τρεφόμενοι ἰχθύες γίνονται. οἱ δ' ἂν αὐτῶν ἀλῶσι ἐκπλώνοντες ἐς θάλασσαν, φαίνονται τετρίμ-μενοι τὰ ἐπαριστερὰ τῶν κεφαλῶν· οἱ δ' ἂν ὀπίσω ἀναπλῶν-τες, τὰ ἐπιδεξιὰ τετρίφεται. πάσχουσι δὲ ταῦτα διὰ τὸδε. ἐχόμενοι τῆς γῆς ἐπ' ἀριστερὰ καταπλῶνσι ἐς θάλασσαν· καὶ ἀναπλῶντες ὀπίσω, τῆς αὐτῆς ἀντέχονται, ἐγχριπτόμενοι καὶ

χῆν, χανδάνω (*hand*) "to seize," *χώρα* and *χώρος* (*vacant space*), *χῆρος*, *χείρ*, *χήλη*, "a claw," *χήμη*, *chama*, "a gaping muscle," and a multitude of others. *Χάπτω*, with the guttural softened into an aspirate, is the Latin "*hab-eo*;" having lost the aspirate altogether, as in *κάπτω*, it is allied to *κάμπω* in Greek, for where there is a curve there is a hollow, and to "*cav-us*" in Latin. Hems. ad Arist.-Plut. 912. Valck. ad loc. *Χω*, after expanding into "*habeo*," collapses again in Italian into "*ho*." Aristotle Nat. Hist. 5.4. vol. 1. p. 185. Schneid. explains the origin of this erroneous account of the breeding of fish.

οἷόν περ, "just what the males did." The enclitic *περ* is the Latin *per*, "through," and we might render literally, "thoroughly what the males did." Hence in Homer it is used to give emphasis to all classes of words on which a stress is laid; in prose and in the Attic writers it is confined to relatives, relative particles, and *καί*. Her. 6. 106. *θηλέων βῶν οὐ τι γέονται διότι*

*περ οὐδὲ Αἰγύπτιοι*, "exactly for the same reason as the Egyptians." 1. 30. the Athenians buried Tellus, αὐτοῦ τῇ περ ἔπεσε, "exactly in the spot where he fell."

τῶν γὰρ ὠν, "for they scatter a portion of their eggs, by a few of the grains at a time." 8. 113. ἐκ τῶν ἄλλων συμμάχων ἐξελέγετο κατ' ὀλίγους, "a few here and a few there." 3. 11. ἀγινέοντες κατὰ ἓνα, "by one at a time." κατὰ δέκα μυριάδας, 2. 124. The difficulty which has been found in the construction has arisen from the substitution of κατ' ὀλίγους τῶν κ. for the more obvious κατ' ὀλίγα, referring to *ῥα*.

κέγχρος is properly, "a grain of millet." 3. 100.

ἐχόμενοι. Of the construction of this word with the accus. or gen., according as it is used in the active or middle voice, see 2. 17. p. 29. So μεθιέναι, with the accus., "to dismiss;" μεθίσθαι, with the middle, with nearly the same sense, "dismiss," or "separate yourself from."



ψαύοντες ὡς μάλιστα, ἵνα δὴ μὴ ἀμάρτοιεν τῆς ὁδοῦ διὰ τὸν ῥόον. Ἐπεὰν δὲ πληθύνεσθαι ἄρχηται ὁ Νεῖλος, τὰ τε κοῖλα τῆς γῆς καὶ τὰ τέλματα τὰ παρὰ τὸν ποταμὸν πρῶτα ἄρχεται πίπλασθαι, διηθέοντος τοῦ ὕδατος ἐκ τοῦ ποταμοῦ· καὶ ἀντίκα τε πλέα γίνεται ταῦτα, καὶ παραχρῆμα ἰχθύων σμικρῶν πίπλαται πάντα. Κόθεν δὲ οἶκος αὐτοὺς γίνεσθαι, ἐγὼ μοι δοκέω κατανοεῖν τοῦτο. τοῦ προτέρου ἔτεος ἐπεὰν ἀπολίπη ὁ Νεῖλος, οἱ ἰχθύες ἐντεκόντες ὡς ἐς τὴν ἰλὺν, ἅμα τῷ ἐσχάτῳ ὕδατι ἀπαλλάσσονται· ἐπεὰν δὲ περιελθόντος τοῦ χρόνου πάλιν ἐπέλθῃ τὸ ὕδωρ, ἐκ τῶν ὧν τούτων παραυτικά γίνονται οἱ ἰχθύες. καὶ περὶ μὲν τοὺς ἰχθύς οὕτω ἔχει.

94 Ἀλείφατι δὲ χρέωνται Αἰγυπτίων οἱ περὶ τὰ ἔλεα οἰκέ-

ἵνα δὴ μὴ ἀμάρτοιεν. Some MSS. omit δὴ, but it is appropriate here. Her. 1. 32. ἵνα δὴ αἱ ὥραι συμβαίνωσι. 1. 24. ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λύσαι. Δὴ is probably the same as the intensive prefix *da* in *δάσκιος*, *δάφεινος*, and hence gives emphasis to the clause which it introduces, "*scilicet ut.*" Respecting its junction here with an optative, though the present precede, which commonly is followed by a subj., see Matthiæ, § 518. 4. p. 881. The opt. is found with verbs of the present time, following ἵνα, &c., when the consequence is to be marked only as possible: ἵνα δὴ μὴ ἀμάρτοιεν, therefore, is "lest they should lose their way, as they possibly might;" *i. d. μ. ἀμάρτωσι*, "as they probably would." Hence the moods are sometimes intermixed. 4. 139. ἵνα καὶ ποιέειν τι δοκέωσι, ποιέοντες μηδὲν καὶ οἱ Σκύθαι μὴ πειρώατο—διαβῆναι, the first result was more certain, and the motive within themselves; the second altogether contingent on the will of

others. So 1. 196. ἄλλο δε τι ἐξευρήκασι—ἵνα μὴ ἀδικοῖεν αὐτάς, μηδ' εἰς ἐτέραν πόλιν ἄγωνται, the first is represented as less probable, implying a degree of moral depravity. See Bernhardy Synt. Gr. 401.

The fact appears to be, that the female fish lays the eggs, and the male fecundates them. When they are laid on a gravelly soil both assist in burying them, and rub the gravel for this purpose, but the male most assiduously, which hardens his snout, and makes it turn up like that of a hog. Something of this kind, imperfectly observed and exaggerated, may have given rise to the wonderful account of the rubbing of the head. Mr. Wilkinson (3. 63.) calls in question the explanation which Her. gives of the sudden appearance of the fish at the rising of the river, observing, that the young fry found in the canals and ponds appear at the same time in the river, and that the ponds were filled by artificial or natural ducts.

οντες, ἀπὸ τῶν σιλλικυπρίων τοῦ καρποῦ, τὸ καλεῦσι μὲν Αἰγύπτιοι κίκι· ποιεῦσι δὲ ὧδε. παρὰ τὰ χεῖλεα τῶν τε ποταμῶν καὶ τῶν λιμνῶν σπείρουσι τὰ σιλλικύπρια ταῦτα, τὰ ἐν Ἑλλάσσι αὐτόματα ἄγρια φύεται. ταῦτα ἐν τῇ Αἰγύπτῳ σπειρόμενα, καρπὸν φέρει πολλὸν μὲν, δυσώδεα δέ. τοῦτον ἐπεὰν συλλέξωνται, οἱ μὲν κόψαντες ἀπιποῦσι· οἱ δὲ καὶ φρύξαντες ἀπέψουσι, καὶ τὸ ἀπορρέον ἀπ' αὐτοῦ συγκομίζονται. ἔστι δὲ πῖον, καὶ οὐδὲν ἥσσον τοῦ ἐλαίου τῷ λύχνῳ προσηνές· ὁδμὴν δὲ βαρέαν παρέχεται. Πρὸς δὲ τοὺς κώνωπας, ἀφθόνους ἐόν- 95  
τας, τάδε σφί ἐστι μεμηχανημένα. τοὺς μὲν τὰ ἄνω τῶν ἐλέων οἰκέοντας οἱ πύργοι ὠφελέουσι, ἐς οὓς ἀναβαίνοντες κοιμέονται· οἱ γὰρ κώνωπες ὑπὸ τῶν ἀνέμων οὐκ οἰοί τε εἰσι ὑφ' οὗ πέτεσθαι. τοῖσι δὲ περὶ τὰ ἔλα οἰκέουσι τάδε ἀντὶ τῶν πύργων ἄλλα μεμηχάνηται. πᾶς ἀνὴρ αὐτῶν ἀμφίβληστρον ἔκτεται, τῷ τῆς ἡμέρης μὲν ἰχθῦς ἀγρεύει, τὴν δὲ νύκτα τάδε αὐτῷ

ΣΕΚΤ. 94. κίκι. The *Ricinus*, *Palma Christi*, or Castor Oil tree. Diosc. 4. 164. Κίκι, ἡ κρότων, οἱ δὲ σήσαμον ἄγριον, οἱ δὲ σέσελι Κύπριον, οἱ δὲ κρότωνα. Ῥωμαῖοι ρικίνουμ. Plin. N. H. 15. 7. "Proximum fit et e cici, arbore in Ægypto copiosa, alii crotonem, alii trixin, alii sesamum sylvestre appellant ibique non pridem.—In Ægypto sine igne et aqua sale aspersum exprimitur, cibus foedum, lucernis utile." Σιλλικύπρια is a corruption of σέσελι Κύπρια. Pliny says, the oil was expressed *sine igne*, "cold drawn;" Herodotus represents some as pressing it without fire (ἀπιποῦσι), others as roasting the plant, and then extracting the oil by boiling (φρύξαντες ἀπέψουσι). Ægypt was as little adapted to the culture of the olive as the vine, so that olive oil was very scarce, and was probably a principal article of Attic importation. See Larcher.

ΣΕΚΤ. 95. τοῖσι περὶ τὰ ἔλα οἰ-

κέουσι. These were persons probably who lived on the waters, following the occupation of fishermen and having no fixed habitation; whence Her. says, ἐν τῇ ἀναπαύεται κοίτῃ, not λέκτρῳ. It is still the practice of the inhabitants of Egypt to sleep in summer on the roofs of their houses, for protection from the gnats. Wilk. 2. 122. gives a drawing of an ancient Egyptian house, with a tower rising above the terrace roof, and such an addition is very common in the modern houses. Shaw's Trav. p. 214.

τῆς ἡμέρης μὲν—τὴν δὲ νύκτα. The author merely indicates what is done *by day*, and therefore uses the gen. as of a point of time, but describes what is done *during the night* with the accus., which denotes duration. 3. 117. τὸν μὲν χειμῶνα ἔει σφί ὁ θεὸς (*during the winter*). τοῦ δὲ θερέος σπειρόντες μελίνην κ. τ. λ. (*in summer*).

χράται· ἐν τῇ ἀναπαύεται κοίτῃ, περὶ ταύτην ἴστησι τὸ ἀμφίβληστρον, καὶ ἔπειτα ἐνδύς, ὑπ' αὐτῷ καθεύδει. οἱ δὲ κώνωπες, ἣν μὲν ἐν ἱματίῳ ἐνελεζάμενος εὖδῃ ἢ σινδόνι, διὰ τούτων δάκνουσι· διὰ δὲ τοῦ δικτύου οὐδὲ πειρῶνται ἀρχήν.

- 96 Τὰ δὲ δὴ πλοῖα σφι, τοῖσι φορτηγέουσι, ἔστι ἐκ τῆς ἀκάνθης ποιούμενα· τῆς ἡ μορφὴ μὲν ἐστὶ ὁμοιοτάτη τῷ Κυρηναίῳ λωτῷ, τὸ δὲ δάκρυν κόμμι ἐστί. ἐκ ταύτης ὧν τῆς ἀκάνθης κοψάμενοι ξύλα ὅσον τε διπήχεα, πλινθηδὸν συντιθεῖσι, ναυπη-

ἐνδύς, not "putting on," but in the literal sense of the compound, "getting into it."—τάδε αὐτῷ χράται 2. 108. τούτῳ μὲν τάδε ἐχρήσατο.

ἐν ἱματίῳ—ἢ σινδόνι, "having wrapped himself in a (woollen 2. 81.) cloak, or a linen sheet." Σινδὼν is rendered "a tunic," χιτῶν, Hesych., but it was not a garment, but a loose sheet, in which they slept at night. Jul. Poll. 7. 172. Σινδὼν. ἔστιν Αἰγυπτία μὲν, περιβόλαιον δ' ἂν εἴη. So the young man who was περιβεβλημένος σινδὼνα ἐπὶ γυμνοῦ (Mark xiv. 51.), and who had evidently risen from bed on the alarm occasioned by our Lord's apprehension, being laid hold of by the young men, escapes naked, leaving it in their hands, which could not have happened, if it had been a garment put on over the arms, like a tunic.

διὰ δὲ τοῦ δικτύου οὐδὲ πειρῶνται ἀρχήν, "they do not even attempt at all." Comp. note on p. 40. The wealthy Egyptians used a mosquito net, κωνωπίον, as a protection against the gnats, and the name was extended to denote not only the net, but a *canopied* litter furnished with a net, such as Cleopatra was borne in at the battle of Actium, Hor. Epod. 9. 11., or a bed with tester and curtains, such

as the Roman women appear to have used only in child-birth. Juven. Sat. 6. 80. Var. R. R. 2. 10. It has been thought impossible that gnats could be excluded by the wide meshes of a casting-net; but the conopeum was surrounded with net-work, not curtains; whence Prop. II. 11. 45. says, "Fœdæque Tarpeio conopia *tendere saxo*," after the analogy of "*tendere rete*." Schol. Cr. ad Hor. loc. cit. "Genus *retis* ad muscas et culices abigendos;" and if the gnats have the same instinct which, according to Mr. Spence (Trans. of Entom. Soc. 1834.), leads the house-fly to avoid entering a window across which a net or even lines of thread are stretched, the account of Herodotus may be strictly correct.

SECT. 96. Κυρηναίῳ λωτῷ. The *Rhamnus Lotus*, or *Jujube*, from which the Lotophagi (4. 177.) took their name. Rennell Geogr. of Her. 2. 289.

δάκρυν, "the exudation." Plin. N. H. 11. 5. "Apes melliginem faciunt e lacrimis arborum quæ glutinum pariunt, salicis, ulmi, arundinis succo, gummi, resina."

πλινθηδὸν, "tile-fashion," *imbricatim*, the edges overlapping each other.

γεύμενοι τρόπον τοιόνδε. περὶ γόμφους πυκνοὺς καὶ μακροὺς περιείρουσι τὰ διπήχεα ξύλα· ἔπειτ' ἀνὰ τῷ τρόπῳ τούτῳ ναυπηγήσονται, ζυγὰ ἐπιπολῆς τείνουσι αὐτῶν· νομεῦσι δὲ οὐδὲν χρέωνται, ἔσθωθεν δὲ τὰς ἀρμονίας ἐν ᾧ ἐπάκτωσαν τῇ βύβλῳ· πηδάλιον δὲ ἐν ποιεῦνται, καὶ τοῦτο διὰ τῆς τρόπιος διαβύνεται· ἰστῷ δὲ ἀκανθίνῳ χρέωνται, ἰστίοις δὲ βυβλίνοισι. ταῦτα τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύνανται πλεῖν, ἢν μὴ λαμπρὸς ἄνεμος ἐπέχῃ, ἐκ γῆς δὲ παρέλκεται. κατὰ ῥόον δὲ κομίζεται ὧδε· ἔστι ἐκ μυρικής πεποιημένη θύρη, κατερράμμενη ῥίπει καλάμων, καὶ λίθος τετρημένος διτάλαντος μάλιστά κη σταθμόν· τούτων τὴν μὲν θύρην, δεδεμένην κάλῳ, ἔμπροσθε τοῦ πλοίου ἀπίε ἐπιφέρεσθαι, τὸν δὲ λίθον ἄλλῳ κάλῳ ὅπισθε. ἢ μὲν δὴ θύρη, τοῦ ῥόου ἐμπίπτοντος, χωρέει ταχέως, καὶ ἔλκει τὴν βάριν· (τοῦτο γὰρ δὴ οὐνομά ἐστι τοῖσι πλοίοις τούτοις)· ὁ δὲ λίθος ὅπισθε ἐπελκόμενος, καὶ ἑὼν ἐν βυσσῷ, κατιθύνει τὸν πλόον. ἔστι δὲ σφι τὰ πλοῖα ταῦτα πλήθει πολλὰ, καὶ ἄγει ἓναι πολλὰς χιλιάδας ταλάντων.

γόμφους, "tree-nails;" their length was probably designed to supply the want of ribs (νομεῦσι). The Armenian ships described l. 194. were caulked with reed, as these with byblus. The Egyptian ships had one rudder, passing through the keel (τρόπις), the Armenian were steered by two large oars (πλήκτρα), in the manner in which ancient vessels are often represented on monuments.

λαμπρὸς ἄνεμος ἐπέχῃ, "unless a brisk wind prevail." Polyb. 5. 5. 6. ἀναπλεῦσαι, τῶν ἐτησίῳ ἐπεχόντων, ἀδύνατον. Θύρη is here "a gate" or "hurdle," of which the bars were made of tamarisk, and the interstices matted with reeds.

βάρις. This word is used in Coptic for a bark or vessel. According to Champollion (Eg. sous les Phar. 2. 203.), it is derived from

bai or ba, signifying "a palm-branch," and ἰρι, "to make." The name was also applied to smaller boats of papyrus, such as may be seen represented in the plates to Minutoli's Travels, 25. 4.

κατιθύνει τὸν πλόον. As the power of a rudder to direct the ship depends on the difference between the rate of its motion and that of the stream, when it merely floats with a current it cannot be steered at all, and if its motion cannot be *accelerated* by oars or wind, it must be *retarded*. This effect our sailors produce, when descending a river for example, where it would be unsafe to use sails, by *kedging* (catching), i. e. dragging an anchor, and the Egyptians by the use of a heavy stone. See Captain Hall's South America, 2. 130.

- 97 Ἐπεὰν δὲ ἐπέλθῃ ὁ Νεῖλος τὴν χώραν, αἱ πόλεις μῶναι φαίνονται ὑπερέχουσαι, μάλιστα κη ἐμφερέες τῇσι ἐν τῷ Αἰγαίῳ πόντῳ νήσοισι. τὰ μὲν γὰρ ἄλλα τῆς Αἰγύπτου πέλαγος γίνονται· αἱ δὲ πόλεις μῶναι ὑπερέχουσι. πορθμύονται ὦν, ἐπεὰν τοῦτο γένηται, οὐκέτι κατὰ τὰ ρέεθρα τοῦ ποταμοῦ, ἀλλὰ διὰ μέσου τοῦ πεδίου. ἐς μὲν γε Μέμφιν ἐκ Ναυκράτιος ἀναπλώνοντι, παρ' αὐτὰς τὰς πυραμίδας γίνεται ὁ πλόος· ἔστι δὲ οὐκ οὗτος, ἀλλὰ παρὰ τὸ ὄξυ τοῦ Δέλτα, καὶ παρὰ Κερκάσωρον πόλιν. ἐς δὲ Ναύκρατιν ἀπὸ θαλάσσης καὶ Κανώβου διὰ πεδίου πλέων, ἥξεις κατ' Ἀνθυλλάν τε πόλιν, καὶ τὴν Ἀρχάνδρου
- 98 καλευμένην. Τουτέων δὲ ἡ μὲν Ἀνθυλλα, ἐούσα λογίμη πόλις, ἐς ὑποδήματα ἐξαίρετος δίδοται τοῦ αἰεὶ βασιλεύοντος

ΣΕΚΤ. 97. τῇσι νήσοισι. Bähr on Her. 5.30. observes, after Broensted, that αἱ νῆσοι and οἱ νησιῶται in Her. and the Greek historians generally, are commonly to be understood of the Cyclades and their inhabitants. These islands lie so close together, that the comparison has more propriety than if understood of the whole Ægean.

γίνεται ὁ πλόος, becomes in the new state of things; ἔστι is the regular and ordinary passage. Naucratis was on the eastern bank of the Canopic branch of the Nile, not far from the sea. See Her. 2. 179. In the ordinary state of the river, the voyage from Canopus to Naucratis was made along the river, but in the inundation it was shortened by crossing the plain, and the traveller passed opposite (κατὰ, p. 37.) Anthylla and Archandropolis, which therefore must have lain at a distance from the river. Anthylla is supposed to have been the same as Gynæcopolis, now *Selamun*; Archandropolis to be now *Shabur*, a little lower down than Anthylla.

ΣΕΚΤ. 98. ἐξαίρετος, "specially." 2. 168. of the lands of the military, also ἐξαιρεημένα, ib. The kings of Persia were accustomed to assign the revenues (probably only a tenth) of certain cities and districts as *pin-money* to their wives, or pensions to those whom they patronized, and the satraps in the provinces imitated their example. Cic. Ver. III. 33. "Solere aiunt barbaros reges Persarum ac Syrorum plures uxores habere, his autem civitates tribuere, hoc modo: hæc civitas mulieri redimiculum præbeat, hæc in collum, hæc in crines." Plat. Alcib. I. 123. "Ἡκουσα ἀνδρὸς ἀξιοπίστου ὃς ἔφη παρελθεῖν χώραν πάνν πολλὴν καὶ ἀγαθὴν, ἐγγὺς ἡμερησίαν ὁδόν, ἣν καλεῖν τοὺς ἐπιχωρίους ζώνην τῆς βασιλέως γυναικός. εἶναι δὲ καὶ ἄλλην ἣν αὐτὸς καλεῖσθαι καλεπτραν, καὶ ἄλλους πολλοὺς τόπους εἰς τὸν κόσμον ἐξηρημένους τὸν τῆς γυναικὸς καὶ ὀνόματα ἔχειν ἀπὸ ἐκάστου τῶν κόσμων. Parysatis had villages assigned to her both in Syria and Media, Xen. Anab. 1. 4. 2. 4. the former *eis ζώνην*

Αἰγύπτου τῇ γυναικί. τοῦτο δὲ γίνεται, ἐξ ὅσου ὑπὸ Πέρ-  
σῃσι ἐστὶ Αἴγυπτος. ἡ δὲ ἐτέρη πόλις δοκέει μοι τὸ οὐνομα  
ἔχειν ἀπὸ τοῦ Δαναοῦ γαμβροῦ, Ἀρχάνδρου τοῦ Φθίου, τοῦ  
Ἀχαιοῦ· καλέεται γὰρ δὴ Ἀρχάνδρον πόλις. εἴη δ' ἂν καὶ ἄλ-  
λος τις Ἀρχάνδρος· οὐ μέντοι γε Αἰγύπτιον τὸ οὐνομα.

Μέχρι μὲν τούτου ὅψις τε ἐμὴ καὶ γνώμη καὶ ἱστορίῃ ταῦτα 99  
λέγουσά ἐστι· τὸ δὲ ἀπὸ τούδε, Αἰγυπτίους ἔρχομαι λόγους  
ἐρέων, κατὰ τὰ ἥκουν. προσέσται δὲ αὐτοῖσι τι καὶ τῆς ἐμῆς  
ὕψις. Τὸν Μῆνα, τὸν πρῶτον βασιλεύσαντα Αἰγύπτου, οἱ  
ἱρέες ἔλεγον, τοῦτο μὲν, ἀπογεφυρῶσαι καὶ τὴν Μέμφιν.

δεδομέναι. Corn. Nep. Themist.  
10. "Magnesium ei Rex donarat  
his usus verbis Quæ ei panem præ-  
beret, Lampsacum unde vinum  
sumeret, Myunta ex qua opsonium  
haberet. Brisson. Reg. Pers. p.  
160.

τοῦ αἰεὶ βασιλεύοντος. Αἰεὶ is  
used not only of what is perpetual  
in a single object, but also of what  
is perpetuated in an uninterrupted  
series, as of generations, kings,  
magistrates. 3. 142. τοῖσι ἀπ' ἐμεῦ  
αἰεὶ γινομένοισι, "my descend-  
ants in perpetuity." In technical  
phrases, as ὁ αἰεὶ Ἀρχων, "the  
Archon for the time being," the  
usual place of αἰεὶ is between the  
article and noun or participle; but  
this is not essential. 7. 116. Δῶρα  
πέμπεται παρὰ τοῦ βασιλεύοντος  
αἰεὶ ἐν Πέρσῃσι. Prom. Vinc. 973.  
Θῶπτε τὸν κρατουνν' αἰεὶ. Blomf.

Γαμβρός signifies most com-  
monly, "son-in-law," as here; but  
also "brother-in-law," and "fa-  
ther-in-law." 1. 73. it is "brother-  
in-law."

Ἀρχάνδρου τοῦ Φθίου. This may  
be rendered, "the Phthian," or  
"the son of Phthius." Pausanias  
(7. 1.) makes Archander to be  
the son of Achæus, and a native

of Phthia, and this is probably the  
meaning. See Fynes Clinton F.  
Hell. 1. p. 16.

οὐ μέντοι γε, "however, the  
name is at least not Egyptian."

Σικτ. 99. ὅψις τε ἐμὴ, "it is  
my own personal observation and  
judgment and inquiry which says  
these things." See the note on  
ἱστορίῃ, in the title of this work.  
ἔρχομαι ἐρέων, 1. 194. ἔρχομαι  
φράσων. Comp. 1. 35.

τοῦτο μὲν does not strictly an-  
swer to τοῦτο δὲ τοῦ Ἡφ. τὸ ἱρ.  
at the end of the section; but in  
consequence of the introduction of  
the long explanatory clause, τὸν  
γὰρ ποταμὸν κ. τ. λ., τοῦτο μὲν is  
repeated; not now, as at first, how-  
ever, distinguishing the protection  
of Memphis by a dyke, from the  
other great work of Menes, the  
erection of the temple of Vulcan,  
but more precisely the two uses to  
which the recovered land was ap-  
plied, one the building of the city,  
the other the erection of the tem-  
ple.

ἀπογεφυρῶσαι, "even protected  
Memphis by a dam." This is the  
primary meaning of γέφυρα, "a  
dam of earth," not "a bridge of  
wood or stone."

τὸν γὰρ ποταμὸν πάντα ῥέειν παρὰ τὸ ὄρος τὸ ψάμμινον πρὸς Λιβύης· τὸν δὲ Μῆνα ἄνωθεν, ὅσον τε ἑκατὸν σταδίους ἀπὸ Μέμφιος, τὸν πρὸς μεσαμβρίας ἀγκῶνα προσχώσαντα, τὸ μὲν ἀρχαῖον ῥέεθρον ἀποξηράναι, τὸν δὲ ποταμὸν ὀχετεῦσαι, τὸ μέσον τῶν οὐρέων ῥέειν. ἔτι δὲ καὶ νῦν ὑπὸ Περσέων ὁ ἀγκῶν οὗτος τοῦ Νείλου, ὃς ἀπεργμένος ῥέει, ἐν φυλακῇσι μεγάλῃσι ἔχεται, φρασσόμενος ἀκὰ πᾶν ἔτος. εἰ γὰρ ἐθελήσει ρήξας ὑπερβῆναι ὁ ποταμὸς ταύτῃ, κίνδυνος πάσῃ Μέμφι κατακλυσθῆναι ἐστί. ὥς δὲ τῷ Μῆνι τούτῳ τῷ πρώτῳ γενομένῳ

τὸν γὰρ ποταμὸν π. ῥέειν. It has been supposed that Her. means to describe the Nile as having once flowed through the deserts of Libya into the Mediterranean, and the *Bahr be la ma* has been pointed out as the ancient channel. It is doubtful if the Nile ever took this course; the words of the historian at least have no such meaning. He only describes the river as having borne entirely *towards* the Libyan side of the valley, and flowed, as it still did in inundations (l. 97.) past the mountain on which the pyramids stood, and Menes as having compelled it to flow through the middle of the valley. Wilkinson, M. and C. l. 92. On the ground thus gained, between the old and new channels, he built Memphis.

τὸν πρὸς μεσ. ἀγκ. προσχ. "having raised a dam against the bend (elbow) which is on the South side." l. 180. ἀγκῶν is used of the elbow formed by the walls of Babylon and the side walls of the river.

τὸ μέσ. τῶν οὐρέων ῥέειν. As the accus. denotes motion towards, it is naturally used to express a tendency or a purpose. Hence in Latin this is expressed by the su-

pine in *um*, which is nothing more than the accus. of a verbal substantive in *us*. See Zumpt's Gram. Sect. 81. In Greek, where a purpose is expressed, the article is generally wanting, but it must be remembered that the article does not create the relation between the infin. and the word on which it depends, but only marks it more clearly, and ῥέειν without the article would equally have stood in the relation of an accus. of purpose to ὀχετεῦσαι. Comp. Matth. § 545. p. 940.

ἀπεργμένος. Her. uses ἀπέργω of what forms a boundary or separation between two things, but still with the idea of preventing access. as l. 72. of the river Halys; ἔνθεν μὲν Συρίους Καππαδόκας ἀτέργει, ἐξ εὐωνύμου δὲ Παφλάγονας. 4. 55. where it is nearly equivalent to *οὐπρίζων*. So here it is applied equally to the river *infr. τὸ πρὸς τὴν ἡῶ αὐτὸς ὁ Νεῖλος ἀτέργει*, and to the site of Memphis, between which the dyke formed a separation, preventing the access of the water.

ὥς δὲ τῷ Μῆνι—γεγονέναι. Of the infinitive used after *ὥς*, and similar particles in the *oratio obliqua*, see Matth. § 538.

βασιλείῃ χέρσον γεγονέναι τὸ ἀπεργμένον, τοῦτο μὲν, ἐν αὐτῷ πόλιν κτίσαι ταύτην, ἥτις νῦν Μέμφις καλεῖται· ἔστι γὰρ καὶ ἡ Μέμφις ἐν τῷ στενωφί τῆς Αἰγύπτου· ἔξωθεν δὲ αὐτῆς περιούρξαι λίμνην ἐκ τοῦ ποταμοῦ πρὸς βορέην τε καὶ πρὸς ἐσπέρην· τὸ γὰρ πρὸς τὴν ἡῶ αὐτὸς ὁ Νεῖλος ἀπέργει. τοῦτο δὲ, τοῦ Ἡφαίστου τὸ ἱρὸν ιδρύσασθαι ἐν αὐτῇ, ἐὼν μέγα τε καὶ ἀξιαπηγητότατον. Μετὰ δὲ τοῦτον, κατέλεγον οἱ ἱρέες ἐκ βύβλου ἄλλων 100 βασιλέων τριηκοσίων τε καὶ τριήκοντα οὐνόματα. ἐν τοσαύτῃσι γενεῇσι ἀνθρώπων, ὀκτωκαίδεκα μὲν Αἰθίοπες ἦσαν, μία δὲ γυνή

ἥτις νῦν Μ. καλεῖται. It has been questioned whether *ὅς τις* is ever used for the simple relative. Many of the passages alleged to prove that it is, as for example those produced from Homer and the tragedians by Blomfield (*Æschyl. Pr. V. 362.*), are not to the purpose, because *ὅς τις* has the force of the subjunctive with "*qui*" in Latin. See my Greek Exercises, Part 2. Relative 7. If we confine ourselves to Herodotus, and to the instances in which the form *τις* is used, (as there may be doubt whether we should read *ἀπ' ὅθεν*, *ἀπό τευ*, or *ἀπὸ τευ*, and so with *παρ' ὅθεν*.) we shall find that they are of three kinds. I. Those in which *ὅς τις* has the force of the relative and subjunctive in Latin. 3. 120. ἐπιθυμήσαι—Πολυκράτεια πάντως ἀπολέσαι, δι' ὅντινα κακῶς ἤκουσε. 7. 196. 3. οὐδὲ ὅστις ὁ μέγιστος αὐτῶν ἐστὶ Ἡπιδανός, οὐδὲ οὗτος ἀντέσχε εἰ μὴ φλαύρως, "though the largest." II. Where *ὅς τις* is used with a word of naming, καλεῖσθαι, ὄνομα ἔχειν et sim. 2. 100. τῇ δὲ γυναικὶ οὐνόμα ἦν ἥτις ἐβασίλευσε, Νίτωκρις. 6. 47. κτίσαντες τὴν νῆσον ταύτην ἥτις ἐπὶ τοῦ Θάσου τὸ οὐνόμα ἔσχε. 1.

167., 4. 45. III. In the oblique construction. 4. 8. Σκύθαι λέγουσι Ἡρακλέα ἀπικέσθαι ἐς γῆν ταύτην ἥντινα νῦν Σκύθαι νέμονται. 2. 151. ἐν φρενὶ λαβόντες—τὸ χρηστήριον ὅτι ἐκέχρητό σφι, "reflecting on the nature of the oracle which had been given them," the circumstance being not merely added by the historian, but referred to the mind of the chiefs, as a subject of their reflection. Comp. Matth. § 483. and Hym. Hom. Ven. 157. Herm. CEd. Tyr. 688. Struve, Spec. Quæst. de Dial. Her. p. 1—7.

Of the site of Memphis, see Rennell, 2. 115. Champollion, Eg. s. les Ph. 1. 336. It was first accurately fixed by Pococke at the village of Metrahenny, or Monietrahineh. According to the reports of the French, the heaps which mark the site of ancient buildings, have three leagues of circumference; but this is less than its extent in early times, since Diodorus gives it 150 stadia, or six leagues and a quarter. It declined after the foundation of Alexandria, and its materials have been carried off to build Cairo.



ἐπιχωρή· οἱ δὲ ἄλλοι, ἄνδρες Αἰγύπτιοι. τῇ δὲ γυναικὶ οὐνομα ἦν ἣτις ἐβασίλευσε τόπερ τῇ Βαβυλωνίῃ, Νίτωκρις. τὴν ἔλεγον τιμωρέουσιν ἀδελφεῷ, τὸν Αἰγύπτῳ βασιλεύοντα σφέων ἀπέκτειναν· ἀποκτείναντες δὲ, οὕτω ἐκείνη ἀπέδωκε τὴν βασιλείην· τοῦτ' ἐ τιμωρέουσιν, πολλοὺς Αἰγυπτίων διαφθεῖραι δόλῳ. ποιησαμένην γάρ μιν οἶκημα περίμηκες ὑπόγειον, καινοῦν τῷ λόγῳ, νόῳ δὲ ἄλλα μηχανᾶσθαι. καλέσασαν δὲ μιν Αἰγυπτίων τοὺς μάλιστα μεταίτιους τοῦ φόνου ἤδεε, πολλοὺς ἐστῖαν· δαινυμένοισι δὲ ἐπεῖναι τὸν ποταμὸν δι' αὐλῶνος κρυπτοῦ μεγάλου. Ταύτης μὲν πέρι τοσαῦτα ἔλεγον· πλὴν ὅτι

ΣΕΚΤ. 100. Νίτωκρις. This name seems Egyptian, perhaps Neitgori, the first syllable being derived from the goddess Νειθ, Minerva. Eratosthenes explains it Ἀθηνᾶ νικηφόρος. The Babylonian queen Nitocris, who was the wife of Labynetos the first, and mother of Labynetos the second, the last king of Babylon, may have been an Egyptian, obtained in marriage when the battle of Carchemish and the victories of Nebuchadnezzar had humbled the Egyptians, and the rising power of the Medes and Persians dictated an alliance between Egypt and Babylon. It may confirm this opinion, that the works attributed to Nitocris at Babylon, Her. 1. 185. 187., much resemble those of the Egyptian kings. Others of the same name occur in the lists of sovereigns.

καινοῦν τῷ λόγῳ. If it could be shown that καινοῦν signified, like καινίζειν, "auspicari" (see Valckenaer's note), we might render this passage, "according to her pretext was making an inaugural feast, but in her mind was planning other things." Eur. Phœn. 370. "Ὅς δ' ἄλλως λέγει Δόγοισι χαίρει τὸν δὲ νοῦν ἐκεῖσ' ἔχει," "the exile who

says that he does not long for his country, pretends to rejoice, but has his heart there." 31. 7. δῶρα δὲ τῷ λόγῳ φέροντας τῷ βασιλεῖ αὐτῶν. Otherwise we must render, "pretended to be engaged in some novelty." The subterranean chamber was really designed as a receptacle for the water by which the culprits were to be drowned, but she professed to be occupied in some new kind of work.

τοσαῦτα ἔλεγον, "so much and no more, except that she threw herself," &c. So in Latin "tantum" has acquired the signification of "only." 3. 83. αὐτὴ ἡ οἰκία ἀρχεται τοσαῦτα ὅσα αὐτῇ θέλει, "no more than itself pleases." 4. 7. more fully, χιλίων οὐ πλέω ἀλλὰ τοσαῦτα. 9. 111. εἶπας τοσόνδε ἐχώρει ἔξω, "saying nothing more than this." Hence 7. 209. τοσοῦτοι ἐόντες, of the Spartans at Thermopylæ "being so few." 1. 115. Σὺ δὲ, ἐὼν τοῦδε τοιοῦτον ἐόντος παῖς, ἐτόλμηςας, "have dared, though the son of a man so mean in rank." In all these cases, the peculiar force is derived from the connexion, and is not inherent in the word itself.

αὐτὴν μιν, ὡς τοῦτο ἐξέργαστο, ρίψαι ἐς οἶκημα σποδοῦ πλέον,  
 ὅπως ἀτιμώρητος γένηται· τῶν δὲ ἄλλων βασιλέων, οὐ γὰρ 101  
 ἔλεγον οὐδεμίαν ἔργων ἀπόδεξιν, κατ' οὐδὲν εἶναι λαμπρότη-  
 τος, πλὴν ἐνὸς τοῦ ἐσχάτου αὐτῶν Μοίριοις. τοῦτον δὲ ἀπο-  
 δέξασθαι μνημόσυνα, τοῦ Ἡφαίστου τὰ πρὸς βορρῇν ἄνεμον  
 τετραμμένα προπύλαια· λίμνην τε ὀρύξαι, τῆς ἡ περιόδος ὅσων  
 ἐστὶ σταδίων ὕστερον δηλώσω. πυραμίδας τε ἐν αὐτῇ οἰκοδο-  
 μῆσαι, τῶν τοῦ μεγάλθεος περὶ ὁμοῦ αὐτῇ τῇ λίμνῃ ἐπιμνήσο-  
 μαι. τοῦτον μὲν τοσαῦτα ἀποδέξασθαι, τῶν δὲ ἄλλων οὐδένα  
 οὐδέν.

Παραμειψόμενος ὦν τούτους, τοῦ ἐπὶ τούτοις γενομένου 102  
 βασιλέως, τῷ οὐνομα ἦν Σέσωστρις, τούτου μνήμην ποιήσομαι.  
 τὸν ἔλεγον οἱ ἱερεῖς πρῶτον μὲν πλοίοις μακροῖς ὁρμηθέντα

ρίψαι ἐς οἶκημα σποδοῦ πλέον.  
 This was a punishment of criminals among the Persians (Valer. Maxim. 9. 2.), and adopted by the Greek kings of Syria, 2 Macc. xiii. 5—8. Several instances of it are mentioned by Ctesias, cap. 48. 51. 52. Ovid. Ibis. 317. "Atque necatorum Darei fraude secundi, Sic tua subsidens devoret ossa cinis."

SECT. 101. Τῶν δὲ ἄλλων βασιλέων. Connect this with ταύτης μὲν περὶ τοσαῦτα ἔλεγον, before; "but about the other kings, for they declared that they had performed no public works, (they said) that they were of no celebrity except one, the last of them, Meris." So ἔργων ἀπόδεξιν is used, 2. 148. ἀπεδέξατο χώματα, 1. 184. fin. βωμὸν ἀπέδεξαν, 7. 178. but also for the performance of great exploits, 1. 207. fin.

οὐ γὰρ ἔλεγον is to be taken like οὐ φημι, "I deny or refuse;" οὐ συμβουλεύω, 7. 46., "I dissuade."

κατ' οὐδὲν λαμπρότης appears to be equivalent to ἐν οὐδεμίᾳ λαμπρότητι, though it must be confessed that no example of an exactly similar phrase has been produced.

SECT. 102. πρῶτον μὲν answers to ἐνθεῦτεν δέ, afterwards, and does not denote that Sesostris (Rameses) was the first who subdued the inhabitants of the coast of the Erythræan sea, but that this was the first of his undertakings. By Ἐρυθρῇ θάλασσᾳ, was meant generally the southern sea, of which the Persian and the Arabian gulfs are inlets, and which therefore includes these; but as Her. here speaks of Sesostris as advancing from the Arabian gulf, he must have meant by Erythræan sea, that which washes the southern coast of Arabia Felix or the opposite coast of Ethiopia, probably the latter. Whether Sesostris really extended his conquests beyond the straits of Babelmandel (where Strabo, 16. 1093. says a column with hieroglyphics recorded

ἐκ τοῦ Ἀραβίου κόλπου, τοὺς παρὰ τὴν Ἐρυθρὴν θάλασσαν κατοικημένους καταστρέφεισθαι· ἐς δὲ πλέοντά μιν πρόσω, ἀπικέσθαι ἐς θάλασσαν οὐκέτι πλωτὴν ὑπὸ βραχέων. ἐνθεύτεν δὲ ὡς ὀπίσω ἀπίκετο ἐς Αἴγυπτον, κατὰ τῶν ἱρέων τὴν φάτιν, στρατιὴν πολλὴν λαβὼν ἤλαυνε διὰ τῆς ἡπείρου, πᾶν ἔθνος τὸ ἐμποδὼν καταστρεφόμενος. ὁτέοισι μὲν νυν αὐτῶν ἀλκίμοισι ἐνετύγχανε καὶ δεινῶς γλιχομένοισι περὶ τῆς ἐλευθερίας, τοῦτοι μὲν στήλας ἐνίστη ἐς τὰς χώρας, διὰ γραμμάτων λεγούσας τὸ τε ἑωυτοῦ ὄνομα καὶ τῆς πάτρης, καὶ ὡς δυνάμι τῇ ἑωυτοῦ κατεστρέψατό σφέας. ὁτέων δὲ ἀμαχητὶ καὶ εὐπετέως παρέ-

them, and also his crossing into Arabia) is another question; the mention of the shallows which impeded him leads to the opinion that the Arabian gulf was the limit of his voyages. Diodorus (1.55.) makes him conquer the whole coast as far as India; Strabo, u. s., all Asia. Diodorus also represents him as beginning by a land expedition against Ethiopia.

κατοικημένους, "those who have been settled, and consequently now dwell." Of the perfect used with a present force, see p. 56.

βραχέα. See p. 32.

ὁτέοισι μὲν—τούτοις μὲν. ὁτέων δὲ—τούτοις δὲ. Comp. 2.26. Μὲν and δὲ are thus repeated, for the purpose of indicating that the same subject is resumed after the intervention of some words which may have thrown them out of sight. Plat. Gorg. p. 512. εἰ μὲν τις μεγάλους νοσήμασι κατὰ τὸ σώμα συνεχόμενος μὴ ἀπεπνίγη, οὗτος μὲν ἀθλιὸς ἐστίν, εἰ δὲ τις ἄρα ἐν τῷ τοῦ σώματος τιμιωτέρῳ, τῇ ψυχῇ, νοσήματα ἔχει, τούτῳ δὲ βιωτέον ἐστί. Thuc. 1. 32. in the speeches of the Corcyreans and Corinthians. Yet this is not inva-

riably observed. Hom. II. i., 509.

Ὅς μὲν τ' αἰδέσεται κόρας Διὸς ἄσσαν ἰούσας Τόν δὲ μεγ' ὤνησαν —Ὅς δὲ κ' ἀνήνηται καὶ τε στερεῶς ἀποεῖπη, Δίσσονται δ' ἄρα ταί γε Δία. Her. 2. 121. τὸν μὲν is followed by τοῦτον μὲν, but τὸν δὲ has nothing answering to it. Comp. Matth. § 622. 5.

γλιχομένοις περὶ τῆς ἐλευθ. "who cling earnestly around their freedom." Γλίχομαι is probably the same in root with *cling*, and allied to γλήμη, "the viscid humour of the diseased eye," γλοιός, "gluten." Herodotus generally uses it, like the verbs of desire, with a gen. without a preposition; but the etymology shows that it is not necessary either to read μαχομένοις, or leave out *περί*, or suppose an ellipsis of *περί*, wherever the verb is used with the gen. See Valck. and Schweighæuser's notes, Matth. § 350.

ἐνίστη ἐς τὰς χώρας. As ἵστημι, "to place," involves motion, it cannot strictly be said that ἐς is used for ἐν. Ἀνέθηκε ἐς τὴν Ἑλλάδα (2. 182.) is rather different, as the gifts there mentioned were sent to Greece to be offered.

λαβε τὰς πόλεις, τούτοις δὲ ἐνέγραφε ἐν τῇσι στήλῃσι κατὰ ταῦτα καὶ τοῖσι ἀνδρητοῖσι τῶν ἐθνέων γενομένοις· καὶ δὴ καὶ προσενέγραφε, δῆλα βουλόμενος ποιέειν ὡς εἶσαν ἀνάλκιδες. Ταῦτα δὲ ποιέων, διεξήτε τὴν ἡπειρον· ἐς δ' ἐκ τῆς Ἀσίας ἐς 103 τὴν Εὐρώπην διαβάς, τοὺς τε Σκύθας κατεστρέψατο καὶ τοὺς Θρήικας. ἐς τούτους δέ μοι δοκείει καὶ οὐ προσώτατα ἀπικέσθαι ὁ Αἰγύπτιος στρατός· ἐν μὲν γὰρ τῇ τούτων χώρῃ φαίνονται σταθεῖσαι αἱ στήλαι· τὸ δὲ προσωτέρω τούτων, οὐκέτι. ἐνθεῦ-  
τεν δὲ ἐπιστρέψας ὀπίσω ἦε· καὶ ἐπεὶ τε ἐγένετο ἐπὶ Φάσι ποταμῷ, οὐκ ἔχω τὸ ἐνθεῦτεν ἀτρεκέως εἰπεῖν, εἴτε αὐτὸς ὁ βασιλεὺς Σέσωτρις ἀποδασάμενος τῆς ἐωντοῦ στρατιῆς μόριον

ἀνδρητοῖσι γενομένοις, “had shown themselves brave,” for γίνομαι is used of qualities not produced but brought out in action. 3. 148. Κλεομένης δικαιοτάτος ἀνδρῶν γίνεσθαι, “shows himself the most honest of men.” Pind. Pyth. 2. 131. Heyn. Γένοι' οἶος ἐσσι μαθὼν, “show thyself in action what education has made thee,” a sentiment very different from that which Homer expresses by τοῖος ἐὼν οἶος ἐσσι, Od. η', 312. Soph. Trach. 1064. Ὡ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγώς, “*quum filius meus sis vere te filium præsta.*” Matth. Gr. p. 1144.

SECT. 103. καὶ οὐ προσώτατα. The οὐ before προσώτατα has been omitted by Gaisford, on the authority of the MS. Passionei and another. Hermann, as we have already seen on 2. 35., would retain it. The maxim “*præferatur lectio durior,*” is justly applicable here. The easy and obvious reading without the negative was not likely to be changed for a difficult and apparently unmeaning one; but it was the constant practice of transcribers to change unusual into

more common constructions. The use of the negative is justified by Od. λ', 481. σείο δ' Ἀχιλλεῦ Οὐτις ἀνὴρ προπάροιθε μακάρατος οὐτ' ἄρ' ὀπίσσω, quoted by Matth. § 464. I have therefore followed Bähr in retaining it. Of the extent of the conquests of Rhamses, according to the interpretation of the hieroglyphics on Theban monuments by the priests to Germanicus, see Tao. Ann. 2. 60.

τὸ ἐνθεῦτεν, “what next took place.”

ἀποδασάμενος μόριον ὅσον δὴ, “having detached a portion of his army of uncertain amount.”

1. 160. ἐπὶ μισθῷ ὅσῳ δὴ· οὐ γὰρ ἔχω τοῦτο γε εἰπεῖν ἀτρεκέως. 3. 159. ἀποδάσασθαι (the present tense is not in use) is the appropriate term for detaching or drafting a portion of population. Thuc. 1. 12. ἦν δὲ αὐτῶν καὶ ἀποδασμὸς πρότερον ἐν τῇ γῇ ταύτῃ. 1. 146. Φωκέες ἀποδάσμοι. “Abydenus ait Nabuchadonosorem ἀπόδασμον αὐτέων (victarum gentium) ἐς τὰ δεξιὰ τοῦ Πόντου κατοικίσαι in Euseb. Pr. Evang. 9. 41.” Wessel. ad loc. To such an ἀποδασμός, either of

104 ὅσον δὴ, αὐτοῦ κατέλιπε τῆς χώρας οἰκήτορας· εἴτε τῶν τινὲς στρατιωτῶν τῇ πλάνῃ αὐτοῦ ἀχθεσθέντες, περὶ Φάσιν ποταμὸν κατέμευαν. Φαίνονται μὲν γὰρ ἐόντες οἱ Κόλχοι Αἰγύπτιοι· νοήσας δὲ πρότερον αὐτὸς, ἢ ἀκούσας ἄλλων, λέγω. ὥς δέ μοι ἐν φροντίδι ἐγένετο, εἰρόμην ἀμφοτέρους· καὶ μᾶλλον οἱ Κόλχοι ἐμεμνέατο τῶν Αἰγυπτίων, ἢ οἱ Αἰγύπτιοι τῶν Κόλχων. νομίζων δ' ἔφασαν Αἰγύπτιοι τῆς Σεσώστριος στρατιῆς εἶναι τοὺς Κόλχους· αὐτὸς δὲ εἵκασα τῇδε, καὶ ὅτι μελάγχροές εἰσι καὶ οὐλότριχες· καὶ τοῦτο μὲν ἐς οὐδὲν ἀνήκει, εἰσὶ γὰρ καὶ ἕτεροι τοιοῦτοι· ἀλλὰ τοιαῖδε καὶ μᾶλλον, ὅτι μῦνοι πάντων ἀνθρώπων Κόλχοι καὶ Αἰγύπτιοι καὶ Αἰθίοπες περιτάμνονται ἀπ' ἀρχῆς τὰ αἰδοῖα. Φοῖνικες δὲ καὶ Σύροι οἱ ἐν τῇ Παλαιστίνῃ, καὶ αὐτοὶ ὁμολογέουσι παρ'

Egyptians or Jews, some have attributed the practice of circumcision in Colchis. Pliny (N. H. 33. 15.) represents Salauces, king of Colchis, as defeating Sesostris. This would account for the Egyptians saying little of the Colchians.

τῶν τινὲς στρατιωτῶν. 1. 51. ἐπέγραψε δὲ τῶν τις Δελφῶν (where Δελφοί is the name of the people, not the place). This collocation is Ionic.

SECT. 104. αὐτὸς δὲ εἵκασα τῇδε. "And I myself conjectured it in this way, both because they are black coloured and curly haired;" the construction should have been resumed by καὶ τοιαῖδε μᾶλλον, but as an objection has been interposed, ἀλλά is substituted. The construction is again interrupted, and the other circumstance in addition to circumcision, included in τοιαῖδε, is given at the beginning of Section 105. with a new construction, φέρε νυν καὶ ἄλλο εἶπω. The Colchians being in his view

really Egyptians, he reckons them among those who had practised the rite ἀπ' ἀρχῆς. The Ethiopians from the East were ἰθύτριχες, those from Libya had οὐλότατον τρίχωμα πάντων ἀνθρώπων, 7. 70.

μελάγχροές καὶ οὐλότριχες. σῦλας τρίχας ἡμεῖς λέγομεν τὰς φύσει εἰλουμένας καὶ συστρεφόμενας. Apoll. Lex. Hom. s. v. οὐλαμός. 'Ες Φάσιν δ' ἔπειτ' ἐνήλυθον ἐνθα κελαινώπεσσι Κόλχοισι βίαν μίξαν Αἰήτα παρ' αὐτῷ. Pind. Pyth. 4. 376. It is remarkable that the hair of the mummies which have been opened has not been crisp (οὔλος), but flowing. See Prichard's Researches, 1. 324. The same author remarks, that the Egyptians, as represented in painting, are rather red than black. The osteological character is decidedly European, not at all negro.

Σύροι οἱ ἐν τῇ Παλαιστίνῃ. Palestine (Συρία ἢ Παλαιστίνη) is distinguished by Her. from Phœnicia (4. 39.) as lying southward of it along the sea as far as Egypt.

Αἰγυπτίων μεμαθηκέναι· Σύριον δὲ οἱ περὶ Θερμώδοντα καὶ Παρθένιον ποταμὸν, καὶ Μάκρωνες οἱ τούτοις ἀστυγέιτονες

7. 89. he also distinguishes the Phœnicians from the Syrians of Palestine. In his conception, however, Palestine was not merely the narrow strip of land occupied by the Philistines, from Carmel southward to Gaza, and still called *Phalastin*, but also the interior of this country, that is, the Holy Land, the inhabitants of which he again describes as Syrians of Palestine, when speaking of the great city of Cadytis, 3. 5. He there says, the ports from Cadytis to Jenysus were occupied by the Arabians, but there is no inconsistency in this, the country belonging geographically to Palestine, though in the occupation of the Arabians. Syria was the general name of the whole country from Cilicia to Egypt, and the Mediterranean to the Deserts on the Euphrates, and hence the inhabitants of all this country are sometimes called by him Syrians, and sometimes distinguished by special names.

The Jews might be correctly designated as Syrians in Palestine (Deut. xxvi. 5. "Thou shalt speak and say, A Syrian ready to perish was my father, and he went down into Egypt and sojourned there;" Tac. H. 5. 2.), but Herodotus does not appear to have been aware of any distinction political or religious between them and the other inhabitants of Palestine. They were indeed at this time (the middle of the 5th century B.C.), only just beginning to resume political existence after the captivity, their numbers diminished by the entire loss of ten tribes. The

visit of Herodotus to Egypt probably fell between the return of Ezra (464 B.C.) and that of Nehemiah (455 B.C.), while "the remnant of the captivity were in great affliction and reproach, the wall of Jerusalem broken down, and the gates thereof burned with fire." Neh. i. 3. The rite of circumcision was certainly not practised by the Philistines on the sea-coast (2 Sam. i. 20. 1 Sam. xviii. 25. 27.), and the Jews could not have professed to have learnt it from the Egyptians, in the sense which Herodotus imputes to the Syrians of Palestine. Yet it was in Egypt, or on quitting it, that, from being a family rite, it became a national institution; and though its origin was not from Moses, our Saviour himself, speaking popularly, says, "Moses gave you circumcision." John vii. 22. The legislator having been born in Egypt, it was natural that those who knew nothing of his claims to inspiration, should represent his institutions as derived from that country.

Σύριοι. A distinction is observed (though not invariably, comp. 2. 12.) between this word and Σύροι. The Σύριοι are the Cappadocians, called also Leucosyri. 1. 72. οἱ Καππαδόκαι ὑπὸ Ἑλλήνων Σύριοι ὀνομάζονται. Strabo 16. p. 1046. Rennell, Geogr. of Her. 1. 315. The river Thermodon is now the *Permech*; the Parthenius, which separates Paphlagonia and Bithynia, is still called *Parthin*; the Macrones or Macrocephali (Xen. Anab. 4. 8.) dwelt on the Absarus, now *Schorak*.

- έόντες, ἀπὸ Κόλχων φασὶ νεωστὶ μεμαθηκέναι. οὗτοι γάρ εἰσι οἱ περιταμνόμενοι ἀνθρώπων μούνοι· καὶ οὗτοι Αἰγυπτίοισι φαίνονται ποιεῦντες κατὰ τὰ αὐτά. αὐτῶν δὲ Αἰγυπτίων καὶ Αἰθιοπῶν οὐκ ἔχω εἰπεῖν ὁκότεροι παρὰ τῶν ἐτέρων ἐξέμαθον· ἀρχαῖον γὰρ δὴ τι φαίνεται ἔόν. ὥς δ' ἐπιμισγόμενοι Αἰγύπτῳ ἐξέμαθον, μέγα μοι καὶ τόδε τεκμήριον γίνεται· Φοινίκων ὁκόσοι τῇ Ἑλλάδι ἐπιμίσγονται, οὐκέτι Αἰγυπτίους μιμέονται κατὰ τὰ αἰδοῖα, ἀλλὰ τῶν ἐπιγινομένων οὐ περιτάμνουσι τὰ
- 105 αἰδοῖα. Φέρε νυν καὶ ἄλλο εἶπω περὶ τῶν Κόλχων, ὥς Αἰγυπτίοισι προσφερέες εἰσί. λίνον μούνοι οὗτοί τε καὶ Αἰγυπτίοι ἐργάζονται κατὰ τὰ αὐτά· καὶ ἡ ζῶη πᾶσα καὶ ἡ γλῶσσα ἐμφερής ἐστι ἀλλήλοισι. λίνον δὲ τὸ μὲν Κολχικόν, ὑπὸ Ἑλλήνων Σαρδονικὸν κέκληται· τὸ μέντοι ἀπ' Αἰγύ-
- 106 πτου ἀπικνεύμενον, καλέεται Αἰγύπτιον. Τὰς δὲ στήλας τὰς ἴστα κατὰ τὰς χώρας ὁ Αἰγύπτου βασιλεὺς Σέσωστρις, αἱ μὲν πλευνες οὐκέτι φαίνονται περιεοῦσαι· ἐν δὲ τῇ Παλαιστίνῃ Συρίῃ αὐτὸς ὄρεον εἰούσας, καὶ τὰ γράμματα τὰ εἰρημένα

ἐπιμισγόμενοι Αἰγύπτῳ. This refers to the Phœnicians and Syrians of Palestine. When Herodotus speaks afterwards of the intercourse of the Phœnicians with the Greeks, he probably means in the ports of Ionia and Greece. Their *galleons* visited Athens (Xen. CEC. 8.), and it is probable, from the inscriptions in Punic and Greek found at Athens (Gesenius Script. Phœn. Mon. 1. 111. Böckh Inscr. 1. 527.), that they had a factory there.

Σκρτ. 105. Σαρδονικόν. The linen of Colchis was obtained by the Greeks from Sardes as an *entrepôt*, where it was dyed purple (Arist. Ach. 112.), and hence the name, Σαρδιανός or Σαρδιανικός; but Σαρδονικός properly denotes what belongs to the island of Sardinia. The two words, however, might be confounded in popular use.

Σκρτ. 106. Τὰς δὲ στήλας—αἱ μὲν. This is an example of the attraction of the antecedent to the relative, and therefore not exactly analogous to 5. 103., which Wesseling quotes in illustration of it. His other example, Soph. Trach. v. 287. (283. Br.) τὰς δὲ δ' ὥσπερ εἰσορᾷς Ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον Χωροῦσι πρὸς σέ, is more to the purpose: but neither Her. 1. 108. Πρῆγμα τὸ ἂν τοι προσθῶ, μηδ' αὖ μὴ παραχρήσῃ, quoted by him, is in point, because παραχρ. governs an accus., nor 5. 87. ἄλλῃ μὲν δὴ οὐκ ἔχειν ὅτε φ ζημύωσσι τὰς γυναῖκας, for the proper rendering is "*non habere (i. e. nescire) quā aliā ratione mulieres punirent.*" Xen. Anab. 5. 5. Κοτνωρίτας δὲ οὐς ἡμετέροις πατέ εἶναι, αὐτοὶ αἰτιοί εἰσι. Matth. § 474.

αὐτὸς ὄρεον. Herodotus probably

ἐνεόντα. εἰσὶ δὲ καὶ περὶ Ἰωνίην δύο τύποι ἐν πέτρῃσι ἐγκεκολασμένοι τούτου τοῦ ἀνδρός, τῇ τε ἐκ τῆς Ἐφεσείας ἐς Φώκαιαν ἔρχονται, καὶ τῇ ἐκ Σαρδίων ἐς Σμύρνην. ἑκατέρωθεν δὲ ἀνὴρ ἐγγέγλυπται, μέγαθος πέμπτης σπιθαμῆς, τῇ μὲν

passed along the sea-coast, and did not enter the mountainous region of Judæa: had he done so, the phenomenon of a religion without images could hardly have failed to strike his observing mind. There still remains on a rock on the coast of Syria, close to the mouth of the ancient river Lycus (now called Nahr-el-Kelb), and about two hours N.E. of Berytus, a sculptured representation of an Egyptian conqueror, with the well-known *cartouche* of Rameses II., with an uplifted sword and a bow in his hand. This curious monument was first accurately described and drawn by Mr. Bonomi. See Landseer's *Sabæan Researches*, No. 9. Close to the figure of Rameses is sculptured that of an Assyrian or Persian monarch, the record of another conquest to which Syria had been subjected by its powerful neighbour.

περὶ Ἰωνίην, "in different parts of Ionia." 6. 86. περὶ Ἰωνίην τῆς σῆς δικαιοσύνης ἦν λόγος πολλός. It is probable that Sesostris followed the coast of Syria, accompanied by his fleet, crossed into Cyprus, against which Manetho (Jos. c. Apion. 1. 15.) represents him as making an expedition, and then again pursued the line of the coast through Ionia, crossed the Hellespont into Thrace and Scythia, returning along the Euxine to Colchis.

τύποι, figures in intaglio or relief, but not statuary. The τύπος ξύλινος ἀνθρωποειδής (mentioned

2.86.) was not a statue of wood, but a case, of which the front was carved into a resemblance of the human figure; and 3. 138. the τύπος was a bas relief, of which a man on horseback was the principal figure.

μέγαθος πέμπτης σπιθαμῆς. Diodorus (1. 55.) says, that the statue of Sesostris was four cubits and four palms (*παλαισται*) in height, being his own stature. The words of Herodotus are commonly rendered five *spithamæ* or palms, *i. e.* three feet and three quarters. Schweighæuser objects, that Sesostris was not likely to raise so diminutive a representation of himself; but the figure of the king on the monument of Nahr-el-Kelb is not above two feet in height. It was, however, the idiom of the Greek, in expressing a whole number and a half, to join the ordinal immediately above the whole number, with the word which denoted the half. Jul. Poll. ix. 6. 55. Thus ἑβδομον ἡμιτάλαντον (Her. 1. 50. fin.), is six talents and a half; and according to this analogy, πέμπτος ἡμίπηχυς would be four cubits and a half. But σπιθαμή is equivalent to ἡμίπηχυς, which is not in use as a substantive, and therefore πέμπτη σπιθαμή will be four cubits and a half; and so this passage is explained by the grammarian Didymus in a passage preserved by Priscian de Fig. Num. c. 3. vol. 2. p. 396. ed. Krehl. "Ἴωνες καὶ Ἀττικοὶ τὰ δύο ἡμισυ (two and a half) ἡμισυ τρίτον φασίν· καὶ τὰ ἕξ



δεξιῇ χειρὶ ἔχων αἰχμὴν, τῇ δὲ ἀριστερῇ τόξα, καὶ τὴν ἄλλην σκευὴν ὡσαύτως· καὶ γὰρ Αἰγυπτίην καὶ Αἰθιοπίδα ἔχει· ἐκ δὲ τοῦ ὤμου ἐς τὸν ἕτερον ὤμον διὰ τῶν στηθέων γράμματα ἱρὰ Αἰγύπτια διήκει ἐγκεκολαμμένα, λέγοντα τάδε· ΕΓΩ ΤΗΝΔΕ ΤΗΝ ΧΩΡΗΝ ΩΜΟΙΣΙ ΤΟΙΣΙ ΕΜΟΙΣΙ ΕΚΤΗΣΑΜΗΝ. ὅστις δὲ καὶ ὁκόθεν ἐστὶ, ἐνθαῦτα μὲν οὐ δηλοῖ, ἐτέρωθι δὲ δεδήλωκε. τὰ δὲ καὶ μετεξέτεροι τῶν θεησαμένων Μέμνονος εἰκόνα εἰκάζουσί μιν εἶναι, πολὺ τῆς ἀληθείης ἀπολειμμένοι.

ἡμῖν τάλαντα, ἑβδομον ἡμιτάλαντον· καὶ τοὺς τέσσαρας ἡμισὺ πῆχεις πέμπτην σπιθαμὴν, καθάπερ φησὶν Ἡρόδοτος, where Krehl, on the conjecture of Hermann, reads Ἡλιόδωρος. The passage had been really corrected by Elmsley (Class. Journ. No. 10. V. 5. p. 334.) and Porson (Gaisf. Heph. ch. 7. p. 40.). The figure, therefore, was six feet nine inches high. Comp. Schweigh. ad Her. 1. 50. Matth. § 143. It is not uncommon to find Egyptian figures with an inscription running from shoulder to shoulder across the breast.

καὶ γὰρ Αἰγυπτίην καὶ Αἰθ. ἔχει. The spear Egyptian, the bow and arrows Ethiopic. 3. 21. 22. The bow, however, was in use in the Egyptian armies. Wilk. M. and C. 1. 304. Whence Herodotus obtained his interpretation of the hieroglyphics he does not say, and perhaps it had no other foundation than the circumstance of the inscription extending from shoulder to shoulder.

Μέμνονος εἰκόνα εἰκάζουσί μιν εἶναι. To this conclusion they had probably been led by the mixture of Ethiopic in the costume. Wesseling ad loc. observes, "antiquissima hæc et prima statuae

Memnonis, Thebis erectæ, mention;," but Her. says nothing of the statue at Thebes. What is called the vocal Memnon, is really a statue of Amenophis II. (Paus. 1. 42. says Φαμένωφ, φ being the Coptic article), whose cartouche remains upon it. Champoll. Précis, No. 111. The name of Μενμόνεια was given by the Greeks to the part in which it stands, opposite to Thebes (properly Diospolis), Pezron Papyri 2. p. 38., but it does not appear that before the Ptolemaic times the statue was attributed to Memnon. The Ethiopia from which he came lay in the east, not to the south of Egypt, to which in later times the name was confined; and Herodotus places the city and palace of Memnon at Susa, 5. 53. 54. The circumstance that his mother was Aurora (Od. 8, 188. λ', 521.) refers him also to the east. The indications of an astronomical origin in the story led Jablonsky (Diss. de Memnone) to suppose that he was the sun. Ἡμαθίων the brother of Memnon derives his name from ἡμαρ. ἡμαθόεντα· μεσημβρινόν, Hes. Other conjectures may be seen in Phil. Mus. 2. 146.

ἀπολειμμένοι, "falling very

Τοῦτον δὴ τὸν Αἰγύπτιον Σέσωστριν ἀναχωρέοντα, καὶ ἀνά- 107  
γοντα πολέας ἀνθρώπους τῶν ἐθνέων τῶν τὰς χώρας κατεστρέ-  
ψατο, ἔλεγον οἱ ἱεεὶς, ἐπεὶ τε ἐγένετο ἀνακομιζόμενος ἐν Δά-  
φνησι τῇσι Πηλουσίησι, τὸν ἀδελφεὸν ἐωντοῦ τῷ ἐπέτρεψε  
Σέσωστρις τὴν Αἴγυπτον, τοῦτον ἐπὶ ξείνια αὐτὸν καλέσαντα,  
καὶ πρὸς αὐτῷ τοὺς παῖδας, περινηῆσαι ἔξωθεν τὴν οἰκίην ὕλῃ·  
περινηῆσαντα δὲ, ὑποπρῆσαι. τὸν δὲ ὡς μαθεῖν τοῦτο, ἀντίκα  
συμβουλευέσθαι τῇ γυναικί· καὶ γὰρ δὴ καὶ τὴν γυναῖκα αὐτὸν  
ᾄμα ἄγεσθαι. τὴν δὲ οἱ συμβουλευσαι, τῶν παίδων ἐόντων ἕξ,  
τοὺς δύο ἐπὶ τὴν πυρὴν ἐκτείναντα, γεφυρῶσαι τὸ καιόμενον,  
αὐτοὺς δ' ἐπ' ἐκείνων ἐπιβαίνοντας ἐκώλυσσθαι. ταῦτα ποιῆσαι  
τὸν Σέσωστριν· καὶ δύο μὲν τῶν παίδων κατακαῆναι τρόπῃ  
τοιούτῃ· τοὺς δὲ λοιποὺς ἀποσωθῆναι ᾄμα τῷ πατρί. Νοστή- 108  
σας δὲ ὁ Σέσωστρις ἐς τὴν Αἴγυπτον, καὶ τισάμενος τὸν ἀδελ-  
φεὸν, τῷ μὲν ὁμίλῃ τὸν ἐπηγάγετο, τῶν τὰς χώρας κατεστρέ-  
ψατο, τούτῃ μὲν τάδε ἐχρήσατο. τοὺς τέ οἱ λίθους, τοὺς ἐπὶ

far short of the truth," i. e. being in a great error. Eur. Hel. 1245. Πῶς δαί; λέλειμμαι τῶν ἐν "Ελληνισιν νόμων. Plat. Erast. 1. 136. of the philosopher ἔστι τοιοῦτος οἶος—τῶν ἄλλων ἀπάντων ἀπολελεῖσθαι, "to fall short of all other men" in the science which each has *exclusively* studied.

SECT. 107. ἐπὶ ξείνια αὐτὸν καλέσαντα. Αὐτὸς is not here redundant, but is to be referred in sense to the acc. Σέσωστριν at the beginning,—Sesostris himself, as distinguished from his children. Τοῦτον is similarly used with reference to an article and dependent words preceding, 2. 108. τῷ μὲν ὁμίλῃ—τούτῃ μὲν τάδε ἐχρήσατο.

συμβουλευέσθαι. "Adverte vim mediū verbi συμβουλεύεσθαι *consilia agitare, deliberare*, et activi συμβουλεύειν *consilium dare, consulere*." Bähr.

τοὺς δύο. So the article is used when a part is spoken of in reference to the whole. 8. 129. ὡς δὲ τὰς δύο μὲν μοίρας διδοικορήκεσαν ἔτι δὲ τρεῖς ὑπόλοιποι ἦσαν, where ὑπολ. renders the article unnecessary in the second clause, which would otherwise have been used. 7. 97. having mentioned two out of the four Persian nobles as commanding the navy, the historian adds, τῇσι δὲ ἄλλῃσι στρατιῇσι ἐστρατήγεον οἱ δύο, "the other two." See also 4. 62., 7. 195., 1. 18. τὰ ἕξ ἕτερα τῶν ἑνδεκα, "the eleven already mentioned." Afterwards, in the present Section, when the number is spoken of without reference to the whole, it is simply δύο μὲν τῶν παίδων. Diodorus, in relating the escape of Sesostris, describes him only as praying to the gods, and so escaping. 1. 5.

τούτου τοῦ βασιλέος κομισθέντας ἐς τοῦ Ἡφαίστου τὸ ἶρόν, ἐόντας μεγάθεϊ περιμήκεας, οὗτοι ἦσαν οἱ ἐλκύσαντες· καὶ τὰς διώρυχας τὰς νῦν ἐούσας ἐν Αἰγύπτῳ πάσας οὗτοι ἀναγκαζόμενοι ὥρυσσον· ἐποίεον τε οὐκ ἐκόντες Αἰγυπτον, τὸ πρὶν ἐούσαν ἵππασίμην καὶ ἀμαξενομένην πᾶσαν, ἐνδεᾶ τούτων. ἀπὸ γὰρ τούτου τοῦ χρόνου Αἰγυπτos, ἐούσα πεδιάς πᾶσα, ἀνιππος καὶ ἀναμάξεντος γέγονε· αἵτιαι δὲ τούτων αἱ διώρυχες γεγόνاسι, ἐούσαι πολλαί, καὶ παντοίους τρόπους ἔχουσαι. κατέταμνε δὲ τοῦδε εἵνεκα τὴν χώραν ὁ βασιλεὺς· ὅσοι τῶν Αἰγυπτίων μὴ ἐπὶ τῷ ποταμῷ ἔκτηντο τὰς πόλεις, ἀλλ' ἀναμέσους, οὗτοι ὅκως τε ἀπίοι ὁ ποταμὸς, σπανίζοντες ὑδάτων, πλατυτέροιςι ἐχρέοντο τοῖσι πόμασι, ἐκ φρεάτων χρεόμενοι.

SECT. 108. ἐνδεᾶ τούτων sc. τοῦ ἵππασίμην καὶ ἀμ. εἶναι, "unfit for riding and the use of wheel carriages." This, from the cause assigned and the description ἐούσα πεδιάς, can be true only of the Delta. The use of cavalry and war chariots is not meant, as these would be employed in foreign countries. War chariots, which appear to have been common in earlier times, both from the Scriptures (Exod. xiv. 9.), the sculptures, and II. i., 383, would be laid aside after the introduction of Greek infantry tactics; but as late as the time of the Babylonish captivity, the Jews depended on Egypt for cavalry. Ezek. xvii. 15. The horses were probably not bred in Egypt, but obtained, as they still are, from the interior of Africa. They would not be needed for husbandry, other animals supplying their place; nor much for draft, where the whole country was so intersected with canals affording water carriage.

ἐούσα πεδιάς πᾶσα, "though all level," and therefore well adapted for horses, the relative having an

adversative force, 2. 65. init. 7. 9. τοὺς χρῆν ἐόντας ὁμογλώσσους, "though they ought as speaking the same language." Xen. Cyrop. 1. 3. Ἐν Πέρσῃ, διὰ τὸ χαλεπὸν εἶναι καὶ τρέφειν ἵππους καὶ ἱππεύειν, ἐν ὀρεινῇ οὐσῇ τῇ χώρᾳ καὶ ἰδεῖν ἵππον σπάνιον.

ὅκως ἀπίοι, i. e. ὅκοτε. 2. 150. ὅκως γένοιτο νύξ, the opt. denoting repetition, "quoties."

πλατυτέροιςι, "rather brackish." See p. 34. In II. ρ', 432., the Hellespont is called πλατὺς, on which Bishop Maltby observes (Morelli Lex. p. 267.) "Recte hoc fretum στενωπὸν vocat Dionysius. Unde igitur πλατὺς Ἑλλήσποντος Homeri? Ut opinor vetus istius adjectivi usus nodum solvet. Hesychio πλατὺ est ἀλμυρόν. Et hac significatione vocem adhibuit Herodotus 2. 108. Quid quod Xerxes apud eundem Herodotum Hellespontum appellat ἀλμυρόν ποταμόν quod recte vertitur INGRATÆ SALSUGINES fluvium, 7. 35. Ergo ex epithetis τοῦ, Ἑλλήσποντος posthac deleas εὐρύς et πλατὺς illud, veterum more, salsus interpreteris."

τούτων μὲν δὴ εἵνεκα κατετμήθη ἡ Αἴγυπτος. Κατανεῖμαι 109  
δὲ τὴν χώραν Αἰγυπτίοισι ἅπασι τοῦτον ἔλεγον τὸν βασιλέα,  
κλήρον ἴσον ἐκάσῃ τετράγωνον διδόντα· καὶ ἀπὸ τούτου τὰς  
προσόδους ποιήσασθαι, ἐπιτάξαντα ἀποφορὴν ἐπιτελέειν κατ'  
ἐνιαυτόν. εἰ δέ τις τοῦ κλήρου ὁ ποταμός τι παρέλοιτο,  
ἐλθὼν ἂν πρὸς αὐτὸν ἐσήμαινε τὸ γεγενημένον· ὁ δὲ ἔπεμπε  
τοὺς ἐπισκεψομένους καὶ ἀναμετρήσοντας ὅσῃ ἐλάσσωσιν ὁ χῶ-  
ρος γέγονε, ὅκως τοῦ λοιποῦ κατὰ λόγον τῆς τεταγμένης  
ἀποφορῆς τελέοι. δοκέει δέ μοι ἐνθεῦτεν γεωμετρίῃ εὐρε-  
θεῖσα, ἐς τὴν Ἑλλάδα ἐπανελθεῖν. πόλον μὲν γὰρ, καὶ γνῶ-

SECT. 109. ἐλθὼν ἂν πρὸς αὐτὸν  
ἐσήμαινε, i. e. ἐσήμαινε ἂν, "he  
would come to him and make known  
what had happened." 1. 196. ὡς  
διεξέλθοι ὁ κήρυξ πωλέων τὰς εὐει-  
δεστάτας τῶν παρθένων ἀνίστη  
ἂν τὴν ἀμορφεστάτην—τὸ δὲ ἂν  
χρυσίον ἐγίνετο ἀπὸ τῶν εὐειδέων  
παρθένων. Of this use of the im-  
perf. indic. with ἂν to denote a re-  
peated action, see Matth. § 599. a.

ὅκως τοῦ λοιποῦ, "in order that  
in future he might pay in propor-  
tion to the established tribute;"  
not the whole, but a part propor-  
tioned to what was left.

ἐπανελθεῖν, "subsequently to  
have come;" the common signifi-  
cation is "to return." The ideas  
of a subsequent action and one re-  
peated in an opposite direction,  
are much interchanged in Greek:  
so αὖθις, "again" and "subsequent-  
ly." Αὖθις, μετὰ ταῦτα. Hes. Her.  
7. 10. 4.

πόλον καὶ γινώμονα. Πόλος is  
the concave hemispherical sun dial,  
of which the invention was attrib-  
uted by the ancients to Berosus the  
Babylonian. It is so constructed,  
that the shadow of an object placed  
in the centre will trace every day  
a portion of a circle corresponding

to the sun's path in the heavens.  
This, divided into twelve, will mark  
not twelve hours of equal length,  
in all seasons, but twelve portions  
(μέρεα τῆς ἡμέρας) varying in length  
as the length of the day varies.  
Πόλος in the older Greek writers  
denotes not the *pole* but the hemi-  
sphere. Πόλος. οὐρανός, κύκλος.  
Hes. The construction of a plane  
sundial would require a greater de-  
gree of astronomical knowledge.  
Ideler, Sternkunde der Chaldäer,  
p. 13., says that γινώμων was used  
by the Greeks for anything erected  
to show the time of noon (Alciphr.  
iii. ep. 4.) and thence, by rude ap-  
proximation, the other parts of the  
day, though without drawing hor-  
ary lines. According to Miot, the  
object of the gnomon was to mark  
by the length of its shadow the  
different seasons of the year; in  
which sense Pliny, N. H. 36. c. 16.,  
uses it when speaking of the obe-  
lisk in the Campus Martius, which  
Augustus employed for this pur-  
pose. It appears, however, from  
Lucian, Lexiph. 4. ὁ γινώμων σκι-  
άζει μέσσην τὴν πόλον, Schol. γνῶ-  
μων τοῦ ὥρολογίου μέσον, οὗ σκιά  
δείκνυσσι τὰς ὥρας, that γν. and π.  
were parts of the same instrument.

- μονα, καὶ τὰ δυνάδεκα μέρεα τῆς ἡμέρης, παρὰ Βαβυλωνίων  
 110 ἔμαθον οἱ Ἕλληνες. Βασιλεὺς μὲν δὴ οὗτος μούνος Αἰγύπτιος  
 Αἰθιοπίας ἦρξε. Μνημόσυνα δὲ ἐλίπετο πρὸ τοῦ Ἡφαιστείου,  
 ἀνδριάντας λιθίνους· δύο μὲν, τριήκοντα πήχεων, ἑνωτόν τε  
 καὶ τὴν γυναῖκα· τοὺς δὲ παῖδας ἑόντας τέσσερας, εἴκοσι πή-  
 χεων ἕκαστον. τῶν δὴ ὁ ἱεὺς τοῦ Ἡφαιστου χρόνῳ μετέ-  
 πειτα πολλῷ Δαρεῖον τὸν Πέρσην οὐ περιεῖδε ἰσάντα ἔμ-  
 προσθεν ἀνδριάντα, φὰς. “οὐ οἱ πεποιῆσθαι ἔργα οἶα περ  
 “Σεσώστρι τῷ Αἰγυπτίῳ. Σέσωστριν μὲν γὰρ ἄλλα τε  
 “καταστρέψασθαι ἔθνεα οὐκ ἐλάσσω ἐκείνου, καὶ δὴ καὶ Σκύ-  
 “θας· Δαρεῖον δὲ οὐ δυνασθῆναι Σκύθας ἐλεῖν. οὐκων δίκαιον  
 “εἶναι ἰσάναι ἔμπροσθε τῶν ἐκείνου ἀναθημάτων, μὴ οὐκ  
 “ὑπερβαλλόμενον τοῖσι ἔργοισι.” Δαρεῖον μὲν νυν λέγουσι  
 πρὸς ταῦτα συγγνώμην ποιήσασθαι.
- 111 Σεσώστριος δὲ τελευτήσαντος, ἐκδέξασθαι ἔλεγον τὴν βασι-  
 λήν τὸν παῖδα αὐτοῦ Φερῶν· τὸν ἀποδέξασθαι μὲν οὐδεμίαν  
 στρατηγὴν, συνενειχθῆναι δέ οἱ τυφλὸν γενέσθαι, διὰ τοιόνδε  
 πρῆγμα. τοῦ ποταμοῦ κατελθόντος μέγιστα δὴ τότε ἐπ’ ὀκτω-

SECT. 110. μούνος Αἰθιοπίας ἦρξε. The temples of Nubia furnish proof that Sesostris conquered this part of Ethiopia, his cartouche appearing there; but the same evidence shows that he was not the only Egyptian king who had held dominion over that country. Wilk. M. and C. 1. 52. 56. 59. 68. 73., where the monuments bearing the name of Rameses II. are enumerated.

οὐ περιεῖδε ἰσάντα, “did not overlook his erecting,” i. e. did not quietly allow him to erect. See p. 91. *περιορᾶν*. Matth. § 550. It appears from Diod. 1. 58., that it was his own statue that Darius wished to erect.

μὴ οὐκ ὑπερβ. “unless of one who surpassed him in his deeds;”

ὑπερβάλλομενον is the accus. after ἰσάναι. Ἰσάναι τινα, is “to erect a statue of any one.” 8. 100. οὐ γὰρ ἐστὶ Ἑλλῆσι οὐδεμία ἔκδυσις μὴ οὐ δόντας λόγον, “unless they have made retribution.” 6. 106. εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρεος ἑόντος τοῦ κύκλου, “unless the moon were full.” This use of μὴ οὐ with the participle, as equivalent to *nisi*, takes place only after a negative, Matth. § 609.2. Diodorus (1. 58.) relates that Darius replied, that if he lived as long as Sesostris, he hoped to rival his exploits. According to Wilkinson (M. and C. 1.), Sesostris reigned at least sixty-two years, this date having been found on his monuments.

SECT. 111. κατελθόντος, “from

καίδεκα πήχεας, ὡς ὑπερέβαλε τὰς ἀρούρας, πνεύματος ἐμπε-  
 σόντος, κυματίνης ὁ ποταμὸς ἐγένετο· τὸν δὲ βασιλέα λέγουσι  
 τοῦτον ἀτασθαλίῃ χρησάμενον, λαβόντα αἰχμὴν, βαλῆειν ἐς  
 μέσας τὰς δίνας τοῦ ποταμοῦ· μετὰ δὲ, αὐτίκα καμόντα αὐτὸν  
 τοὺς ὀφθαλμοὺς, τυφλωθῆναι. δέκα μὲν δὴ ἔτεα εἶναι μιν τυ-  
 φλόν· ἐνδεκάτῳ δὲ ἔτει ἀπικέσθαι οἱ μαντήϊον ἐκ Βουτούς  
 πόλιος, ὡς “ἐξήκει τε οἱ ὁ χρόνος τῆς ζημίας, καὶ ἀναβλέ-  
 “ψει.” Ἀναθήματα δὲ, ἀποφυγὼν τὴν πάθην τῶν ὀφθαλ-  
 μῶν, ἄλλα τε ἀνὰ τὰ ἱρὰ πάντα τὰ λόγῳ ἀνέθηκε, καὶ τοῦ  
 γε λόγον μάλιστα ἄξιόν ἐστι ἔχειν, ἐς τοῦ Ἥλιου τὸ ἱρὸν  
 ἀξιοθέητα ἀνέθηκε ἔργα, ὀβελοὺς δύο λιθίνους, ἐξ ἐνὸς ἐόντα  
 ἐκάτερον λίθου, μήκος μὲν ἐκάτερον πηχέων ἑκατὸν, εὖρος δὲ  
 ὀκτὼ πηχέων.

Τοῦτου δὲ ἐκδέξασθαι τὴν βασιλῆην ἔλεγον ἄνδρα Μεμφί- 112  
 την, τῷ κατὰ τὴν τῶν Ἑλλήνων γλῶσσαν οὖνομα Πρωτέα  
 εἶναι· τοῦ νῦν τέμενός ἐστι ἐν Μέμφι κάρτα καλόν τε καὶ εὖ  
 ἐσκευασμένον, τοῦ Ἡφαιστῆϊος πρὸς νότον ἄνεμον κείμενον.  
 περιοικέουσι δὲ τὸ τέμενος τοῦτο Φοίνικες Τύριοι· καλέεται δὲ  
 ὁ χώρος οὗτος ὁ συνάπας, Τυρίων στρατόπεδον. ἔστι δὲ ἐν τῷ

Ethiopia,” 2. 19. Compare what  
 was said 2. 13. of the ordinary  
 height of the inundation. A sen-  
 tence which begins with the con-  
 struction of the gen. abs., often,  
 by a kind of anacoluthon, changes  
 to the direct construction, usually  
 when some words have been inter-  
 posed, as here τοῦ ποταμοῦ κατ-  
 ελθόντος—κυματίνης ὁ π. ἐγένετο,  
 instead of κατελθὼν—ἐγένετο.  
 Richter de Græc. Ling. Anacol.  
 p. 29. Such deviations from the  
 formal rule of construction, give  
 to the style of the Greeks, and  
 especially of Herodotus, the cha-  
 racter of *grata negligentia* and con-  
 versational ease. Comp. Matth. §  
 561.

ὀβελοῦς. Her. never uses ὀβε-

λίσκος. Although the cause of the  
 transference of this word from a  
*spit* (2. 135.) to a tapering and  
 pointed column is so obvious,  
 learned men have not been con-  
 tented without seeking a Coptic  
 etymology. Zoega de Or. et Usu  
 Obeliscorum, p. 130.

SECT. 112. Τυρίων στρατόπεδον.  
 2. 154. the quarter allotted to the  
 Ionians and Carians is called Στρα-  
 τόπεδα. Being established among  
 an unfriendly population, to whom  
 their manners and religion were  
 repugnant, they found it expedient  
 to fortify their quarters. Τέμενος  
 (from τέμνω), is a portion of land  
*cut off* from common uses and al-  
 lotted to an individual, or conse-  
 crated to a god. II. ζ', 194. of

- τεμένει τοῦ Πρωτέος ἱρὸν, τὸ καλέεται Ξείνης Ἀφροδίτης· συμβάλλομαι δὲ τοῦτο τὸ ἱρὸν εἶναι Ἑλένης τῆς Τυνδάρεω, καὶ τὸν λόγον ἀκηκοὺς ὡς διαιτῆθη Ἑλένη παρὰ Πρωτεί, καὶ δὴ καὶ ὅτι Ξείνης Ἀφροδίτης ἐπωνύμιόν ἐστι· ὅσα γὰρ ἄλλα
- 113 Ἀφροδίτης ἱρά ἐστι, οὐδαμῶς Ξείνης ἐπικαλέεται. Ἐλεγον δέ μοι οἱ ἱερεῖς ἱστοροέοντι τὰ περὶ Ἑλένην, γενέσθαι ὧδε· Ἀλέξανδρον ἀρπάσαντα Ἑλένην ἐκ Σπάρτης, ἀποπλέειν ἐς τὴν ἑωυτοῦ. καὶ μιν, ὡς ἐγένετο ἐν τῷ Αἰγαίῳ, ἐξῶσται ἄνεμοι ἐκβάλλουσι ἐς τὸ Αἰγύπτιον πέλαγος· ἐνθεῦτεν δὲ (οὐ γὰρ ἀνίει τὰ πνεύματα) ἀπικνέεται ἐς Αἴγυπτον, καὶ Αἰγύπτου ἐς τὸ νῦν Κανωβικὸν καλούμενον στόμα τοῦ Νείλου, καὶ ἐς Ταριχείας.

Bellerophon. Καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἐξοχὸν ἄλλων, Καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο. It was more extensive than the *ἱερόν*, including, besides the sacred buildings, consecrated groves (Her. 6. 75.) and pastures.

Ξείνη Ἀφροδίτη. Herodotus has been supposed to mean, that the person popularly called Helen, the daughter of Tyndareus, was really a Phenician goddess, Astarte, or the Venus of Ascalon, 1. 105. But this is to attribute to him a deeper insight into the nature of mythology than he seems to have possessed, and he probably meant nothing more, than that Helen, from the tradition of her beauty, had gained the name and honours of a foreign Venus.

ἐπωνύμιον. Several MSS. have the more common form *ἐπώνυμον*. "Ἐπώνυμος prædium duplici potestate, eo magis observanda, quod sæpe deluserit eruditos interpretes, vel qui nomen ab alio trahit, vel qui suum alteri tribuit." Hemst. ad Luc. D. Mar. 9. 2. p. 373. ed. Bip. Herodotus, here and elsewhere, uses it only in the first sense; the

ἄρχοντες ἐπώνυμοι of Athens, who gave their name to the year, are an example of the second. Æsch. Prom. V. 308. Blomf.

Sæct. 113. The absurdities in which the poets and historians were involved by the endeavours to bring into one story the mythological traditions of Helen, are well pointed out by Bryant in his Observations on the War of Troy. Stesichorus, B.C. 608. (Clinton, F. H. 1. 216.) appears to have first broached the notion that it was only a phantom-Helen that Paris carried off from Egypt. Plat. Rep. 2. 586. Euripides has adopted this as the foundation of his tragedy. Comp. Thirlwall's Greece, 1. 152.

ἐξῶσται ἄνεμοι. Tac. Hist. 2. 8. "Vi tempestatum Cythnum insulam detrusus."

ἀνίει, "do not remit." It is the Ionic 3rd pers. pres. of ἀνίημι. 3. 109. οὐκ ἀνίει, in the sense of "does not relax the hold." Butt. Ausf. Gr. 1. 545. Fishlake, Irreg Verbs, p. 116.

Ταριχείας, "salt-pits." Comp. 2. 15., where similar pits are spoken of at the Pelusiæ mouth. The

ἦν δὲ ἐπὶ τῆς ἡϊόνας, ὃ καὶ νῦν ἐστὶ, Ἡρακλέος ἱρόν· ἐς τὸ ἦν καταφυγὼν οἰκέτης ὅτεφ' ἀνθρώπων ἐπιβάλλεται στίγματα ἱρά, ἐωντὸν διδοὺς τῷ θεῷ, οὐκ ἔξεστι τούτου ἄψασθαι. ὁ νόμος οὗτος διατελέει ἐὼν ὁμοίος μέχρι ἐμεῦ τῷ ἀπ' ἀρχῆς. τοῦ ὧν δὴ Ἀλεξάνδρου ἀπιστέαται θεράποντες, πυθόμενοι τὸν περὶ τὸ ἱρόν ἔχοντα νόμον· ἰκέται δὲ ἰζόμενοι τοῦ θεοῦ, κατηγόρεον τοῦ Ἀλεξάνδρου, βουλόμενοι βλάπτειν αὐτὸν, πάντα λόγον ἐξηγεύμενοι ὡς εἶχε περὶ τὴν Ἑλένην τε καὶ τὴν ἐς Μενέλεων ἀδικίην· κατηγόρεον δὲ ταῦτα πρὸς τε τοὺς ἱρέας καὶ τὸν τοῦ στόματος τούτου φύλακον, τῷ οὐνομα ἦν Θῶνις. Ἀκούσας δὲ 114 τούτων ὁ Θῶνις, πέμπει τὴν ταχίστην ἐς Μέμφιν παρὰ Πρωτέα ἀγγελίην, λέγουσαν τάδε· “Ἦκει ξείνος, γένος μὲν Τευκρὸς, ἔργον δὲ ἀνόσιον ἐν τῇ Ἑλλάδι ἐξεργασμένος· ξείνος

Greeks fabled that Canopus was named from the pilot of Menelaus, but it appears to have been a Coptic word signifying *χρυσοῦν ἔδαφος*, from its fertility. Champ. 2. 259.

οἰκέτης ὅτεφ' ἀνθρώπων ἐπιβάλλεται. This can hardly be rendered into English otherwise than by a gen. “if *any man's* slave take upon himself the sacred marks;” it is not, however, an arbitrary substitution for the gen., but the Greek takes the sense of the whole clause together, and describes the action of the slave, ἐπιβάλεσθαι, in reference to the master as the person interested in it. 4. 162. Ἡ μήτηρ οἱ ἐς Σαλαμίνα τῆς Κύπρου ἔφυγε. Comp. Matth. § 389. The suburb of the town of Canopus was hence called Heraclium, and the mouth of the Nile, Heracleotic. See Wesseling. Tac. An. 2. 60.

στίγματα. Properly, marks produced by *puncture*, placed on the foreheads of slaves. Cic. Off. 2. 7. “Barbarum et eum quidem ut scri-

ptum est *compunctum* notis Threiciis.” Her. 7. 233. τοὺς πλεῦνας αὐτῶν ἔστιζον στίγματα βασιλῆα. By taking on himself the sacred marks, the slave made himself the *ιερόδουλος* of the temple, and emancipated himself from his master. St. Paul, having emancipated himself from the bondage of the law, and become the servant of Christ, says (Gal. vi. 19.), “Let no man henceforth trouble me; ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.” Such asylums as here described were frequently the origin of cities. Liv. 1. 8. Dion. 2. 15.

Θῶνις. How the name of Thonis, or Thon (Od. δ', 228.), was introduced into this story is evident; there was a town of this name (Diod. 1. 19.) near the Canopic mouth of the Nile. Arist. Meteor. 1. 14. There was also a place or island near this mouth named Helenium (Steph. Byz., from Hecataeus).



- “ γὰρ τοῦ ἑωυτοῦ ἔξαπατήσας τὴν γυναῖκα, αὐτὴν τε ταύ-  
 “ τὴν ἄγων ἦκει, καὶ πολλὰ κάρτα χρήματα, ὑπὸ ἀνέμων ἐς  
 “ γῆν τὴν σὴν ἀπενειχθεῖς. κότερα δῆτα τοῦτον ἐώμεν ἀσινέα  
 “ ἐκπλέειν, ἢ ἀφελώμεθα τὰ ἔχων ἦλθε;” Ἀντιπέμπει πρὸς  
 ταῦτα ὁ Πρωτεύς λέγοντα τάδε· “ Ἄνδρα τοῦτον, ὅστις  
 “ κοτὲ ἐστὶ ἀνόσια ἐργασμένος ξεῖνον τὸν ἑωυτοῦ, συλλα-  
 “ βόντες, ἀπάγετε παρ’ ἐμὲ, ἵνα εἰδῶ ὃ τι κοτὲ καὶ λέξει.”
- 115 Ἀκούσας δὲ ταῦτα ὁ Θῶνις, συλλαμβάνει τὸν Ἀλέξανδρον,  
 καὶ τὰς νέας αὐτοῦ κατίζει· μετὰ δὲ, αὐτόν τε τοῦτον ἀνή-  
 γαγε ἐς Μέμφιν, καὶ τὴν Ἑλένην τε καὶ τὰ χρήματα· πρὸς  
 δὲ, καὶ τοὺς ἰκέτας. ἀνακομισθέντων δὲ πάντων, εἰρώτα τὸν  
 Ἀλέξανδρον ὁ Πρωτεὺς, τίς εἴη, καὶ ὁκόθεν πλέοι. ὁ δὲ οἱ καὶ  
 τὸ γένος κατέλεξε, καὶ τῆς πάτρης εἶπε τὸ οὐνομα· καὶ δὴ  
 καὶ τὸν πλόον ἀπηγήσατο ὁκόθεν πλέοι. μετὰ δὲ, ὁ Πρωτεὺς  
 εἰρώτα αὐτὸν ὁκόθεν τὴν Ἑλένην λάβοι· πλανωμένου δὲ τοῦ  
 Ἀλεξάνδρου ἐν τῷ λόγῳ, καὶ οὐ λέγοντος τὴν ἀληθειάν,  
 ἤλεγχον οἱ γενόμενοι ἰκέται, ἐξηγεύμενοι πάντα λόγον τοῦ  
 ἀδικήματος. τέλος δὲ δὴ σφί λόγον τόνδε ἐκφαίνει ὁ Πρω-  
 τεὺς, λέγων ὅτι “ Ἐγὼ εἰ μὴ περὶ πολλοῦ ἡγεύμην μηδένα  
 “ ξείνων κτείνειν, ὅσοι ὑπ’ ἀνέμων ἤδη ἀπολαμφθέντες ἦλθον  
 “ ἐς χώρην τὴν ἐμὴν, ἐγὼ ἂν σε ὑπὲρ τοῦ Ἑλληνος ἐτίσαμην·  
 “ ὅς, ὦ κάκιστε ἀνδρῶν, ξεινίων τυχῶν, ἔργον ἀνοσιώτατον  
 “ ἐργάσαιο. παρὰ τοῦ σεωυτοῦ ξείνου τὴν γυναῖκα ἦλθες· καὶ

SECT. 114. ὃ τι κοτὲ καὶ λέξει. Καί indicates impatience and wonder that anything could be said in justification of such an act, “*quid tandem dicturus sit?*” ἵνα καὶ εἰδῶ, ὅτι καὶ ἐρεῖς. Plat. Alcib. 1. 2. 106. “*Est idem illud καὶ quod ad intensionem studii cognoscendi indicandam interrogativis adjungitur nec minus relativis.*” Buttm. ad loc.

SECT. 115. μηδένα ξείνων κτείνειν. This protestation, and its re-

petition below, have been evidently put into the mouth of Proteus by the Egyptian priests, to refute the charge of the Greeks, that the Egyptians sacrificed strangers, 2. 45. Apollod. II. 5. 11. Βούσιρις.... τοὺς ξένους ἔθνευ ἐπὶ βωμῷ Διός. Virg. Georg. 3. 5. “*Quis aut Eurysthea durum Aut illaudati nescit Busiridis aras?*” Not contented with repelling, they retorted the imputation of human sacrifices on the Greeks. See 2. 119.

“ μάλα ταυτά τοι οὐκ ἤρκεσε, ἀλλὰ ἀναπερώσας αὐτήν, οἷ-  
 “ χεαι ἔχων ἐκκλέψας. καὶ οὐδὲ ταυτά τοι μούνα ἤρκεσε,  
 “ ἀλλὰ καὶ τὰ οἰκία τοῦ ξείνου κεραΐσας ἤκεις. νῦν ὦν, ἐπει-  
 “ δὴ περὶ πολλοῦ ἦγμαι μὴ ξεινοκτονέειν, γυναῖκα μὲν ταύ-  
 “ την καὶ τὰ χρήματα οὗ τοι προήσω ἀπάγεσθαι, ἀλλὰ αὐτὰ  
 “ ἐγὼ τῷ Ἑλληνι ξείνῳ φυλάξω, ἐς ὃ ἂν αὐτὸς ἐλθὼν ἐκεῖνος  
 “ ἀπαγαγέσθαι ἐθέλῃ· αὐτὸν δὲ σὲ καὶ τοὺς σοὺς συμπλόους  
 “ τριῶν ἡμερέων προαγορεύω ἐκ τῆς ἐμῆς γῆς ἐς ἄλλην τινὰ  
 “ μετορμίζεσθαι· εἰ δὲ μὴ, ἅτε πολεμίους περιέψεσθαι.”

Ἑλένης μὲν ταύτην ἄπιξιν παρὰ Πρωτεύα ἔλεγον οἱ ἱρέες 116  
 γένεσθαι· δοκέει δέ μοι καὶ Ὀμηρος τὸν λόγον τοῦτον πυ-  
 θέσθαι· ἀλλ’ οὐ γὰρ ὁμοίως ἐς τὴν ἐποποιήν εὐπρεπὴς ἦν τῷ

ἀναπερώσας. ἀνεπερωῦτο. ἔλ-  
 πισι χρῆσταις ἤρετο, Suid. Here,  
 however, it is the excitement of  
 false hopes and guilty passions.  
 The word is used equally of hope  
 and fear, indignation, profound at-  
 tention, and anything that raises  
 the mind above its ordinary calm  
 level.

οἷχεαι ἔχων ἐκκλέψας, “ you  
 went off with her in your posses-  
 sion, having stolen her away.” 2.  
 118. οἷχετο κλέψας. 119. οἷχετο φε-  
 ῦγων. See note on 2. 29. Ἑκκλ. is  
 not *raptam* but *furtim abductam*.

τριῶν ἡμερέων, “ in some por-  
 tion of three days,” i. e. within  
 three days. So ὀλίγου χρόνου,  
 3. 134. “ within a short time.”  
 Matth. § 377. 2. b. 7. 79. προει-  
 πεῖν πρὸ δύντος ἡλίου ἀπαλλάσ-  
 σεσθαι ἐκ τῆς Ἀργείων χώρας· εἰ  
 δὲ μὴ, περιέψεσθαι ὡς πολεμί-  
 οὺς. It is the fut. mid. with pas-  
 sive signification. Matth. § 234.

Sacr. 116. ταύτην ἄπιξιν. “ Quod  
 articulum τὴν post ταύτην inseri  
 vult Valckenarius id haud necesse  
 in Ionico scriptore.” Bähr. 1. 49.

τοῦτο ἐνόμισε μαντήϊον ἀψευδὲς  
 ἐκτῆσθαι. This omission of the  
 article is Homeric.

ἀλλ’ οὐ γὰρ ὁμοίως, “ but since  
 it was not equally suitable for epic  
 poetry with the other which he  
 made use of.” This inversion, by  
 which γάρ and the clause which  
 assigns the reason, precede that  
 which assigns the consequence, is  
 very common. Her. 1. 8. Γύγη,  
 οὐ γάρ σε δοκέω πείθεσθαι μοι....  
 ποίεε ὅκως θεήσεαι ἐκείνην. But  
 the second clause is also some-  
 times introduced by a causal par-  
 ticle. Her. 1. 30. Ξεῖνε Ἀθηναῖε,  
 παρ’ ἡμέας γὰρ περὶ σέο λόγος ἀπῆ-  
 κται πολλός.... νῦν ὦν ἡμέρας ἐπέλ-  
 ρεσθαι μοι ἐπῆλθε. In Her. ἐς δ  
 is used not only of time, “ *donec*,”  
 but also of the consequence of the  
 preceding state of things, “ *adeo*  
*ut*.” 4. 160. will show how natu-  
 rally one meaning passes into the  
 other. Ἀρκεσίλειος τῷσι ἐωντοῦ  
 ἀδελφεοῖσι ἐστασίασε, ἐς δ μιν οὐ-  
 τοι ἀπολιπόντες οἶχοντο, where ἐς  
 δ might be rendered “ *usque dum*,”  
 or “ *adeo ut*.” So 1. 115. οὐτός δὲ

ἐτέρῳ τῷ περ ἐχρήσατο· ἐς ὃ μετῆκε αὐτὸν, δηλώσας ὡς καὶ τοῦτον ἐπίσταιτο τὸν λόγον. δῆλον δέ· κατὰ γὰρ ἐποίησε ἐν Ἰλιάδι (καὶ οὐδαμῇ ἄλλῃ ἀνεπόδισε ἑωυτὸν) πλάνην τὴν Ἀλεξάνδρου, ὡς ἀπηνείχθη ἄγων Ἑλένην, τῇ τε δὴ ἄλλῃ πλάζομενος, καὶ ὡς ἐς Σιδῶνα τῆς Φωϊκῆς ἀπίκητο. ἐπιμένῃται δὲ αὐτοῦ ἐν Διομήδεος ἀριστείῃ, λέγει δὲ τὰ ἔπεα οὕτω·

ἀνηκούστεέ τε καὶ λόγον εἶχε οὐδένι· ἐς ὃ ἔλαβε τὴν δίκην. In the present passage, ἐς ὃ, in the sense of "*adeo ut*," stands pleonastically at the beginning of the second clause, as ὧν before. It is thus not very different from "*quare*," by which Matthiæ § 578. 3. c. p. 1009. renders it; but had it been analogous, as he supposes, to *eis ti*, "to what end," it would have signified "to which purpose," which would not suit the sense here.

μετῆκε, "he threw it aside."

δῆλον δέ· κατὰ γάρ. "and this is evident: according to the description which he has given in the Iliad (and he has nowhere else corrected himself,) of the wandering of Alexander, how he was carried out of his course as he conducted Helen," &c. Κατά is Ionic for καθ' ἃ. 2. 6. κατὰ ἡμέρας διαίρομεν εἶναι Αἴγυπτον. The use of γάρ after δῆλον δέ· σημεῖον δέ· τεκμήριον δέ· is common, Matth. § 630. p. 1130. but the construction here is embarrassed by its combination with κατά. There is, however, no authority for its omission. Reiske (see Schweighæuser's note,) considers the *apodosis* as beginning with ἐν τούτοις τοῖσι ἔπεσι, all the quotations from Homer forming a kind of parenthesis.

ἀνεπόδισε. In the only other passage in which this word occurs in Herodotus (5. 96.), it signifies,

"to cause some one to go over the same ground," "to repeat." But as the same ground may be gone over in the *same*, or in an *opposite* direction, the same word may denote either *doing again* or *undoing*. So πάλιν, and *re* in Latin, signify *again* and *backward*, as in παλινφθία, "a recantation." Others of the compounds of ἀνά have the same double meaning; thus ἀναδιδάσκω is "to unteach," (Her. 8. 63.) or "to teach over again," as a dramatist, teaching the actors for a second performance. Blomf. Pers. xxiv. Here ἀνεπόδισε evidently means, "*made himself retrace his steps*," i. e. corrected his former assertion.

Διομήδεος ἀριστείῃ. The passage is found II. ζ', 289. The exploits of Diomed chiefly occupy the preceding book, but they are continued in the 6th, and the prayer which Theano offers to Minerva is Ἀξον δὴ ἔγχος Διομήδεος, 306. The title, therefore, of The Exploits of Diomed, was given originally to both the 5th and 6th books, though it was afterwards confined to the 5th. "The fact seems to be, that the titles by which the different parts of Homer's poems were first distinguished were applied to parts of very unequal lengths; so that afterwards, when the equal or nearly equal division into books took

"Ενθ' ἔσαν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν  
Σιδονίων, τὰς αὐτὰς Ἀλέξανδρος θεοσιδῆς  
ἤγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,  
τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.

Ἐπιμέμνηται δὲ καὶ ἐν Ὀδυσσείῃ, ἐν τοῖσίδε τοῖσι ἔπει·

Τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,  
ἔσθλα, τὰ οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις  
Αἰγυπτίῃ· τῇ πλείστα φέρει ζεῖδωρος ἄρουρα  
φάρμακα, πολλὰ μὲν ἔσθλα μεμιγμένα, πολλὰ δὲ λυγρὰ.

καὶ τάδε ἔτερα πρὸς Τηλέμαχον Μενέλεως λέγει·

Αἰγύπτῳ μ' ἐτι δεῦρο θεοὶ μεμαῶτα νέεσθαι  
ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τελήεσσας ἐκατόμβας.

Ἐν τούτοισι τοῖσι ἔπει δηλοῖ, ὅτι ἠπίστατο τὴν ἐς Αἰγυπτον  
Ἀλεξάνδρου πλάνην· ὁμοῦρέει γὰρ ἡ Συρίη Αἰγύπτῳ· οἱ δὲ  
Φοίνικες, τῶν ἐστὶ ἡ Σιδὼν, ἐν τῇ Συρίῃ οἰκεῖν. Κατὰ 117  
ταῦτα δὲ τὰ ἔπεα, καὶ τόδε τὸ χωρίον οὐκ ἦκιστα, ἀλλὰ μά-

place, it would not always coincide with the other division, formed by the distinct subjects or episodes of the poem, but one title would sometimes comprehend several books, and different parts of the same book would sometimes be distinguished by different titles." Twining on Arist. Poetic. c. 16. (c. 29. Tyrwhitt.) Ἀλκινόου ἀπόλογος extended through four books.

ἐν Ὀδυσσείῃ. Od. δ', 227. 351.  
οἱ δὲ Φοίνικες ἐν Συρίῃ οἰκεῖν. This shows that Syria was the general name for the whole sea coast, from the Gulf of Issus to Egypt, of which Phœnicians occupied one part, Syrians of Palestine another, and Arabians another. Comp. 2. 104.

SECT. 117. The whole of this section has been suspected of be-

ing an interpolation, although found in all the MSS. Δηλοῖ, used for δηλὸν ἐστι, occurs 9. 68. init., and therefore its use here is rather a presumption of genuineness than the reverse, as it is uncommon; but Valckenaer has remarked that χωρίον is only used in later Greek authors for a *passage of a book*. It is a mode of speaking which could not come into use till after written books had become common; and the only other instance of a similar expression in the classic age of Greek (Xen. Mem. 2. 1. 20.), where τόπος is used of a passage of Epicharmus, is itself suspicious. See Valckenaer's note. On the other hand, the phraseology of this section is Herodotean, and it is connected by its close with the commencement of the next.

λιστα, δηλοῖ ὅτι οὐκ Ὅμηρον τὰ Κύπρια ἔπεά ἐστι, ἀλλ' ἄλλου τινός. ἐν μὲν γὰρ τοῖσι Κυπρίοισι εἴρηται, ὡς τριταῖος ἐκ Σπάρτης Ἀλέξανδρος ἀπῆκετο ἐς τὸ Ἴλιον ἄγων τὴν Ἑλένην, εὐαεῖ τε πνεύματι χρῆσάμενος καὶ θαλάσῃ λείῃ· ἐν δὲ Ἰλιάδι λέγει ὡς ἐπλάζετο ἄγων αὐτήν. Ὅμηρος μὲν νυν, καὶ τὰ Κύπρια ἔπεα, χαιρέτω.

- 118 Εἰρομένου δέ μεν τοὺς ἱρέας, εἰ μάταιον λόγον λέγουσι οἱ Ἕλληνες τὰ περὶ Ἴλιον γενέσθαι, ἢ οὐ· ἔφασαν πρὸς ταῦτα τάδε, ἱστορίῃσι φάμενοι εἰδέναι παρ' αὐτοῦ Μενέλεω. Ἐλθεῖν μὲν γὰρ, μετὰ τὴν Ἑλένης ἀρπαγὴν, ἐς τὴν Τευκρίδα γῆν Ἑλ-

οὐκ Ὅμηρον τὰ Κύπρια ἔπεα ἐστι. Aristotle, Poet. c. 23. observes, that other poets made the action of their epics multifarious, as relating to one person or one period; οἷον ὁ τὰ Κύπρια ποιήσας καὶ τὴν μικρὰν Ἰλιάδα; whereas Homer selected from the war of Troy a single and interesting series of actions, having unity in itself. The Cypria consisted of eleven books, and began with the deliberation of Jupiter respecting the Trojan war, according to the analysis of Proclus (Gaisf. Heph. p. 471. seq.), and ended with the anger of Achilles and the catalogue of the auxiliaries. Its author was uncertain. Οἱ μὲν ταῦτα εἰς Στρασίον ἀναφέρουσι Κύπριον, οἱ δὲ Ἠγησίαν τὸν Σαλαμίνιον αὐτοῖς ἐπιγράφουσιν, οἱ δὲ Ὅμηρον δοῦναι δὲ ὑπὲρ τῆς θυγατρὸς Στρασίῳ ("to purchase her as a wife"). Procl. ap. Phot. Myriob. p. 982. See Fynes Clinton F. H. 1. p. 353. Aristotle (Poet. c. 29. Tyrwhitt) calls Dicaeogenes the author of the Cypria.

τριταῖος ἐκ Σπάρτης Ἀλέξανδρος ἀπῆκετο. According to Proclus, however, u. s., Paris, on his way

to Troy, was driven out of his course to Sidon, by a storm raised by Juno, and took the city, and sailed thence to Troy. This is quite at variance with the quotation and the argument of Herodotus, and shows that the Κύπρια must have undergone alterations after his time. F. Clinton u. s.

εὐαεῖ τε πνεύματι. These words have a poetical colour, and Friedemann, Comm. in Strab. 1. 336. note (see Bähr), has endeavoured to restore them thus: Σπάρτηθεν δὲ τριταῖος Ἀλέξανδρος [θεοσεύῃ] Ἴλιον εἰσαφίκανεν ἄγων Ἑλένην [Ἀργεῖν] Εὐαεῖ τ' ἀνέμων πνοιῇ λείῃ τε θαλάσῃ.

χαιρέτω. 4. 96. Her. takes leave in the same way of a topic on which he could not arrive at certainty. Εἴτε δὲ ἐγένετό τις Ζάλμοις ἀνθρωπος, εἴτ' ἐστὶ δαίμων τις Γέρησι οὗτος ἐπιχώριος, χαιρέτω.

SECT. 118. μάταιον λόγον λέγουσι, "an idle tale." This construction is analogous to the common one, ἀληθῆ ταῦτα λέγεις, and in the nominative it would be εἰ μάταιος λόγος λέγεται τὰ περὶ Ἴλιον γενέσθαι ἱστορίῃσι, "by inquiry."

λήνων στρατιὴν πολλήν, βοηθεῦσαν Μενέλεω· ἐκβᾶσαν δὲ ἐς γῆν καὶ ἰδρυθεῖσαν τὴν στρατιήν, πέμπειν ἐς τὸ Ἴλιον ἀγγέλους· σὺν δὲ σφί ἵεναι καὶ αὐτὸν Μενέλεω· τοὺς δ' ἐπεὶ τε ἐσελθεῖν ἐς τὸ τεῖχος, ἀπαιτέειν Ἑλένην τε καὶ τὰ χρήματα τὰ οἱ οἶχετο κλέψας Ἀλέξανδρος, τῶν τε ἀδικημάτων δίκας αἰτέειν· τοὺς δὲ Τευκροὺς τὸν αὐτὸν λόγον λέγειν τότε καὶ μετέπειτα, καὶ ὁμνύντας καὶ ἄνωμοτὶ, μὴ μὲν ἔχειν Ἑλένην, μηδὲ τὰ ἐπικαλούμενα χρήματα, ἀλλ' εἶναι αὐτὰ πάντα ἐν Αἰγύπτῳ· καὶ οὐκ ἂν δικαίως αὐτοὶ δίκας ὑπέχειν, ἃ Πρωτεὺς ὁ Αἰγύπτιος βασιλεὺς ἔχει. οἱ δὲ Ἕλληνες καταγελασθαι δοκέοντες ὑπ' αὐτῶν, οὕτω δὲ ἐπολιόρκεον, ἐς ὃ ἐξείλον. ἐλοῦσι δὲ τὸ τεῖχος ὥς οὐκ ἐφαίνετο ἡ Ἑλένη, ἀλλὰ τὸν αὐτὸν λόγον τῷ προτέρῳ

βοηθεῦσαν Μενέλεω, "supporting the cause of Menelaus."

μὴ μὲν ἔχειν Ἑλένην. Τὸν συμπλεκτικὸν μὲν σύνδεσμον, ἀντὶ τοῦ παραπληρωματικοῦ μὴν προσλαμβάνουσιν Ἵωνες ὡς παρ' Ἡροδότῳ μὴ μὲν ἔχειν Ἑλένην. Greg. Dial. p. 471. Sch. The distinction is just as regards usage, the Ionians using μὲν in forms of asseveration, where the Attics use μήν. But the words are the same. Μήν and δὴ are the more energetic forms; μὲν and δέ with the vowel shortened only oppose or even slightly distinguish. So in English, the demonstrative pronoun *that* is pronounced long, the less emphatic particle, *that*, short. Μέν is found also with ἦ in Her. 4. 154. ἐξορκοὶ ἦ μὲν οἱ διηκονήσῃσι, ὅτι ἂν δεηθῇ. Μήν, however, is not absolutely excluded from Ionic Greek. Her. 2. 12. οὐ μὴν οὐδέ. 2. 120. οὐ μὲν οὐδέ. Il. ω', 52.

δίκας ὑπέχειν ἃ Πρωτεὺς ἔχει. Supp. τούτων. "They could not justly be made accountable for those things which Proteus has."

Struve (Spec. Dial. Her. 1. 21.) quotes many instances in which Herodotus uses the gen. by attraction to the suppressed pronoun, as 5. 106. τοὺς ἑώσοντας ἐμοὶ δίκην τῶν ἐποιήσαν, and would read here τῶν Πρωτ. ἔχει. But in all his instances, δοῦναι δίκην is "*dare pænas*," which is not exactly the meaning here.

οὕτω δὲ. Both here and immediately below, οὕτω δὲ ἐπολιόρκεον, this phrase means "in these circumstances indeed," but in the second instance there arises from the connexion a contrast of the ultimate belief with the previous disbelief, and οὕτω may be rendered "then at last," "*ita demum*." See p. 111.

ἐς ὃ is Ionic for the common ἕως οὗ. Greg. Dial. p. 472. Sch. Herodotus (1. 67., 3. 31.) uses also ἐς οὗ, which some would change into ἐς ὅ. But perhaps it would be more correct to consider it as a vestige of the use of ἐν, the original of both ἐν and ἐς (Matth. 578. Obs. 1.) with three cases.

- ἐπυνθάνοντο, οὕτω δὲ πιστεύσαντες τῷ λόγῳ τῷ πρώτῳ οἱ Ἕλληνες, αὐτὸν Μενέλεω ἀποστέλλουσι παρὰ Πρωτέα.
- 119 Ἀπικόμενος δὲ ὁ Μενέλεως ἐς τὴν Αἴγυπτον, καὶ ἀναπλώσας ἐς τὴν Μέμφιν, εἶπας τὴν ἀληθινήν τῶν πρηγμάτων, καὶ ξεινίων ἤντησε μεγάλων, καὶ Ἑλένην ἀπαθέα κακῶν ἀπέλαβε· πρὸς δὲ, καὶ τὰ ἑωυτοῦ χρήματα πάντα. Τυχὼν μέντοι τούτων, ἐγένετο Μενέλεως ἀνὴρ ἄδικος ἐς Αἴγυπτίους. ἀποπλέειν γὰρ ὠρμημένον αὐτὸν ἴσχον ἄπλοιοι· ἐπειδὴ δὲ τοῦτο ἐπὶ πολλὸν τοιοῦτο ἦν, ἐπιτεχνᾶται πρῆγμα οὐκ ὅσιον· λαβὼν γὰρ δύο παιδία ἀνδρῶν ἐπιχωρίων, ἔντομά σφεα ἐποίησε. μετὰ δὲ, ὡς ἐπάϊστος ἐγένετο τοῦτο ἐργασμένος, μισθηθεὶς τε καὶ διωκόμενος, οἶχετο φεύγων τῇσι νηυσὶ ἐπὶ Λιβύης. τὸ ἐνθεῦτεν δὲ ὅκου ἐτράπετο, οὐκέτι εἶχον εἰπεῖν Αἰγύπτιοι· τούτων δὲ τὰ μὲν ἱστορίησι ἔφασαν ἐπίστασθαι, τὰ δὲ, παρ' ἑωυτοῖσι
- 120 γενόμενα, ἀτρεκέως ἐπιστάμενοι λέγειν. Ταῦτα μὲν Αἰγυπτίῳ οἱ ἱρέες ἔλεγον· ἐγὼ δὲ τῷ λόγῳ τῷ περὶ Ἑλένης λεχθέντι καὶ αὐτὸς προστίθεμαι, τὰδε ἐπιλεγόμενος· εἰ ἦν

SECT. 119. ξεινίων ἤντησε. See Matth. § 328. 5.

ἐπειδὴ δὲ τοῦτο, "and when this continued in this way for a long time." 2. 133. more fully, ἐβίωσαν χρόνον ἐπὶ πολλόν. 2. 120. τούτων δὲ τοιούτων συμβαινόντων.

ἔντομά σφεα ἐποίησε. "Humanas victimas innui puto. Quæ quidem religio impia et horribilis in Ægypto ἀνόσιος erat c. 45. apud Græcos non insolita. Virg. Æn. 2. 116. quis ignorat? Sanguine placastis ventos et virgine cæsa. Sanguine querendi reditus." Wessel. Her. 7. 191. ἔντομα τε ποιεῦντες καὶ καταειδόντες γόησι τῷ ἀνέμῳ οἱ Μᾶγοι. Apoll. Rhod. 1. 587. is quoted as an instance of ἔντομα used for inferiæ, "a sacrifice in honour of the dead;" but that appears from the context (585.),

ἐσπέριοι ἀνέμοιο παλιμπνοιήσιν ἔκελσαν, to have been offered for a fair wind, though also in honour of the hero whose tomb was near.

ὡς ἐπάϊστος ἐγένετο, "when it became known that he had done." Her. elsewhere uses this word with γίνεσθαι, after the analogy of δῆλος, φανερός, δίκαιος (Matth. § 297.), of the person instead of the thing. So 6. 12. πολλοὶ δὲ ἐπίδοξοι τὸν τοῦτο πείσεσθαι εἰσι, where the English admits a literal translation, "are expected to suffer this same thing." Comp. Greg. Cor. D. Ion. § 135.

ἐπὶ Λιβύης. There was a harbour between Egypt and Cyrene called Mereλαῖος λιμήν. Her. 4. 169. Agesilaus died there on his return from Egypt. Corn. Nep. Ages. c. 8. Strab. 17. p. 1183.

Ἑλένη ἐν Ἰλίῳ, ἀποδοθῆναι ἂν αὐτὴν τοῖσι Ἑλλήσι, ἥτοι ἐκόντος γε ἢ ἄκοντος Ἀλεξάνδρου. οὐ γάρ δὴ οὕτω γε φρενοβλαβῆς ἦν ὁ Πριάμος, οὐδὲ οἱ ἄλλοι προσήκοντες αὐτῷ, ὥστε τοῖσι σφετέροισι σώμασι καὶ τοῖσι τέκνοισι καὶ τῇ πόλι κινδυνεύειν ἐβούλοντο, ὅπως Ἀλέξανδρος Ἑλένη συνοικέῃ. εἰ δέ τοι καὶ ἐν τοῖσι πρώτοισι χρόνοις ταῦτα ἐγίνωσκον· ἐπεὶ πολλοὶ μὲν τῶν ἄλλων Τρώων, ὁκότε συμμίσγοιεν τοῖσι Ἑλλήσι, ἀπώλλυντο, αὐτοῦ δὲ Πριάμου οὐκ ἔστι ὅτε οὐ δύο ἢ τρεῖς ἢ καὶ ἔτι πλείους τῶν παίδων, μάχης γινομένης, ἀπέθνησκον, εἰ χρή τι τοῖσι ἐποποιοῖσι χρεώμενον λέγειν· τούτων δὲ τοιούτων συμβαινόντων, ἐγὼ μὲν ἔλπομαι, εἰ καὶ αὐτὸς Πριάμος συνοικέεε Ἑλένη, ἀποδοῦναι ἂν αὐτὴν τοῖσι Ἀχαιοῖσι, μέλλοντά γε δὴ τῶν παρεόντων κακῶν ἀπαλλαγῆσθαι. οὐ μὲν οὐδὲ ἡ βασιλῆτῃ ἐς Ἀλέξανδρον περιήϊε, ὥστε γέροντος Πριάμου ἐόντος, ἐπ' ἐκείνῳ τὰ πρήγματα εἶναι· ἀλλὰ Ἐκτωρ,

SECT. 120. ἥτοι ἐκόντος γε. The disjunctive ἥτοι is often followed (with the intervention of another word) by γε, to express emphatically that the consequence is certain, because, besides the alternative stated, there is no other admissible supposition. Her. 1. 11. ἥτοι κείνον γε δεῖ ἀπόλλυσθαι ἢ σέ. Hartung Griech. Part. 2. 357.

τῇ πόλι κινδυνεύειν, "to put in peril their own persons, and their children, and the city." 4. 80. στρατιῇ δὲ μήτε σὺ κινδυνεύσης, μήτ' ἐγώ. 7. 209. ἐπεὶ μὲν ἔλλωσι κινδυνεύειν τῇ ψυχῇ, τότε τὰς κεφαλὰς κοσμέονται. 8. 60. κινδυνεύσεις ἀπάσῃ τῇ Ἑλλάδι, "you will put all Greece in peril;" not, as explained by Matth. (§ 400. 6. fin.), ἢ Ἑλλὰς κινδυνεύσεις ἐν σοί.

οὐκ ἔστι ὅτε οὐ, "nunquam non." Having become a compound phrase, equivalent to "on every

occasion," ἐστὶ does not vary with the time.

εἰ χρή τι τοῖσι ἐπ. χρεώμενον λέγειν, "if we are to speak, paying any respect to the epic poets." So εἰ δεῖ μὴ ληρεῖν in the orators, no doubt being implied.

ἔλπομαι. See note on 2. 11.

ἡ βασιλῆτῃ ἐς Ἀλέξανδρον περιήϊε. Περιίεναι is used by Her. in the sense of *devolve by succession*, 1. 120. The use of *περιήϊε* in this passage confirms the remark of Buttmann (Ausf. Gr. 1. 558.), that ἥϊα Ion. ἥϊα, ἥϊεν Att., is properly an imperfect, never a perfect, and only occasionally an aorist. Here it is evidently imperfect, the historian meaning, not that the kingdom of Priam *did not devolve* on Paris, but that it was not in *the way to devolve* on him; i. e. that he was not the next in succession. Comp. 1. 42., 3. 51., where ἥϊα is joined with imperfects.



καὶ πρεσβύτερος καὶ ἀνὴρ ἐκείνου μᾶλλον ἐὼν, ἔμελλε αὐτὴν Πριάμου ἀποθανόντος παραλάμψεσθαι· τὸν οὐ προσήκε ἀδικέοντι τῷ ἀδελφεῷ ἐπιτρέπειν, καὶ ταῦτα μεγάλων κακῶν δι' αὐτὸν συμβαινόντων ἰδίῃ τε καὶ αὐτῷ καὶ τοῖσι ἄλλοισι πᾶσι Τρωσί. Ἄλλ' οὐ γὰρ εἶχον Ἑλένην ἀποδοῦναι οὐδὲ λέγουσι αὐτοῖσι τὴν ἀληθινήν ἐπίστευον οἱ Ἕλληνες· ὥς μὲν ἐγὼ γνώμην ἀποφαίνομαι, τοῦ δαιμονίου παρασκευάζοντος, ὅπως πανωλεθρίῃ ἀπολόμενοι, καταφανὲς τοῦτο τοῖσι ἀνθρώποισι ποιήσωσι, ὥς τῶν μεγάλων ἀδικημάτων μεγάλαι εἰσὶ καὶ αἱ τιμωρίαι παρὰ τῶν θεῶν. καὶ ταῦτα μὲν, τῇ ἐμοὶ δοκέει, εἴρηται.

- 121 Πρωτέος δὲ ἐκδέξασθαι τὴν βασιλιήν 'Ραμψίνιτον ἔλεγον· ὃς μνημόσυνα ἐλίπετο τὰ προπύλαια τὰ πρὸς ἐσπέρην τετραμμένα τοῦ Ἥφαιστείου. ἀντίους δὲ τῶν προπυλαίων ἔστησε ἀνδριάντας δύο, ἐόντας τὸ μέγαθος πέντε καὶ ἑξέκοσι πηχέων· τῶν Αἰγύπτιοι τὸν μὲν πρὸς βορέῳ ἐστεῶτα καλέουσι θέρος· τὸν δὲ πρὸς νότον, χειμῶνα. καὶ τὸν μὲν καλέουσι θέρος, τοῦτον μὲν προσκυνέουσι τε, καὶ εὖ ποιέουσι· τὸν δὲ χειμῶνα καλούμενον, τὰ ἔμπαλιν τούτων ἔρδουσι. Πλούτον δὲ τούτῃ τῷ βασιλεῖ γενέσθαι ἀργύρου μέγαν, τὸν οὐδένα τῶν ὕστερον ἐπιτραφέντων βασιλέων δύνασθαι ὑπερβαλέσθαι, οὐδ' ἐγ-

ἐπιτρέπειν, "give way to, humour." 9. 58. ἐκείνοισι ταῦτα ποιέουσι οὐκ ἐπιτρεπτέα ἐστί.

SECT. 121. τὸν μὲν πρὸς βορέῳ ἐστεῶτα. The statues seem to have been placed opposite to each other, beside the north and south ends of a portico which faced the east or west. That which stood on the north side received on its face the rays of the sun, and was considered as the emblem of summer; the other, which never saw the sun, of winter. Πρὸς is used here, apparently in the same sense, with the gen. and acc. Comp. 2.

28. ἐπ' Αἰγύπτου καὶ πρὸς βορέην. 4. 122. πρὸς ἧ ὃ τε καὶ τοῦ Τανάϊδος, and note on ἀντίον, p. 53.

ἐπιτραφέντων. As ἐπιτρέφεσθαι, when it occurs in Her. (1. 122. 4. 3.), signifies "to grow up to manhood," Wesseling regards this as a smoother form of ἐπιτραφέντων, from ἐπιτρέπω, in the sense of "having the government committed to them," as 1. 7. But the common reading is found in the best MSS. and is confirmed by the rest, which read ἐπιγραφέντων: and in 1. 7. the meaning is evidently "to exercise a delegated

γὺς ἐλθεῖν. βουλόμενον δὲ αὐτὸν ἐν ἀσφαλήτῃ τὰ χρήματα θησαυρίζειν, οἰκοδομέεσθαι οἶκημα λίθινον· τοῦ τῶν τοίχων ἓνα ἐς τὸ ἔξω μέρος τῆς οἰκίας ἔχειν. τὸν δὲ ἐργαζόμενον, ἐπιβουλεύοντα, τάδε μηχανᾶσθαι· τῶν λίθων παρασκευάσασθαι ἓνα ἐξαιρετὸν εἶναι ἐκ τοῦ τοίχου ῥηϊδίως καὶ ὑπὸ δύο ἀνδρῶν καὶ ὑπὸ ἐνός. ὥς δὲ ἐπετελέεσθαι τὸ οἶκημα, τὸν μὲν βασιλέα θησαυρίσαι τὰ χρήματα ἐν αὐτῷ. χρόνου δὲ περιϋόντος, τὸν οἰκοδόμον, περὶ τελευτὴν τοῦ βίου ἐόντα, ἀνακαλέσασθαι τοὺς παῖδας· (εἶναι γὰρ αὐτῷ δύο·) τοῦτοισι δὲ ἀπηγήσασθαι, ὥς ἐκείνων προορέων ὅπως βίον ἄφθονον ἔχωσι, τεχνάσαιτο οἰκοδομέων τὸν θησαυρὸν τοῦ βασιλέως. σαφέως δὲ αὐτοῖσι πάντα ἐξηγησάμενον τὰ περὶ τῇ ἐξαίρεσιν τοῦ λίθου, δοῦναι τὰ μέτρα αὐτοῦ, λέγοντα ὡς ταῦτα διαφυλάσσοντες, ταμίαι τῶν βασιλέως χρημάτων ἔσονται. καὶ τὸν μὲν τελευτῆσαι τὸν βίον, τοὺς δὲ παῖδας αὐτοῦ οὐκ ἐς μακρὴν ἔργου ἔχεσθαι· ἐπελθόντας δὲ ἐπὶ τὰ βασιλῆϊα νυκτός, καὶ τὸν λίθον ἐπὶ τῷ οἰκοδομήματι ἀνευρόντας, ῥηϊδίως μεταχει-

government," as 3. 142. ἐπιτροπαίην παρὰ Πολυκράτεος λαβὼν τὴν ἀρχήν, which does not suit this passage. We must therefore render ἐπιτραφέντων with Schw., "succeeding."

οἰκοδομέεσθαι. Of the force of the middle voice, see p. 7. Of the architect himself, afterwards, οἰκοδομέων is used.

ἐς τὸ ἔξω μέρος ἔχειν, "extended to the exterior part of the house," and so could be come at from without. 2. 91. διὰ πάσης ἀγωνίης ἔχοντα. 4. 42. τὴν διώρυχα τὴν ἐκ τοῦ Νείλου ἔχουσαν ἐς τὸν Ἀράβιον κόλπον, where there is no necessity to read διέχουσαν, against the authority of the best MSS.

τὰ μέτρα, not the dimensions of the stone probably, but its distance

from the bottom and sides. Comp. ἐκ τῶν ἴσων μέτρων, 2. 33.

οὐκ ἐς μακρὴν ἔργου ἔχεσθαι, "set briskly to work at no long interval." Here some of the best MSS. read ἐς μακρόν, but 5. 108. they are nearly unanimous in favour of ἐς μακρήν. See Bosii Ellips. s. voc. ὥρα. "Ἐχεσθαι cum genitivo artis vel scientiæ notat incumbere, operam dare: et quoniam rem cui incumbimus magno studio promovere conamur, hinc ἔχεσθαι ἔργου τινὸς per festinare, celerare, vel simile quidpiam pro variâ occasione redditur." Herodian 2. 11. τῆς ὁδοπορίας εἶχετο. Heliod. Æth. 10. 16. "τῆς ἱερουργίας ἐχώμεθα, sacris accingamur." Hoog. ad Vig. Id. Græc. p. 255. ed. Lips.

ρίσασθαι, καὶ τῶν χρημάτων πολλὰ ἐξενείκασθαι. Ὡς δὲ τυχεῖν τὸν βασιλέα ἀνοίξαντα τὸ οἶκημα, θωυμάσαι, ἰδόντα τῶν χρημάτων καταδεῖν τὰ ἀγγῆια· οὐκ ἔχειν δὲ ὄν τινα ἐπαιτιάται, τῶν τε σημάντρων ἐόντων σώων, καὶ τοῦ οἰκήματος κεκλειμένου. ὥς δὲ αὐτῷ, καὶ δις καὶ τρίς ἀνοίξαντι, αἰεὶ ἐλάσσω φαίνεσθαι τὰ χρήματα, (τοὺς γὰρ κλέπτας οὐκ ἀνιέναι κεραΐζοντας,) ποιῆσαι μιν τάδε· πάγας προστάξαι ἐργάσασθαι, καὶ ταύτας περὶ τὰ ἀγγῆια, ἐν τοῖσι τὰ χρήματα ἐνῆν, στῆσαι. τῶν δὲ φωρῶν, ὥσπερ ἐν τῷ πρὸ τοῦ χρόνῳ, ἐλθόντων, καὶ ἐνδύντος τοῦ ἐτέρου αὐτῶν, ἐπεὶ πρὸς τὸ ἄγγος προσῆλθε, ἰθέως τῇ πάγῃ ἐνέχεσθαι· ὥς δὲ γινῶναι αὐτὸν ἐν οἴῳ κακῷ ἦν, ἰθέως καλέειν τὸν ἀδελφεὸν, καὶ δηλοῦν αὐτῷ τὰ παρεόντα, καὶ κελεύειν τὴν ταχίστην ἐσδύντα, ἀποτάμνειν αὐτοῦ τὴν κεφαλὴν· ὅπως μὴ αὐτὸς ὑφθεῖς, καὶ γνωρισθεῖς ὅς εἴη, προσ-απολέσει καὶ ἐκείνον. τῷ δὲ δόξαι εὖ λέγειν, καὶ ποιῆσαι μιν πεισθέντα ταῦτα· καὶ καταρμόσαντα τὸν λίθον, ἀπιέναι ἐπ' οἶκον, φέροντα τὴν κεφαλὴν τοῦ ἀδελφεοῦ. Ὡς δὲ ἡμέρῃ ἐγένετο, ἐσελθόντα τὸν βασιλέα ἐς τὸ οἶκημα, ἐκπεπληχθαι, ὀρέοντα τὸ σῶμα τοῦ φωρὸς ἐν τῇ πάγῃ ἄνευ τῆς κεφαλῆς εὐόν· τὸ δὲ οἶκημα, ἀσινές, καὶ οὔτε ἔσδοον οὔτε ἔκδυσιν οὐδεμίαν ἔχον. ἀπορεύμενον δὲ μιν, τάδε ποιῆσαι· τοῦ φωρὸς τὸν νέκυν κατὰ τοῦ τείχεος κατακρεμάσαι· φυλάκους δὲ αὐτοῦ καταστήσαντα, ἐντείλασθαι σφι, τὸν ἂν ἴδωνται ἀποκλαύσαντα, ἢ κατοικτισάμενον, συλλαβόντας ἄγειν πρὸς ἐωυτόν. ἀνακρεμαμένον δὲ τοῦ νέκυος, τὴν μητέρα δεινῶς φέρειν·

κεκλειμένου. Matth. Gr. Gr. 1. p. 288. Some MSS. read here *κεκλειμένον*, which Schw. is inclined to prefer.

ἀνιέναι, "did not relax in their plundering." Comp. 2. 113.

ὥς δὲ γινῶναι ἐν οἴῳ κακῷ ἦν. The indic. as of a matter of fact, afterwards *γνωρισθεῖς ὅς εἴη*, optative as of a matter of opinion.

Her. elsewhere uses the relative instead of *τις* or *ὅστις*, in the oblique construction, 4. 53. *τὸ δὲ κατ' ὑπερθε δι' ὧν ῥέει ἀνθρώπων οὐδεὶς ἔχει φράσαι.* 6. 124.

*κατὰ τοῦ τείχεος*, "down from the wall," the preposition furnishing the first part of the meaning, the case the second. See note on 2. 39.

λόγους δὲ πρὸς τὸν περιέοντα παῖδα ποιευμένην, προστάσσειν αὐτῷ, ὅτεφ τρόπῳ δύναται, μηχανᾶσθαι ὅπως τὸ σῶμα τοῦ ἀδελφεοῦ καταλύσας κομει· εἰ δὲ τούτων ἀμελήσει, διαπειλέειν αὐτήν, ὡς ἐλθοῦσα πρὸς τὸν βασιλέα, μηνύσει αὐτὸν ἔχοντα τὰ χρήματα. Ὡς δὲ χαλεπῶς ἐλαμβάνετο ἡ μήτηρ τοῦ περιέοντος παιδός, καὶ πολλὰ πρὸς αὐτήν λέγων οὐκ ἔπειθε, ἐπιτεχνήσασθαι τοιάδε μιν. ὄνους κατασκευασάμενον, καὶ ἀσκούς πλήσαντα οἶνου, ἐπιθεῖναι ἐπὶ τῶν ὄνων, καὶ ἔπειτα ἐλαύνειν αὐτούς· ὡς δὲ κατὰ τοὺς φυλάσσοντας ἦν τὸν κρεμáμενον νέκυν, ἐπισπάσαντα τῶν ἀσκῶν δύο ἢ τρεῖς ποδεῶνας αὐτὸν λύειν ἀπαμμένους. ὡς δὲ ἔρρεε ὁ οἶνος, τὴν κεφαλὴν μιν κόπτεσθαι μεγάλα βοῶντα, ὡς οὐκ ἔχοντα πρὸς ὁκοῖον τῶν ὄνων πρῶτον τράπηται. τοὺς δὲ φυλάκους, ὡς ἰδεῖν πολλὸν ῥέοντα τὸν οἶνον, συντρέχειν ἐς τὴν ὁδὸν ἀγγήϊα ἔχοντας, καὶ τὸν ἐκκεχυμένον οἶνον συγκομίζειν ἐν κέρδεϊ ποιευμένους· τὸν δὲ διαλοιδορέεσθαι πᾶσι, ὀργὴν προσποιούμενον. παραμυθευ-

λόγους ποιευμένην, "speaking sharply to him." Iph. Aul. 376. Δεινὸν κασιγνήτοις γίγνεσθαι λόγους. Angl. "that there should be words between brothers." See Markland's note on Eur. Suppl. 575. Πολλοὺς ὑπεκφύγοις ἂν ἀνθρώπων λόγους.

χαλεπῶς ἐλαμβάνετο τοῦ παιδός, "took him roughly in hand." Of the construction of middle verbs with the gen., while the active voice has the accus., see note on pp. 29. 121.

κατὰ τοὺς φυλάσσοντας, "over against them," in that part of the road which corresponded to the part of the wall where they kept guard. See note on p. 18.

ποδεῶνας. Ἀσκός was the skin of an animal, sewed up to contain liquor, the projection of the leg and foot being left open to serve as a cock, hence called ποδεῶν. It

was closed with a plug or a string. Translate "having drawn towards him two or three cocks of the wine skins, unfastened them, having been previously knotted up," 4.98. of Darius, knotting the thong which was given to the Greek tyrants at the Danube, ἀπάψας ἄμματα ἐξήκοντα ἐν ἱμάντι.

ἐν κέρδεϊ ποιευμένους. Like the Latin, "*lucro apponere*" (Hor. Od. 1. 9. 14.), this denotes an *unexpected* gain, Angl. "a windfall," "a godsend," called also εὖρημα or ἔρμαιον. Ποιεῖσθαι in other combinations means, "to consider," as δεινὸν ποιεῖσθαι ὑπὸ Μήδων ἀρχεσθαι, 1. 127. (δεινὰ ποιεῖν, is "to be angry.") θῶμα ποιεῖμενος τὴν ἐργασίην τοῦ σιδήρου, 1. 68. With ἐν, 1. 118. ἐν ἐλαφρῷ ποιεῖσθαι, "to consider as a light matter." 9. 42. ἐν ἀδείῃ ποιεῖσθαι, "to consider it safe."

μένων δὲ αὐτὸν τῶν φυλάκων, χρόνῳ πρῆνυσθαι προσποιέ-  
εσθαι, καὶ ὑπῖεσθαι τῆς ὀργῆς· τέλος δὲ, ἐξελάσαι αὐτὸν τοὺς  
ὄνους ἐκ τῆς ὁδοῦ, καὶ κατασκευάζειν. ὥς δὲ λόγους τε πλείους  
ἐγγίνεσθαι, καὶ τινα καὶ σκῶψαί μιν καὶ ἐς γέλωτα προαγαγέ-  
σθαι, ἐπιδούναι αὐτοῖσι τῶν ἀσκῶν ἕνα· τοὺς δὲ αὐτοῦ, ὥσπερ  
εἶχον, κατακλιθέντας πίνειν διανοέεσθαι, καὶ ἐκείνον παραλαμ-  
βάνειν, καὶ κελεύειν μετ' ἐωυτῶν μέιναντα συμπίνειν· τὸν δὲ  
πεισθῆναι τε δὴ, καὶ καταμείναι. ὥς δὲ μιν παρὰ τὴν πόσιν φι-  
λοφρόνως ἡσπάζοντο, ἐπιδούναι αὐτοῖσι καὶ ἄλλον τῶν ἀσκῶν.  
δασιλέϊ δὲ τῷ ποτῷ χρησαμένους τοὺς φυλάκους, ὑπερμε-  
θυσθῆναι· καὶ κρατηθέντας ὑπὸ τοῦ ὕπνου, αὐτοῦ ἐνθάπερ ἐπι-  
νον κατακοιμηθῆναι. τὸν δὲ, ὡς πρόσω ἦν τῆς νυκτός, τό τε  
σῶμα τοῦ ἀδελφεοῦ καταλύσαι, καὶ τῶν φυλάκων ἐπὶ λύμῃ  
πάντων ξυρῆσαι τὰς δεξιὰς παρηΐδας· ἐπιθέντα δὲ τὸν νέκυν  
ἐπὶ τοὺς ὄνους, ἀπελαύνειν ἐπ' οἴκου, ἐπιτελέσαντα τῇ μητρὶ  
τὰ προσταχθέντα. Τὸν δὲ βασιλέα, ὡς αὐτῷ ἀπηγγέλθη τοῦ  
φωρὸς ὁ νέκυσ ἐκκεκλεμμένος, δεινὰ ποίειν· πάντως δὲ βου-  
λόμενον εὐρεθῆναι ὅστις κοτὲ εἴη ὁ ταῦτα μηχανώμενος, ποιῆ-  
σαί μιν τάδε, ἐμοὶ μὲν οὐ πιστά· τὴν δὲ θυγατέρα τὴν ἐωυτοῦ  
κατίσαι ἐπ' οἰκήματος, ἐντειλάμενον πάντας τε ὁμοίως προσ-

προαγαγέσθαι. Matthiæ, in the earlier editions of his Gr. Grammar, quoted this as an example of the middle voice used for the active, § 496. 7. In the last edition he observes, under this head (496. 4.), that the middle is *never used for the active*, except in the case of the future (§ 184. 1.), and explains the middle in this passage, of the desire manifested by the soldiers to amuse and soothe the angry man, (§ 492. c. ed. Leipz. 1835, in which the whole doctrine of the middle verb, and especially that of its substitution, has undergone important improvements).

παρὰ τὴν πόσιν, "in the course of the drinking." Matth. § 588. c. β.

ἐπὶ λύμῃ, "with a view to insult them." Id. § 585. β. Her. 2. 162. ἐπὶ βασιληῇ. 3. 14.

Ξυρῆσαι τὰς παρηΐδας "Similem ignominiam legatis Davidis imposuit Ammonitarum regulus Chanan, 2 Sam. x. 4. Durat in hanc ætatem apud Arabes et Turcas contumeliosum pœnæ aut injuriæ genus, quo aut barba vellitur aut ex parte raditur." Wessel.

κατίσαι ἐπ' οἰκήματος. Oik. is here, "*lupanar, fornic.*" 2. 86. 126. Ἐπὶ with gen. is "close to," "at the entrance of." Prov. ix. 14.

δέκεσθαι, καὶ πρὶν συγγενέσθαι, ἀναγκάζειν λέγειν αὐτῇ ὅτι δὴ ἐν τῷ βίῳ ἔργασται αὐτῇ σοφώτατον καὶ ἀνοσιώτατον· ὃς δ' ἂν ἀπηγήσεται τὰ περὶ τὸν φῶρα γεγενημένα, τοῦτον συλλαμβάνειν, καὶ μὴ ἀπιέναι ἔξω. ὡς δὲ τὴν παῖδα ποιεῖν τὰ ἐκ τοῦ πατρὸς προσταχθέντα, τὸν φῶρα πυθόμενον τῶν εἵνεκα ταῦτα ἐπρήσσετο, βουλευθέντα πολυτροπίῃ τοῦ βασιλέος περιγενέσθαι, ποιεῖν τάδε. νεκροῦ προσφάτου ἀποταμόντα ἐν τῷ ὦμῳ τὴν χεῖρα, ἵεναι αὐτὸν ἔχοντα αὐτὴν ὑπὸ τῷ ἱματίῳ· ἐσελθόντα δὲ ὡς τοῦ βασιλέος τὴν θυγατέρα, καὶ εἰρωτῶμενον τάπερ καὶ οἱ ἄλλοι, ἀπηγήσασθαι ὡς ἀνοσιώτατον μὲν εἶη ἐργασμένος, ὅτε τοῦ ἀδελφεοῦ ἐν τῷ θησαυρῷ τοῦ βασιλέος ὑπὸ πάγης ὑλόντος ἀποτάμοι τὴν κεφαλὴν· σοφώτατον δὲ, ὅτι τοὺς φυλάκους καταμεθύσας, καταλύσειε τοῦ ἀδελφεοῦ κρεμáμενον τὸν νέκυν. τὴν δὲ, ὡς ἤκουσε, ἄπτεσθαι αὐτοῦ. τὸν δὲ φῶρα ἐν τῷ σκότειϊ προτείνειν αὐτῇ τοῦ νεκροῦ τὴν χεῖρα· τὴν δὲ, ἐπιλαβομένην ἔχειν, νομίζουσιν αὐτοῦ ἐκείνου τῆς χειρὸς ἀντέχεσθαι· τὸν δὲ φῶρα προέμενον αὐτῇ, οἷχεσθαι διὰ θυρέων φεύγοντα. Ὡς δὲ καὶ ταῦτα ἐς τὸν βασιλέα ἀνευῖχθαι, ἐκπεπλήχθαι μὲν ἐπὶ τῇ πολυφροσύνῃ τε καὶ τόλμῃ τάνθρωπου. τέλος δὲ, διαπέμποντα ἐς πάσας τὰς πόλεις, ἐπαγγέλλεσθαι

Of *καίσαι*, used for plying a trade, see 2. 86. Hence the bitter sarcasm of Demosthenes on the mother of Æschines, whom he had previously described as τοῖς μεθημερινοῖς γάμοις ἐν τῷ κλισίῳ τῷ πρὸς τῷ Καλαμίτῃ ἥρωϊ χρωμένη· Ὁ τριηραύλης Φορμίων, ἀνέστησεν αὐτὴν ἀπὸ ταύτης τῆς καλῆς ἐργασίας. Pro Cor. p. 230. 17.

τὰ ἐκ τοῦ πατρὸς προσταχθέντα. Of this use of ἐκ, on the part of, see Matth. § 574. fin. It is very common in Herodotus.

τὴν χεῖρα. Τὰ τῆς χειρὸς μέρος τρία ἔστι, ὧν τὸ μὲν ἐν καλεῖται ὦμος, τὸ δὲ ἄλλο ἄκρα χεῖρ, τὸ δὲ μέσον πῆχυς. Pallad. in Gal. de

Tract., quoted by Larcher. II. λ', 252. Νύξε δὲ μιν κατὰ χεῖρα μέσσην ἀγκῶνος ἔνερθεν.

ἐπαγγέλλεσθαι ἀδειάν τε διδ. "made proclamation, offering security." This sense of *διδόναι* arises from the notion of incompleteness, which belongs to the present tense, as well as what is called the imperfect. Till the gift has been accepted it is only an offer. l. 45. Ἀδρηστος, παρεδίδου ἐωντὸν Κροίσῳ, ἐπικατασφάξαι μιν κελεύων τῷ νεκρῷ, "offered to give himself up to Cr." Ἀδεια was a technical word, denoting "immunity," or in the case of a culprit, "impunity."

ἄδειάν τε διδόντα, καὶ μεγάλα ὑποδεκόμενον ἔλθοντι ἐς ὄψιν τὴν ἐωυτοῦ. τὸν δὲ φῶρα, πιστεύσαντα, ἔλθεῖν πρὸς αὐτόν· Ῥαμψίνιτον δὲ μεγάλως θωυμάσαι, καὶ οἱ τὴν θυγατέρα ταύτην συνοικίσαι, ὡς πλείστα ἐπισταμένῳ ἀνθρώπων· Αἰγυπτίους μὲν γὰρ τῶν ἄλλων προκεκρίσθαι, ἐκείνον δὲ Αἰγυπτίων.

- 122 Μετὰ δὲ ταῦτα, ἔλεγον, τοῦτον τὸν βασιλῆα ζῶν καταβῆναι κάτω ἐς τὸν οἱ Ἕλληνες αἶδην νομίζουσι εἶναι, καὶ κεῖθι συγκυβεῖν τῇ Δήμητρι· καὶ τὰ μὲν, νικᾶν αὐτὴν, τὰ δὲ, ἐσσοῦσθαι ὑπ' αὐτῆς· καὶ μιν πάλιν ἄνω ἀπικέσθαι, δῶρον ἔχοντα παρ' αὐτῆς χειρόμακτρον χρύσειον. ἀπὸ δὲ τῆς Ῥαμψινίτου καταβάσιος, ὡς πάλιν ἀπίκητο, ὀρτὴν δὴ ἀνάγειν Αἰγυπτίους ἔφασαν· τὴν καὶ ἐγὼ οἶδα ἔτι καὶ ἐς ἐμὲ ἐπιτελέοντας αὐτούς· οὐ μέντοι εἴτε δι' ἄλλο τι εἴτε διὰ ταῦτα ὀρτάζουσι ἔχω λέγειν. φᾶρος δὲ αὐτῆμερὸν ἐξυφῆναντες οἱ ἱρέες, κατ' ὧν ἔδησαν ἐνὸς αὐτῶν μίτρῃ τοὺς ὀφθαλμούς· ἀγαγόντες δὲ μιν ἔχοντα τὸ φᾶρος ἐς ὁδὸν φέρουσιν ἐς ἱρὸν Δήμητρος, αὐτοὶ ἀπαλλάσσονται ὀπίσω· τὸν δὲ ἱρέα τοῦτον καταδεδεμένον τοὺς ὀφθαλμούς, λέγουσι ὑπὸ δύο λύκων ἄγεσθαι

SECT. 122. αἶδην. Plut. Is. et Osir. p. 363. c. 29. παρ' Αἰγυπτίους τὸν ὑποχθόνιον τόπον εἰς ὃν οἰονται τὰς ψυχὰς ἀπέρχεσθαι μετὰ τὴν τελευταίαν Ἀμύνθη καλοῦσι, σημαίνοντος τοῦ ὀνόματος τὸν λαμβάνοντα καὶ διδόντα. If this etymology be correct, which Coptic scholars doubt (see Jablonski Voc. Æg. 1. p. 24.), it had probably a reference to the earth, whence all things spring and are nourished, and to which all things return. It was equally applicable to the unseen world, whence souls, according to the doctrine of metempsychosis, were perpetually returning. Valckenaer quotes the Dissertation of an author who ingeniously supposes, that the game of dice with Ceres alludes to the seven years of

famine and plenty (Gen. xli.); but it is more agreeable to the genius of mythology to suppose, that the general doctrine of the varying fertility of the earth is couched in this fiction, than a particular historical fact.

The *golden napkin* is allusive to the colour of the harvest; the φᾶρος, like the πέπλος presented to Minerva at the Panathenæa (Arist. Av. 827.), was a propitiatory offering; its being woven on the same day (which is the meaning of αὐθημερόν both here and 6. 139. not "all in one day," *uno eodemque die*, as Schw. explains it in his Lex.) enhanced its value, excluding the possibility of its not being perfectly new.

δύο λύκων. Wolves appear fre-

ἐς τὸ ἱρὸν τῆς Δήμητρος, ἀπέχον τῆς πόλιος ἑξήκοσι σταδίων· καὶ αὐτὶς ὀπίσω ἐκ τοῦ ἱεροῦ ἀπάγειν μιν τοὺς λύκους ἐς τῶντ' ὁ χοῖρον. Τοῖσι μὲν νυν ὑπ' Αἰγυπτίων λεγομένοισι χράσθω 123 ὅτε τὰ τοιαῦτα πιθανὰ ἐστὶ· ἐμοὶ δὲ παρὰ πάντα τὸν λόγον ὑπόκειται, ὅτι τὰ λεγόμενα ὑπὲρ ἐκάστων ἀκοῇ γράφω. ἀρχηγετεύειν δὲ τῶν κάτω Αἰγύπτιοι λέγουσι Δήμητρα καὶ Διόνυσον. Πρῶτοι δὲ καὶ τόνδε τὸν λόγον Αἰγύπτιοί εἰσι οἱ εἰπόντες, ὡς ἀνθρώπου ψυχὴ ἀθάνατός ἐστι· τοῦ σώματος δὲ καταφθίνοντος, ἐς ἄλλο ζῶον αἰεὶ γινόμενον ἐσδύεται· ἐπεὶ δὲ περιέλθῃ πάντα τὰ χερσαῖα καὶ τὰ θαλάσσια καὶ τὰ πετεινὰ, αὐτὶς ἐς ἀνθρώπου σῶμα γινόμενον ἐσδύνειν· τὴν περιήλυσιν δὲ αὐτῇ γίνεσθαι ἐν τρισχιλίοις ἔτεσι. τούτῃ τῷ λόγῳ

quently on the paintings of the mummies, and the rolls of papyrus which represent the descent of the soul to Amenthe, and its judgment before Osiris. In Pl. Denon. 77. the animal seated on the pedestal before Osiris, is evidently a she-wolf. Its nocturnal habits, perhaps also its voracity, naturally pointed it out as an emblem of the grave.

ΣΕΚΤ. 123. ὑποκεῖται. "Throughout the whole history it is my proposed object, that I write what is said respecting everything, as I hear it." Pind. Ol. 1. 134. ἐμοὶ μὲν οὐτοσί 'Αθλός γ' ὑποκείσεται. 2. 29. τὸ δ' ἀπὸ τούτου ἀκοῇ ἤδη ἱστορέων.

ὡς ἀνθρώπου ψυχὴ ἀθάνατός ἐστι. This must not be separated from what follows; for it was not simply the immortality of the soul, but its immortality and transmigration, that the Egyptians were the first to teach. The doctrine of metempsychosis is of immemorial antiquity in India; but in the present state of historical knowledge it is impossible to say which

nation was the first to teach it, or whether it was communicated from one to the other.

τοῦ σώματος δὲ καταφθ. "and on the dissolution of the body, enters into another animal successively, at its birth." See note on αἰεὶ, p. 127. Later writers, as Servius ad Æn. 3. 68., represent it as the purpose of embalment, to preserve the body from decay, and so prevent the soul from quitting it; but Her. I believe means by σωμα. καρ. the ordinary result of death. Nor was it his intention to combine this doctrine with that of the Amenthe, over which Ceres and Bacchus presided. That was a popular belief, resembling the common notion of the Greeks respecting Hades; the metempsychosis, a sacerdotal or philosophical dogma. Others attempted to combine them; thus Pindar, Ol. 2. 106—125., represents those who in three successive residences in the upper world have kept themselves pure from crime, as transported to the Islands of the Blessed.



εἰσι οἱ Ἑλλήνων ἐχρήσαντο, οἱ μὲν, πρότερον, οἱ δὲ, ὕστερον, ὡς ἰδίῳ ἐκαστῶν ἐόντι· τῶν ἐγὼ εἰδὼς τὰ οὐνόματα, οὐ γράφω.

- 124 Μέχρι μὲν νυν Ῥαμψινίτου βασιλέος εἶναι ἐν Αἰγύπτῳ πᾶσαν εὐνομίην ἔλεγον, καὶ εὐθηνέειν Αἴγυπτον μεγάλως. μετὰ δὲ τοῦτον, βασιλεύσαντά σφεν Χέοπα, ἐς πᾶσαν κακότητα ἐλάσαι. κατακληίσαντα γάρ μιν πάντα τὰ ἱρὰ, πρῶτα μὲν σφεας θυσιῶν ἀπέρξαι· μετὰ δὲ, ἐργάζεσθαι ἐκαστῷ κελεύειν πάντας Αἰγυπτίους. τοῖσι μὲν δὴ ἀποδεδέχθαι, ἐκ τῶν λιθοτομιέων τῶν ἐν τῷ Ἀραβίῳ οὐρεῖ, ἐκ τουτέων ἔλκειν λίθους μέχρι τοῦ Νείλου· διαπεραιωθέντας δὲ τὸν ποταμὸν πλοίοισι τοὺς λίθους ἐτέροισι ἔταξε ἐκδέκεσθαι, καὶ πρὸς τὸ Λιβυκὸν καλούμενον ὄρος, πρὸς τοῦτο ἔλκειν. ἐργάζοντο δὲ κατὰ δέκα μυριάδας ἀνθρώπων αἰεὶ τὴν τρίμηνον ἐκάστην. χρόνον δὲ ἐγγενέσθαι τριβομένῳ τῷ λαῷ, δέκα μὲν ἔτεα τῆς ὁδοῦ κατ' ἥν εἶλκον

εἰσι οἱ Ἑλλήνων ἐχρήσαντο. The Orphic school (2. 108.) had many resemblances to the Pythagorean and the Egyptian, and its mystagogues may be meant by οἱ μὲν πρότερον. Pythagoras no doubt is intended by οἱ δὲ ὕστερον. His reputation was high in Magna Græcia, and Herodotus might not choose to give offence by naming him. Wesseling supposes that Pherecydes of Syros (an island of the Cyclades, near Delos), the reputed master of Pythagoras (Suidas s. v. Φερεκύδης.), is included by Herodotus among those who had given currency to the doctrine of metempsychosis among the Greeks. Cic. Tusc. 1. 16. "Credo equidem alios tot sæculis; sed, quod literis exstet proditum, Pherecydes Syrius primum dixit animos hominum esse sempiternos. Hanc opinionem discipulus ejus maxime confirmavit."

SECT. 124. ἐλάσαι, intrans. "that Cheops who reigned after him, proceeded to every kind of wickedness." 2. 137. ἐλάσαι ἐπ' Αἴγυπτον Αἰθιοπίας τε καὶ Σαβακῶν. 2. 126. ἐς τοῦτο δὲ ἐλθεῖν Χέοπα κακότητος. The pyramids which he proceeds to describe are those of Gizeh near Memphis.

κατὰ δέκα μυριάδας, "a hundred thousand at a time." See note on 2. 93. Of χρόνον ἐγγενέσθαι with dat. see 2. 13. ταύτῃ τε τὰ δέκα ἔτεα γενέσθαι infr.

δέκα μὲν ἔτεα τῆς ὁδοῦ. Το μὲν here answers τῇ δὲ πυραμίδι αὐτῇ afterwards, the construction having been suspended and changed. The use of the gen. τῆς ὁδοῦ, "for the road," is uncommon; but it is repeated afterwards, καὶ τῶν ἐπὶ τοῦ λόφου, "and for the works on the hill." It is allied to the use of the gen. to denote property, ten years being, so to speak, the share

τοὺς λίθους, τὴν ἔδειμαν· ἔργον ἐὼν οὐ πολλῷ τέψ ἔλασσον τῆς πυραμίδος, ὡς ἐμοὶ δοκέειν· (τῆς γὰρ μῆκος μὲν εἰσι πέντε σταδίοι· εὖρος δὲ, δέκα ὀργυιαί· ὕψος δὲ, τῇ ὑψηλυτάτῃ ἐστὶ αὐτῇ ἐωυτῆς, ὀκτὼ ὀργυιαί· λίθου τε ξεστοῦ καὶ ζῶων ἐγγεγλυμμένων·) ταύτῃ τε δὴ τὰ δέκα ἔτεα γενέσθαι, καὶ τῶν ἐπὶ τοῦ λόφου, ἐπ' οὗ ἐστᾶσι αἱ πυραμίδες, τῶν ὑπὸ γῆν οἰκημάτων, τὰς ἐποίεετο θήκας ἐωυτῷ ἐν νήσῳ, διώρυχα τοῦ Νείλου ἐσαγαγών. τῇ δὲ πυραμίδι αὐτῇ χρόνον γενέσθαι εἰκοσι ἔτεα ποιευμένη· τῆς ἐστὶ πανταχῇ μέτωπον ἕκαστον ὀκτὼ πλέθρα, ἐούσης τετραγώνου, καὶ ὕψος ἴσον· λίθου δὲ ξεστοῦ τε καὶ ἀρμοσμένου τὰ μάλιστα· οὐδεὶς τῶν λίθων τριήκοντα ποδῶν

of the whole time, which belonged to the road and the other works.

Diod. Sic. 1. 63. says, that this causey for the conveyance of the stones no longer existed in his time, having been destroyed as useless after the pyramids were built. Grobert (Denon, Vol. 1. App. lvi.) thinks that some traces of the causey may be seen opposite the pyramid of Cheops, but this is probably a work of the Calliphs. Herodotus evidently supposed that the pyramids were *built* of stone from the Arabian chain; Denon, on the contrary, says (p. xlix.), that they were built of the same rock on which they stand, and this is confirmed by Clarke, 5. 180. Both may be right, one as regards the interior, the other the exterior of the building. The *granite* covering of the second pyramid must have come from Upper Egypt.

τῶν ὑπὸ γῆν οἰκημάτων. This is in apposition with τῶν ἐπὶ τοῦ λόφου, "namely, the subterranean chambers which he made as sepulchral repositories for himself in an island, introducing a canal from the

Nile." The canal is no longer visible, nor has any communication been traced within; but it is possible that the well which has been discovered in the interior of the Great Pyramid descended to this subterranean crypt. A sarcophagus it is well known has been found in a chamber near the centre, and there are several other chambers. Of the construction, by which τὰς agrees in gender with θήκας, not with οἰκημάτων, comp. 5. 109. περιέπλων τὴν ἄκρην αἱ καλεῦνται Κληΐδες τῆς Κύπρου. Matth. § 440.

μέτωπον ἕκαστον ὀκτὼ πλέθρα. "800 feet." 716, 6 inches French. Mémoires sur l'Egypte, 6. 58. The real length seems about 700 feet English, which agrees with the statement of Diodorus, 1. 63. The base is nearly square; but instead of the height being equal, as Herodotus says, to the length of the base, it is only 470 feet, an example how much the eye is deceived in comparing perpendicular with horizontal extension.

οὐδεὶς τῶν λίθων τριήκοντα ποδῶν ἐλάσσων. This was a fact

- 125 ἐλάσσων. Ἐποιήθη δὲ ὧδε αὐτὴ ἡ πυραμὶς ἀναβαθμῶν τρόπον, τὰς μετεξέτεροι κρόσσας, οἱ δὲ βωμίδας ὀνομάζουσι. τοιαύτην τὸ πρῶτον ἐπεὶ τε ἐποίησαν αὐτὴν, ἤειρον τοὺς ἐπιλοίπους λίθους μηχανῇσι ξύλων βραχέων πεποιημένῃσι· χαμάθεν μὲν ἐπὶ τὸν πρῶτον στοῖχον τῶν ἀναβαθμῶν αἰείροντες, ὅπως δὲ ἀνίοι ὁ λίθος ἐπ' αὐτὸν, εἰς ἑτέραν μηχανὴν ἐτίθετο, ἐστεῶσαν ἐπὶ τοῦ πρώτου στοῖχου· ἀπὸ τούτου δὲ ἐπὶ τὸν δεύτερον ἔλκετο στοῖχον ἐπ' ἄλλης μηχανῆς. ὅσοι γὰρ δὴ στοῖχοι ἦσαν τῶν ἀναβαθμῶν, τοσαῦται καὶ αἱ μηχαναὶ ἦσαν· εἴ τε καὶ τὴν αὐτὴν μηχανὴν, εὐῶσαν μίαν τε καὶ εὐβάστακτον, μετεφόρεον ἐπὶ στοῖχον ἕκαστον, ὅπως τὸν λίθον ἐξέλοιεν· λελέχθω γὰρ ἡμῖν ἐπ' ἀμφοτέρα, κατὰπερ λέγεται. Ἐξεποιήθη δ' ὧν τὰ

which the historian could not have ascertained without visiting the interior and the summit, if understood of the entire mass, and it is not correct: but he probably only meant it of the exterior, to which alone the epithet *ξεστῶ* could apply. Blocks of the length of twenty-five feet have been observed in other parts of the pyramids. Shaw (*Travels in Barbary*, &c. 2. 197. 8vo edition,) gives the length of those of the Great Pyramid from five to thirty feet.

SECT. 125. *κρόσσας*. This word (*κρόση*, "forehead," "temples,") was used generally for a *projection*, as a stair, the battlement (*propugnaculum*) of a wall, the border or trimming of a garment (Apollon. Lex. Hom. s. voc.); here for the successive courses of the pyramid, projecting the lower before the upper, so as to afford room to plant on the lower the machinery which was to hoist the block of stone to the upper. *βωμίδες* are the steps which form the base of an altar, advancing

one beyond another. In Guet's *Origin of Laws*, 3. 66. Eng. transl., may be seen a plate illustrative of the simple mechanism by which Herodotus supposed the pyramids to have been raised.

εἴ τε καὶ τὴν αὐτὴν μηχανὴν, "or whether they transferred the same machine;" neither εἴ τε, nor any other particle, corresponds to this before, the author thus correcting, as it were, his affirmative statement that there was a machine for each course, by the mention of another supposition. So "*sive*" in Latin is used singly. Tac. Ann. 2. 21. "Imprompto jam Arminio, ob continua pericula, *sive* illum recens vulnus tardaverat."

ἐξεποιήθη, "finished off." The rough surface was reduced to one regular and smooth slope, by casing it with wrought stones. This operation was begun at the top and carried downwards. This was necessary, as the finishing filled up the spaces on which the machines were planted.

ἀνώτατα αὐτῆς πρῶτα· μετὰ δὲ, τὰ ἐπόμενα τούτων ἐξε-  
ποίουν· τελευταῖα δὲ αὐτῆς τὰ ἐπίγαια καὶ τὰ κατωτάτω ἐξε-  
ποίησαν. Σεσήμανται δὲ διὰ γραμμάτων Αἰγυπτίων ἐν τῇ  
πυραμίδι, ὅσα ἔς τε συρμαῖν καὶ κρόμνα καὶ σκόροδα ἀναισι-  
μώθη τοῖσι ἐργαζομένοισι· καὶ ὡς ἐμὲ εὖ μεμνήσθαι τὰ ὁ ἔρμη-  
νεύς μοι, ἐπιλεγόμενος τὰ γράμματα, ἔφη, ἑξακόσια καὶ χίλια  
τάλαντα ἀργυρίου τετελέσθαι. εἰ δ' ἔστι οὕτως ἔχοντα ταῦτα,  
κόσα εἰκὸς ἄλλα δεδαπανῆσθαι ἔστι ἔς τε σίδηρον τῷ ἐργά-  
ζοντο, καὶ σιτία, καὶ ἐσθῆτα τοῖσι ἐργαζομένοισι; ὅκοτε χρό-  
νον μὲν οἰκοδόμεον τὰ ἔργα τὸν εἰρημένον· ἄλλον δὲ, ὡς ἐγὼ  
δοκέω, ἐν τῷ τοὺς λίθους ἔταμνον, καὶ ἄγον, καὶ τὸ ὑπὸ γῆν  
ὄρυγμα ἐργάζοντο, οὐκ ὀλίγον χρόνον. Ἐς τοῦτο δὲ ἐλθεῖν 126  
Χέοπα κακότητος, ὥστε χρημάτων δεόμενον, τὴν θυγατέρα  
τὴν ἑωυτοῦ κατίσαντα ἐπ' οἰκήματος, προστάζει πρῆσσεσθαι

διὰ γραμμάτων Αἰγ. Demotic characters; the hieroglyphic he calls ἱερὰ Αἰγ. 2. 106. It was not a priest, but one of the ἑρμηνεῖς (2. 154.) who gave him the account. No inscription either in hieroglyphic or demotic characters has been found in any part of the pyramids of Gizeh; but as this was probably on the exterior coating, which has been entirely stripped from the Great Pyramid, its disappearance is not wonderful. The entire absence of hieroglyphics in the sepulchral chambers, and in the sarcophagus, is more remarkable.

ὡς ἐμὲ εὖ μεμνήσθαι, "as far as I recollect distinctly." See p. 16. Matth. § 545. Τετελέσθαι is in the infin. from the effect of the attraction mentioned p. 15. Comp. 7. 229. δοκέειν ἐμοί, οὐκ ἂν σφι Σπαρτιήτας μῆνιν οὐδεμίαν προσ-  
θέσθαι, for Σπαρτιήται προσ-  
έθεντο.

σίδηρον. On the question, whether the ancient Egyptians used iron for tools, see Wilkinson 3. 241. seq., with a note 3. xiii. in which he says, that Col. Howard Vyse has found a piece of iron in the masonry of the Great Pyramid, where he thinks it could only have been placed when it was built. We may infer from this passage that they used it in the time of Herodotus.

ὅκοτε χρόνον μὲν οἰκοδόμεον, "since during the time mentioned they were erecting the works" (i. e. the pyramid itself), "and another, as I think, not inconsiderable time, in which they cut and carried the stones, and were working at the subterraneous excavation." The construction is not uniform; to have made it so, ἐν τῷ should have been omitted, and then ἄλλον would have been the accusative of duration.

ἀργύριον, ὁκόσον δὴ τι· οὐ γὰρ δὴ τοῦτό γε ἔλεγον· τὴν δὲ, τὰ τε ὑπὸ τοῦ πατρὸς ταχθέντα πρήσσεσθαι, ἰδίῃ δὲ καὶ αὐτὴν διανοηθῆναι μνημῖον καταλιπέσθαι, καὶ τοῦ ἐσιόντος πρὸς αὐτὴν ἐκάστου δέεσθαι, ὅπως ἂν αὐτῇ ἓνα λίθον ἐν τοῖσι ἔργοισι δωρέοιτο. ἐκ τούτων δὲ τῶν λίθων ἔφασαν τὴν πυραμίδα οἰκοδομηθῆναι, τὴν ἐν μέσῃ τῶν τριῶν ἐστηκυῖαν, ἔμπροσθε τῆς μεγάλης πυραμίδος· τῆς ἐστὶ τὸ κῶλον ἕκαστον ὄλου καὶ ἡμί-  
 127 σεος πλέθρον. Βασιλεῦσαι δὲ τὸν Χέοπα τοῦτον Αἰγύπτιοι ἔλεγον πεντήκοντα ἔτεα· τελευτήσαντος δὲ τούτου, ἐκδέξασθαι τὴν βασιλῆην τὸν ἀδελφεὸν αὐτοῦ Χεφρήνα. καὶ τοῦτον δὲ τῷ αὐτῷ τρόπῳ διαχρᾶσθαι τῷ ἐτέρῳ, τὰ τε ἄλλα, καὶ πυραμίδα ποιῆσαι, ἐς μὲν τὰ ἐκείνου μέτρα οὐκ ἀνήκουσαν· ταῦτα γὰρ ὧν καὶ ἡμεῖς ἐμετρήσαμεν· οὔτε γὰρ ὕπεστι οἰκήματα ὑπὸ γῆν, οὔτε ἐκ τοῦ Νείλου διώρυξ ἦκει ἐς αὐτήν, ὥσπερ ἐς τὴν ἐτέρην, ρέουσα· διὰ οἰκοδομημένου δὲ αὐλῶνος ἔσω νῆσον περιρρέει, ἐν τῇ αὐτὸν λέγουσι κεῖσθαι Χέοπα. ὑποδείμας δὲ τὸν πρῶτον δόμον λίθου Αἰθιοπικοῦ ποικίλου,

ΣΕΚΤ. 126. ἐν τοῖσι ἔργοισι, "in the course of his works;" such a request it is evident could only be addressed to the workmen.

ἐν μέσῃ τῶν τριῶν. Opposite to the Great Pyramid on the east side stands a row of three smaller ones; the centre of these is that of the daughter of Cheops. See the plan of the pyramids in Wilk. 3. 398.

ΣΕΚΤ. 127. διαχρᾶσθαι, "persisted in the same course as the other." See 2. 13.

τὰ ἐκείνου μέτρα, "his measures," i. e. the measures of his brother's pyramid. So 2. 134. πολλὸν ἐλάσσω τοῦ πατρὸς, "much less than his father's pyramid." To this μὲν answers ὑποδείμας δέ; not equal in measurement, indeed, but superior in finish, as being coated with granite.

διὰ οἰκοδομημένου δὲ αὐλῶνος. Herodotus takes occasion, from the mention of the canal, to add a circumstance respecting that of Cheops which he had omitted, namely, that it was covered over with masonry.

ὑποδείμας δὲ τὸν πρῶτον δόμον κ. τ. λ. "and having built the first course at the bottom of variegated Ethiopic stone, he constructed a pyramid adjacent to the great one, of the same magnitude, diminishing forty feet from the other." Hes. ὑποβαίνει. ἐλαττοῦται. ὑποβεβηκώς. μικρότερος, ἐλάττων. Ὑποβάς is said of the builder, keeping forty feet below the other in his dimensions, instead of ὑποβάσας, of the pyramid. Ἐχομένην refers to πυραμίδα ποιῆσαι before. If thought necessary to prop the construc-

τεσσεράκοντα πόδας ὑποβὰς τῆς ἐτέρης τὸν μέγαθος, ἔχον-  
μένην τῆς μεγάλης οἰκοδόμησε. ἐστᾶσι δὲ ἐπὶ λόφου τοῦ αὐτοῦ  
ἀμφοτέραι, μάλιστα ἐς ἑκατὸν πόδας ὑψηλοῦ. βασιλεῦσαι δὲ  
ἔλεγον Χεφρῆνα ἕξ καὶ πεντήκοντα ἔτεα. Ταῦτα ἕξ τε καὶ 128  
ἑκατὸν λογίζονται ἔτεα, ἐν τοῖσι Αἰγυπτίοισι τε πᾶσαν εἶναι  
κακότητα, καὶ τὰ ἱρὰ χρόνον τοσούτου κατακληϊσθέντα οὐκ  
ἀνοιχθῆναι. τούτους ὑπὸ μίσεος οὐ κάρτα θέλουσι Αἰγύπτιοι  
ὀνομάζειν, ἀλλὰ καὶ τὰς πυραμίδας καλέουσι ποιμένος Φιλι-  
τίωνος, ὃς τοῦτον τὸν χρόνον ἔνεμε κτήνεα κατὰ ταῦτα τὰ  
χωρία.

Μετὰ δὲ τοῦτον, βασιλεῦσαι Αἰγύπτου Μυκερίνον ἔλεγον, 129  
Χέοπος παῖδα· τῷ τὰ μὲν τοῦ πατρὸς ἔργα ἀπαδεῖν· τὸν δὲ  
τά τε ἱρὰ ἀνοῖξαι, καὶ τὸν λεὼν τετρυμένον ἐς τὸ ἔσχατον

tion, κατὰ may be understood before  
τὸν μέγαθος. The real height of  
the second pyramid is 456 feet, the  
length of the base 684.

λίθον Αἰθιοπικοῦ. The red gra-  
nite of the Cataracts and Nubia,  
called *pyropæcilos* (Plin. 16. 18.)  
from its colour, and *syenite* from  
the place at which large quarries  
of it are found, though the stone  
now called syenite is somewhat  
different. Of this red granite all  
the obeliaks and many sarcophagi  
are formed. Much of this stone  
remains near the second pyramid,  
having been employed in coating  
it, and it is still entire for 140 feet  
from the top. It was the second  
pyramid which Belzoni opened.

ΣΕΚΤ. 128. ταῦτα ἕξ τε καὶ ἑκ.  
"they reckon that these years  
amount to 106, in which (they  
say) the Egyptians had all kinds  
of suffering." τοὺτους are "these  
kings."

ποιμένος Φιλιτίωνος. Manetho,  
the priest of Sebennytus, who  
wrote a history of Egypt in the

reign of Ptolemy Philadelphus,  
B.C. 268, relates an invasion of  
Egypt by a people whom he calls  
*Hyksos*, "shepherd-kings," Jos. c.  
Apion 1. 14., who, coming from  
the east, reduced the natives to  
slavery, burnt their cities, and razed  
their temples. This continued for  
511 years, till they were driven  
out by an insurrection of the E-  
gyptians, and took refuge in Pa-  
lestine. Of this very remarkable  
series of events there is no trace  
in Herodotus, unless we suppose  
that the shepherd Philition here  
spoken of represents this dynasty  
of shepherd-kings; and the suffer-  
ings of Egypt under Cheops and  
Chephren, who closed the temples  
and compelled the people to labour  
at the erection of pyramids, were  
really inflicted by the foreign in-  
vaders. It has been suspected also  
(Jabl. voc. *Æg.* p. 346.) that Phi-  
listine may be a corruption of *Phi-  
listine*, or Palæstinus, which ac-  
cords with the eastern origin which  
Manetho ascribes to them.

κακοῦ ἀνεῖναι πρὸς ἔργα τε καὶ θυσίας· δίκας δέ σφι πάντων βασιλέων δικαιοτάτας κρίνειν. κατὰ τοῦτο μὲν νυν τὸ ἔργον, ἀπάντων ὅσοι ἦδη βασιλέες ἐγένοντο Αἰγυπτίων, αἰνεοῦσι μάλιστα τοῦτον· τά τε ἄλλα γάρ μιν κρίνειν εὖ, καὶ δὴ καὶ τῷ ἐπιμεμφομένῳ ἐκ τῆς δίκης παρ' ἐωυτοῦ διδόντα ἄλλα, ἀποπιμπλάναι αὐτοῦ τὸν θυμόν. Ἐόντι δὲ ἡπίῳ τῷ Μυκερίνῳ κατὰ τοὺς πολίητας, καὶ ταῦτα ἐπιτηδεύοντι πρῶτον κακῶν ἄρξαι τὴν θυγατέρα ἀποθανοῦσαν αὐτοῦ, τὴν μουνόν οἱ εἶναι ἐν τοῖσι οἰκίοις τέκνον. τὸν δὲ, ὑπεραλγήσαντά τε τῷ περιεπεπτώκεε πρήγματι, καὶ βουλόμενον περισσώτερόν τι τῶν ἄλλων θάψαι τὴν θυγατέρα, ποιήσασθαι βοῦν ξυλίνην κοίλην. καὶ ἔπειτα καταχρυσώσαντά μιν ταύτην, ἔσω ἐν αὐτῇ θάψαι ταύτην δὴ τὴν ἀποθανοῦσαν θυγατέρα. Αὕτη ὣν ἡ βοῦς γῇ οὐκ ἐκρύφθη, ἀλλ' ἔτι καὶ ἐς ἐμὲ ἦν φανερή· ἐν Σαΐ μὲν πόλι ἐοῦσα, κειμένη δὲ ἐν τοῖσι βασιληΐοις, ἐν οἰκῇματι ἡσκημένῳ· θυμιάματα δὲ παρ' αὐτῇ παντοῖα καταγίζουσι ἀνὰ πᾶσαν ἡμέρην. νύκτα δὲ ἐκάστην πάννυχος λύχνος παρακαίεται. ἀγχοῦ δὲ τῆς βοῦς ταύτης ἐν ἄλλῳ οἰκῇματι εἰκόνες τῶν παλλακῶν τῶν Μυκερίνου ἐστᾶσι, ὡς ἔλεγον οἱ ἐν Σαΐ πόλι ἱρέες· ἐστᾶσι μὲν γὰρ ξύλινοι κολοσσοί, ἐοῦσαι ἀριθμὸν ὡς ἐείκοσι μάλιστα

SECT. 129. κατὰ τοῦτο τὸ ἔργον, "in regard to this duty," the administration of justice. ἔργα, just before, are the rural or other labours of the people, which had been interrupted during the building of the pyramids. The Attic form, as it is called, λεών for λαόν, occurs also 8. 136.

ἐπιμεμφομένῳ ἐκ τῆς δίκης, "who found fault with him in consequence of the decision." 2. 152. ἀπηλλάχθη ἐκ τῆς ὕψους τοῦ οὐραίου ὁ Αἰθίοψ.

περισσώτερόν τι, "in some more extraordinary way." 2. 32. of the young Nasamonians, ἄλλα τε μηχανάσθαι ἀνδρωθέντας περισσά.

SECT. 130. οἰκῇματι ἡσκημένῳ, "an elaborately ornamented chamber." 2. 169. Æschyl. Pers. 187. ed. Blomf. Ἐδοξάτην μοι δύο γυναικ' εὐείμονε· Ἡ μὲν πέπλοισι Περσικοῖς ἡσκημένη, Ἡ δ' αὖτε Δωρικοῖσιν, εἰς ὅψιν μολεῖν.

κολοσσοί. This was probably originally an Ionic word, meaning simply a statue. Æsch. Ag. 406. Blomf. Εὐμόρφων δὲ κολοσσῶν ἔχθεται χάρις ἀνδρί. Being applied by the Ionians, the first Greeks who visited Egypt, to the statues of that country, which so often surpass the human standard, it acquired the specific meaning which it generally bears.

κη, γυμναὶ ἐργασμένοι· αἱ τινες μέντοι εἰσὶ, οὐκ ἔχω εἰπεῖν, πλὴν ἢ τὰ λεγόμενα. Οἱ δὲ τινες λέγουσι περὶ τῆς βοῦς 131 ταύτης, καὶ τῶν κολοσσῶν, τόνδε τὸν λόγον· ὡς Μυκερίνος ἐράσθη τῆς ἑωυτοῦ θυγατρὸς. μετὰ δὲ, λέγουσι ὡς ἡ παῖς ἀπήγξατο ὑπὸ ἄχεος· ὁ δὲ μιν ἔθαψε ἐν τῇ βοῇ ταύτῃ· ἡ δὲ μήτηρ αὐτῆς τῶν ἀμφιπόλων τῶν προδουσέων τὴν θυγατέρα τῷ πατρὶ ἀπέταμε τὰς χεῖρας· καὶ νῦν τὰς εἰκόνας αὐτέων εἶναι πεπονθυίας τάπερ αἱ ζῶαι ἔπαθον. ταῦτα δὲ λέγουσι φλυηρέοντες, ὡς ἐγὼ δοκέω, τά τε ἄλλα, καὶ δὴ καὶ τὰ περὶ τὰς χεῖρας τῶν κολοσσῶν· ταῦτα γὰρ ὧν καὶ ἡμεῖς ὠρέομεν, ὅτι ὑπὸ χρόνου τὰς χεῖρας ἀποβεβλήκασι, αἱ ἐν ποσὶ αὐτέων φαίνοντο εὐοῦσαι ἔτι καὶ ἐς ἐμέ. Ἡ δὲ βοῦς τὰ μὲν ἄλλα 132 κατακέκρυπται φοινικέφ εἵματι· τὸν αὐχένα δὲ καὶ τὴν κεφαλὴν φαίνει κεχρυσωμένα παχέϊ κάρτα χρυσῷ· μεταξὺ δὲ τῶν κερέων, ὁ τοῦ ἡλίου κύκλος μεμιμημένος ἔπεστι χρύσεος. ἔστι δὲ ἡ βοῦς οὐκ ὀρθή, ἀλλ' ἐν γούνασι κειμένη· μέγαθος δὲ, ὅσηπερ μεγάλη βοῦς ζώῃ. ἐκφέρεται δὲ ἐκ τοῦ οἰκήματος ἀνὰ πάντα τὰ ἔτεα. ἐπεὰν τύπτωνται οἱ Αἰγύπτιοι τὸν οὐκ ὀνομα-

SECT. 131. ἡ παῖς ἀπήγξατο ὑπὸ ἄχεος, "the damsel strangled herself under the influence of grief." Her. 7. 232. Wesseling in his note refers to the controversy respecting the meaning of ἀπάγχεσθαι, between James Gronovius and Perizonius, the latter of whom (in his note on *Æl. V. Hist. v. 8.*) contended, that it might be rendered "was choked with grief"; and in a Dissertation *De Morte Judæ et Verbo ἀπάγχεσθαι*, appended to the second volume of his edition of *Ælian*, applied the same rendering to Matth. 27. 8., in order to reconcile it with Acts i. 18. Comp. Wakefield *Silv. Crit.* 2. 70. No instance, however, has been produced in which ἀπάγχεσθαι necessarily signifies, "to die by the ef-

fect of grief"; whereas we know that ἀγχόνη, "the halter," was a frequent mode of suicide with both sexes among the ancients.

SECT. 132. κεχρυσωμένα. Of the use of the neuter, when things without life of different genders are spoken of, see Matth. § 441. 2. a. Her. 3. 57. Ἦν τότε ἡ ἀγορὰ καὶ τὸ πρυτανήϊον Παρίῳ λίθῳ ἡσκημένα.

τὸν οὐκ ὀνομαζόμενον θεόν. Osiris. See p. 89. Plutarch (*Is. et Osir. c. 39. p. 366. E.*) says, that during the time of the supposed interment of Osiris, that is, according to his interpretation, the recess of the water of the Nile, the priests practised other lugubrious rites, and also exhibited the gilded image of a cow, representing Isis



- ζόμενον θεὸν ὑπ' ἐμεῦ ἐπὶ τοιούτῳ πρήγματι, τότε ὦν καὶ τὴν  
 βοῦν ἐκφέρουσι εἰς τὸ φῶς. φασὶ γὰρ δὴ αὐτὴν δεηθῆναι τοῦ  
 πατρὸς Μυκερίνου ἀποθνήσκουσας, ἐν τῷ ἐνιαυτῷ ἅπαξ μιν  
 133 τὸν ἥλιον κατιδεῖν. Μετὰ δὲ τῆς θυγατρὸς τὸ πάθος, δεύ-  
 τερα τούτῳ τῷ βασιλεῖ τάδε γενέσθαι. ἔλθειν οἱ μαντήϊον  
 ἐκ Βουτούς πόλιος, ὡς “ μέλλοι ἔξ ἔτεα μῶνον βιούς τῷ  
 “ ἐβδόμῳ τελευτήσιν.” τὸν δὲ, δεινὸν ποιησάμενον, πέμψαι  
 εἰς τὸ μαντήϊον τῷ θεῷ ὀνειδισμα, ἀντιμεμφόμενον ὅτι “ ὁ  
 “ μὲν αὐτοῦ πατὴρ καὶ πάτριος, ἀποκληίσαντες τὰ ἱρά, καὶ  
 “ θεῶν οὐ μεμνημένοι, ἀλλὰ καὶ τοὺς ἀνθρώπους φθειρόντες,  
 “ ἐβίωσαν χρόνον ἐπὶ πολλόν· αὐτὸς δ' εὐσεβὴς ἐὼν, μέλλοι  
 “ ταχέως οὕτω τελευτήσιν.” Ἐκ δὲ τοῦ χρηστηρίου αὐτῷ  
 δεύτερα ἔλθειν λέγοντα “ τούτων εἵνεκα καὶ συνταχύνειν αὐ-  
 “ τῷ τὸν βίον· οὐ γὰρ ποιῆσαί μιν τὸ χρεὼν ἦν ποιέειν· δεῖν  
 “ γὰρ Αἴγυπτον κακοῦσθαι ἐπ' ἔτεα πεντήκοντά τε καὶ ἑκα-  
 “ τόν· καὶ τοὺς μὲν δύο τοὺς πρὸ ἐκείνου γενομένους βασι-  
 “ λέας μαθεῖν τούτο, κεῖνον δὲ οὐ.” Ταῦτα ἀκούσαντα τὸν  
 Μυκερίνον, ὡς κατακεκριμένων ἤδη οἱ τούτων, λύχνα ποιη-  
 σάμενον πολλὰ, ὅπως γίνοιτο νύξ, ἀνάψαντα αὐτὰ, πίνειν τε  
 καὶ εὐπαθέειν, οὔτε ἡμέρης οὔτε νυκτὸς ἀνιέντα, ἕς τε τὰ  
 ἔλεια καὶ τὰ ἄλσεα πλανώμενον, καὶ ἵνα πυνθάνοιτο εἶναι γῆς

and the Earth, wrapped in a black garment of byssus.

SECT. 133. τῷ θεῷ ὀνειδισμα. Valck. would read τῇ θεῷ, i. e. Latona, who had here a celebrated oracle, but Schw. defends τῷ, alleging, that in the island of Buto there was a temple of Apollo also, in which oracles appear to have been delivered. Her. however (2. 155. 156.), plainly refers the oracle to Latona only. The verbal ὀνειδισμα governs the case of its root, ὀνειδίσαι τῷ θεῷ, 1. 90. So 7. 169. ἐκ τῶν Μενέλεω τιμωρημάτων.

ἵνα πυνθάνοιτο εἶναι γῆς ἐνη-

βητήρια. In all the MSS. γῆς is wanting, but Valckenaer acutely proposed its insertion from the corrupted reading of Greg. Cor. D. Ion. 65. ἵνα πυνθάνοιτο εἶναι τῆς ἐνηβητήρια ἐπιτηδεώτατα. “Ἴνα γῆς, οὐ γῆς et similia frequentat imprimis Sophocles. Herod. 1. 213. ἵνα ἦν κακοῦ. Soph. Aj. 386. Her. 1. 98. Dejoci ædificia exstruxerunt ἵνα αὐτὸς ἔφρασε τῆς χώρας, qua destinaret regionis parte. 2. 172. quam fieri curaret Amasis statuum ἱδρύσει τῆς πόλιος ὅκου ἦν ἐπιτηδεώτατον.” Valck. “Ἴνα is probably the accusative of an obsolete pronoun is, answering to the Latin is

ἐνηβητήρια ἐπιτηδεώτατα. ταῦτα δὲ ἐμῆχανᾶτο, θέλων τὸ μαντήιον ψευδόμενον ἀποδέξαι, ἵνα οἱ δυώδεκα ἔτεα ἀντὶ ἑξέτων γένηται, αἱ νύκτες ἡμέραι ποιεύμεναι.

Πυραμίδα δὲ καὶ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ 134 πατρὸς, εἴκοσι ποδῶν καταδέουσιν κῶλον ἕκαστον τριῶν

(Passow Gr. Wörterb. s. voc. ἰ or ἱ). So that its construction with a genitive answers to that of οὐ, ἡ, οἱ, οὐδαμῇ with genitives of place. Matth. § 324. The Latin "*ubi*" (*ubi terrarum*) is the Greek οἱ with the digamma, ὀFi, as "*ibi*" is iFi.

ἐνηβητήρια, "loci pròs ἄνεσιν καὶ ἀπόλαυσιν εὐπεφυκότα." Valck. "*Loca voluptaria*." Sallust. Catil. 11. Such as youth delights in for recreation or pleasure.

αἱ νύκτες ἡμέραι ποιεύμεναι. See Matth. § 562. It is an example of inversion, rather than a nom. absol., the nights turned into days, being equivalent to twelve years instead of six. 7. 157. ἀλὴς γινόμενῃ πᾶσα ἡ Ἑλλὰς, χεῖρ μεγάλη συνάγεται. Comp. p. 94.

SECT. 134. πολλὸν ἐλάσσω τοῦ πατρὸς. Comp. p. 166. Matth. § 453. This compendious mode of comparison, in which the quality or property of one object is compared with another object, instead of with its quality or property, prevails extensively in Greek. Pind. Ol. 1. 11. μῆδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσμεν. Her. 3. 108. ὁ σκύμνος ἔχων ὄνυχας θηρίων πολλὸν πάντων ὀξυτέρους. 3. 60. Τοῖς Σαρμίοις τρία ἐστὶ μέγιστα ἀπάντων Ἑλλήνων ἐξεργασμένα. It is common in Latin with the verbs of comparison. Phædr. 4. 33. 3. "Conferre nostris tu potes te laudibus?" Heusinger ad Cic. Off. 1. 22.

εἴκοσι ποδῶν καταδέουσιν κ.τ.λ. "falling short of three plethra (300 feet) by twenty feet on each side (of the pyramid), which is quadrangular." The difficulty which has been experienced in the construction of this passage, has arisen from the three genitives. First, in εἴκοσι ποδῶν καταδέουσιν, we have the genitive expressing the amount of deficiency. See note on p. 14. Secondly, in τριῶν πλέθρων, we have the genitive expressing that of which the lesser quantity falls short, as in ὑποβᾶς τῆς ἐτέρης, 2. 127.; and lastly, ἐούσης τετραγώνου, depending on κῶλον ἕκαστον, instead of agreeing with πυραμίδα. This circumstance is added, to mark more distinctly the form of the base. 1. 181. Διὸς Βήλου ἱρὸν χαλκόπυλον, δύο σταδίων πάντη, εὐὸν τετράγωνον. There remains the difficulty that, according to the measurement of Jomard (Mém. s. l'Eg. 9. 433., 7. 32.), the real length of the sides is 307 feet 10 inches instead of 300—20. But if we render, according to the pointing of the editors before Schweighæuser, "much less than that of his father, falling short of it by twenty feet," we fall into a much greater difficulty; for the real difference instead of twenty feet is 300 in height and 420 in length. Besides, where such large numbers are in question, would Her. have said that "the third

πλέθρων, εούσης τετραγώνου, λίθου δὲ ἐς τὸ ἡμισυ Αἰθιοπικοῦ· τὴν δὲ μετεξέτεροί φασι Ἑλλήνων Ῥοδῶπιος ἐταίρης γυναικὸς εἶναι, οὐκ ὀρθῶς λέγοντες. οὐδὲ ὦν οὐδὲ εἰδότες μοι φαίνονται λέγειν οὗτοι ἥτις ἦν ἡ Ῥοδῶπις· οὐ γὰρ ἂν οἱ πυραμίδα ἀνέθεσαν ποιήσασθαι τοιαύτην, ἐς τὴν ταλάντων χιλιάδες ἀναρίθμητοι, ὡς λόγῳ εἰπεῖν, ἀναισίωννται· πρὸς δὲ, ὅτι κατὰ Ἀμασιν βασιλεύοντα ἦν ἀκμάζουσα Ῥοδῶπις, ἀλλ' οὐ κατὰ τοῦτον. ἔτεσι γὰρ κάρτα πολλοῖσι ὕστερον τούτων τῶν βασιλέων τῶν τὰς πυραμίδας ταύτας ἦν λιπομένων Ῥοδῶπις· γενεὴν μὲν, ἀπὸ Θρηίκης· δούλη δὲ ἦν Ἰάδμονος τοῦ Ἡφαιστοπόλιος, ἀνδρὸς Σαμίου, σύνδουλος δὲ Αἰσώπου τοῦ λογοποιού. καὶ γὰρ οὗτος Ἰάδμονος ἐγένετο,

pyramid was *much less* than the first, falling short of it by *twenty feet*?" To correct the text, as Jomard would do, by inserting 400 before 20, would be very uncritical. Inaccuracy in the estimate of the length is much more probable than such an omission in our present MSS. Grobert (Denon vol. 1. lxxxi.) makes the length of the base 280 feet, but he does not appear to have measured it.

λίθου Αἰθιοπικοῦ. Diod. 1. 64. says, that Mycerinus covered the first fifteen courses of his pyramid ἐκ μέλανος λίθου τῷ Θηβαϊκῷ παραπλησίον. Strab. 17. 1146. But great quantities of red granite are scattered around the base, which have evidently served as the coating. Fragments of black marble are also found. Grobert lxxxi. iv.

Ῥοδῶπιος ἐταίρης γυναικὸς εἶναι. According to Ælian (V. Hist. 13. 33.), Rhodopis was the contemporary of Psammitichus, who made her his queen, having been struck with the proportions of her sandal, which an eagle had carried

off while she was bathing, and dropped in his lap. Strabo l. 17. 1146. Athenæus (lib. 13. p. 596.) alleges that the name of the mistress of Charaxus the brother of Sappho (see 2. 135.) was Doricha, and that she was a different person from Rhodopis. As Sappho had written a poetical invective against her for robbing Charaxus, we must suppose that Athenæus is right in regard to the name; but it does not follow that Herodotus is wrong. When she was emancipated she may have taken the name Ῥοδῶπις.

Ἡφαιστοπόλις is the name of a man, not a town.

Αἰσώπου τοῦ λογοποιού, "the fabulist." See note on 2. 143. Æsop had been sent (according to Plutarch de Sera Num. Vind. p. 556.) to Delphi by Croesus, that he might sacrifice to the god and distribute four minæ a piece to the Delphians. A dispute arising, he sent back the gold to Sardes, and the Delphians in their displeasure hurled him down the precipice Ὑάμ-

ὥς διέδεξε τῇδε οὐκ ἥκιστα· ἐπεὶ τε γὰρ πολλάκις κηρυσσόντων Δελφῶν ἐκ θεοπροπίου “ὅς βούλοιτο ποιήνῃ τῆς “Αἰσώπου ψυχῆς ἀνελέσθαι,” ἄλλος μὲν οὐδεὶς ἐφάνη, Ἰάδμονος δὲ παιδὸς παῖς, ἄλλος Ἰάδμων, ἀνείλετο· οὕτω καὶ Αἰσωπος Ἰάδμονος ἐγένετο. Ῥοδῶπις δὲ ἐς Αἴγυπτον ἀπῆκετο, 135  
 Ξάνθῳ τοῦ Σαμίου κομίσαντός μιν· ἀπικομένη δὲ κατ’ ἐργασίην, ἐλύθη χρημάτων μεγάλων ὑπὸ ἀνδρὸς Μυτιληναίου Χαράξου, τοῦ Σκαμανδρονύμου παιδὸς, ἀδελφεοῦ δὲ Σαπφούς τῆς μουσοποιῦ. οὕτω δὴ ἡ Ῥοδῶπις ἐλευθερώθη, καὶ κατέμεινέ τε ἐν Αἰγύπτῳ, καὶ κάρτα ἐπαφρόδιτος γενομένη, μέγαλα ἐκτήσατο χρήματα, ὥς ἂν εἶναι Ῥοδῶπιν, ἀτὰρ οὐκ ὥς γε ἐς πυραμίδα τοιαύτην ἐξικέσθαι. τῆς γὰρ τὴν δεκάτην τῶν χρημάτων ιδέσθαι ἐστὶ ἔτι καὶ ἐς τόδε παντὶ τῷ βουλομένῳ, οὐδὲν δεῖ μέγαλα οἱ χρήματα ἀναθεῖναι. ἐπεθύμησε γὰρ Ῥοδῶπις μνημῆϊον ἐωντῆς ἐν τῇ Ἑλλάδι καταλιπέσθαι, ποίημα ποιησαμένη τοῦτο, τὸ μὴ τυγχάνει ἄλλῳ ἐξευρημένον καὶ ἀνακείμενον ἐν ἱρῷ, τοῦτο ἀναθεῖναι ἐς Δελφοὺς μνημόσυνον ἐωντῆς. τῆς ὦν δεκάτης τῶν χρημάτων ποιησαμένη

πεια, B.C. 564. The god punished them by inflicting barrenness on the soil till they made the atonement mentioned by Herodotus. Αἰσωπεῖον αἶμα grew into a proverb.

διέδεξε, “it clearly appeared.” Comp. δηλοῖ, used also impersonally, 2. 117.

ΣΕΚΤ. 135. κατ’ ἐργασίην. See the note on κατῆσαι ἐπ’ οἰκήματος, p. 159. Strabo speaking of the voyage of Charaxus says, οἶνον κατὰγοντος εἰς Ναύκρατιν Λέσβιον κατ’ ἐμπορίαν, “for the purpose of trade.” 2. 152. Ἰωνάς τε καὶ Κἄρας ἀνδρας, κατὰ ληΐην ἐκπλώσαντας. Of the genitive after ἐλύθη, see Matth. § 364.

ἀδελφεοῦ δὲ Σαπφούς τῆς μουσοποιῦ. To him Sappho is made to allude by Ovid. Sappho Phaoni

(Her. Ep. 15. 63.). “Arsit inops frater meretricis victus amore Mistaque cum turpi damna pudore tulit. Factus inops agili peragit freta cœrula remo, Quasque male amisit nunc male quærit opes,” i. e. probably by piracy.

ὥς ἂν εἶναι Ῥοδῶπιν. See note on p. 16. 1. 30. τοῦ βίου εὖ ἤκοντι, ὥς τὰ παρ’ ἡμῖν, “being prosperous, according to our standard,” not the standard of a Lydian king.

τῆς γὰρ τὴν δεκάτην κ. τ. λ. “for there is no need to attribute great wealth to her, of the tenth of whose money every one who wishes may even to this day take a view.” Of this inversion of γὰρ, see note on p. 147., and of ιδέσθαι, p. 48.

ὀβελούς βουπόρους πολλούς σιδηρέους, ὅσον ἐνεχώρει ἡ δεκάτη οἱ, ἀπέπεμπε ἐς Δελφούς· οἱ καὶ νῦν ἔτι συννεύονται, ὅπισθε μὲν τοῦ βωμοῦ τὸν Χίοι ἀνέθεσαν, ἀντίον δὲ αὐτοῦ τοῦ νηοῦ. Φιλέουσι δέ κως ἐν τῇ Ναυκράτι ἐπαφρόδιτοι γίνεσθαι αἱ ἐταῖραι. τοῦτο μὲν γὰρ αὕτη, τῆς πέρι λέγεται ὁδε ὁ λόγος, οὕτω δὴ τι κλεινὴ ἐγένετο, ὥς καὶ πάντες οἱ Ἕλληνες Ῥοδῶπιος τὸ οὖνομα ἐξέμαθον· τοῦτο δὲ, ὕστερον ταύτης, τῇ οὖνομα ἦν Ἀρχιδίκη, αἰοιδίμος ἀνὰ τὴν Ἑλλάδα ἐγένετο, ἥσσαν δὲ τῆς ἐτέρης περιλεσχίνευτος. Χάραξος δὲ ὡς λυσάμενος Ῥοδῶπιν ἀπενόστησε ἐς Μυτιλήνην, ἐν μέλει Σαπφῶ πολλὰ κατεκερτόμησέ μιν. Ῥοδῶπιος μὲν νυν πέρι πέπαυμαι.

- 136 Μετὰ δὲ Μυκερῖνον γενέσθαι Αἰγύπτου βασιλέα ἔλεγον οἱ ἱεεὲς Ἀσυχιν, τὸν τὰ πρὸς ἥλιον ἀνίσχοντα ποιῆσαι τῷ Ἡφαίστῳ προπύλαια, εὐντα πολλῷ τε κάλλιστα καὶ πολλῷ μέγιστα. ἔχει μὲν γὰρ καὶ τὰ πάντα προπύλαια τύπους τε ἐγγεγλυμμένους, καὶ ἄλλην ὄψιν οἰκοδομημάτων μυρίνην· ἐκείνα δὲ, καὶ μακρῷ μάλιστα. Ἐπὶ τούτου βασιλεύοντος, ἔλεγον, ἀμιξίης εὐούσης πολλῆς χρημάτων, γενέσθαι νόμον Αἰγυπτί-

ὀβελούς βουπόρους, "verua as-sandis bobus idonea, quæ ad sacram supellectilem pertinuisse credibile est." Bähr. Such a gift indicates the high price of iron. The spits had disappeared in the age of Plutarch, but the *περιγηγής*, or *Cicerone* of Delphi, still pointed out the place where they had been deposited. See Larcher's note.

*συννεύονται*, "remain piled together." See note on perf. pass. p. 56. 4. 62., 2. 107. *περινηῆσαι*. Comp. Matth. p. 422. *νέω*.

*ἀντίον τοῦ νηοῦ*. The *ναός* in the proper sense, the "cella"; just before, the whole sacred edifice is called *ἱρόν*. *ἀνακείμενον ἐν ἱερῷ*. 2. 138.

Φιλέουσι, "solent." See note on p. 39. 40.

*αἰοιδίμος*———*περιλεσχίνευτος*, "celebrated in song throughout Greece, but less the subject of conversation than the other." Compare Her. 2. 32. *λέσχη* and its derivatives are Ionic and poetical.

*ἐν μέλει*, "a lyric poem." 5. 95. of Alcæus. The music (*μέλος*), which was a mere accompaniment to epic poetry, was the predominant element in the lyric and the tragic choruses, which were also called *μέλη*. *Μίν* is Rhodopis, see p. 172.

SECT. 136. *ἀμιξίης*, "great want of circulation of money."

οἰσι, ἀποδεικνύντα ἐνέχυρον τοῦ πατρὸς τὸν νέκυν, οὕτω λαμβάνειν τὸ χρέος· προστεθῆναι δὲ ἔτι τούτῃ τῇ νόμῳ τόνδε, τὸν διδόντα τὸ χρέος καὶ ἀπάσης κρατεῖν τῆς τοῦ λαμβάνοντος θήκης· τῇ δὲ ὑποτιθέντι τοῦτο τὸ ἐνέχυρον, τήνδε ἐπείναι ζημίην, μὴ βουλομένῳ ἀποδοῦναι τὸ χρέος, μήτ' αὐτῷ ἐκείνῳ τελευτήσαντι εἶναι ταφῆς κυρῆσαι μήτ' ἐν ἐκείνῳ τῇ πατρὶς τάφῳ μήτ' ἐν ἄλλῳ μηδενί, μήτε ἄλλον μηδένα τῶν ἐωυτοῦ ἀπογενόμενον θάψαι. Ὑπερβαλέσθαι δὲ βουλόμενον τοῦτον τὸν βασιλέα τοὺς πρότερον ἐωυτοῦ βασιλέας γενομένους Αἰγύπτου, μνημόσυνον πυραμίδα λιπέσθαι, ἐκ πλίνθων ποιήσαντα· ἐν τῇ γράμματα ἐν λίθῳ ἐγκεκολαμμένα τάδε λέγοντά ἐστι· ΜΗ ΜΕ ΚΑΤΟΝΟΣΘΗΣ ΠΡΟΣ ΤΑΣ ΛΙΘΙΝΑΣ ΠΥΡΑΜΙΔΑΣ. ΠΡΟΕΧΩ ΓΑΡ ΑΥΤΕΩΝ ΤΟΣΟΥΤΟΝ, ὍΣΟΝ Ὁ ΖΕΥΣ ΤΩΝ ΑΛΛΩΝ ΘΕΩΝ. ΚΟΝΤΩΙ ΓΑΡ ὙΠΟΤΥΠΤΟΝΤΕΣ ΕΣ ΛΙΜΝΗΝ, Ὁ ΤΙ ΠΡΟΣΧΟΙΤΟ ΤΟΥ ΠΗΛΟΥ ΤΩΙ ΚΟΝΤΩΙ ΤΟΥΤΟ ΣΥΛΛΕΓΟΝΤΕΣ, ΠΛΙΝΘΟΥΣ ΕΙΡΥΣΑΝ, ΚΑΙ ΜΕ

ἀποδεικνύντα ἐνέχυρον, "exhibiting as a pledge"; not perhaps placing the body in his hands, but giving the creditor a control over the place of family sepulture, so that it could not be interred without his permission. Among the Romans it was usual for creditors to obstruct the burial of debtors; and though this was forbidden by law, it continued to be practised long after the introduction of Christianity. Kirchm. de Fun. Rom. 2. 1. p. 104.

κατονοσθῆς πρὸς τὰς λιθίνας πυραμίδας, "do not depreciate me in comparison with the pyramids of stone." 2. 167. ἡκιστα Κορίνθιοι ὄνονται τοὺς χειροτέχνας. It is the root of ὄνειδος.

ὑποτύπτοντες. So in the Aves

of Aristophanes, 1145, where different birds are described as bearing part in the construction of the city, it is said, Οἱ χῆνες ὑποτύπτοντες ὥσπερ ταῖς ἄμαϊς Ἐς τὰς λεκάνας ἐνέβαλλον αὐτοῖς τοῖν ποδοῖν. It occurs again in Her. 3. 130., 6. 119., from which passages it appears that the meaning is "to strike down," or "dip down," in order to bring something up; as here, mud from the bottom of the lake, 6. 119. asphaltus from a bituminous well. Πλίνθους εἰρυσαν is used here of fashioning bricks, as 1. 179. ἐλκύσαντες πλίνθους, the operation consisting in elongating a lump of clay. Plin. N. H. 35. 49. (15.) "Lateres non sunt e sabuloso, neque arenoso *ducendi* solo.

ΤΡΟΠΩΙ ΤΟΙΟΥΤΩΙ ΕΞΕΠΟΙΗΣΑΝ. τοῦτον μὲν τος-  
αὐτα ἀποδέξασθαι.

- 137 Μετὰ δὲ τοῦτον, βασιλεῦσαι ἄνδρα τυφλὸν ἐξ Ἀνύσιος πόλιος, τῷ οὐνομα Ἄνυσιν εἶναι. ἐπὶ τούτου βασιλεύοντος ἐλάσαι ἐπ' Αἴγυπτον χειρὶ πολλῇ Αἰθίοπας τε καὶ Σαβακῶν τὸν Αἰθίοπων βασιλέα. τὸν μὲν δὲ τυφλὸν τοῦτον οἴχεσθαι φεύγοντα ἐς τὰ ἔλαα· τὸν δὲ Αἰθίοπα βασιλεύειν Αἰγύπτου

ἐξεποίησαν, comp. 2. 125. "They finished and faced the pyramid with bricks." This description suits very well with the pyramid of Illaoun, or El Lahun, at the entrance of the valley which leads from the Nile to the lake of Mœris. It is built of limestone, but faced with brick.

Before leaving the subject of the pyramids, I may observe that the name is probably Greek, though its etymology has been sought in the Coptic. *Etym. M. s. voc. Πυραμῖς*, ἡ ἐκ πυρῶν καὶ μέλιτος, ὥσπερ σησαμῖς, ἡ ἐκ σησάμων καὶ μέλιτος. τινὲς δὲ ἀπὸ τοῦ συμβαίνοντος αὐτῇ σχήματος, πλατέος κάτωθεν ὄντος καὶ ἐς ὀξὺ λήγοντος, ὃ ἐστὶ τὸ φλογὶ ἀναφερόμενον ἐοικός. *Πυραμοῦς* was another name for the same kind of cake, although Iatrocles, in his treatise *Περὶ Πλακούντων*, Athen. 14. p. 647., made some distinction between them. The *σησαμῖς* was *σφαίροειδής*, Athen. p. 646.; the *πυραμῖς*, which was pointed, and used in the Bacchic rites (Clem. Coh. 19. Potter.), may be seen on the table representing the reception of Bacchus by Icarus, Hope's Costume, 2. 224. That the name of the mathematical solid was derived from an object of common life, and not *vice versa*, may be argued from

analogy. *Σφαῖρα* was a *hand-ball*; *κύβος*, a *die* for gaming; *κῶνος*, a *boy's top*; *κύλινδρος*, a *husbandman's* or *gardener's roller*.

SECT. 137. Ἀνύσιος πόλιος. Probably the same which is called 𐩔𐩢𐩨, Isaiah xxx. 4.; in Coptic *Hnēs*; Ἡρακλέους πόλις in Middle Egypt, N. L. 29° on the east side of the Nile. Gesenius Isaiah l. c.

Σαβακῶν. His name, phonetically written *Sabakoptē*, has been found by Mr. Salt at Abydos.

φεύγοντα ἐς τὰ ἔλαα. Comp. the beginning of 2. 140., where the return of the blind king is recorded. It is there said that the island of Elbo, in which he took refuge, was unknown till the time of Amyrtæus, ἔρεα ἐπὶ πλέω ἡ ἑπτακόσια. As Amyrtæus reigned over Egypt, then in revolt from the Persians, in 455 B.C. (Clinton F. H. 2. p. 46. note on 3. 15.), this would carry us up to about 1150 B.C. for the invasion of the Ethiopians. But this is inconsistent with the account of Herodotus, who makes Psammitichus (2.152.) to have been contemporary with Sabaco, who put his father Neco to death. Some change in the reading, therefore, of 2. 140. seems necessary, to reconcile Herodotus with himself. Herodotus and Diodorus (1. 65.)

ἐπ' ἔτεα πεντήκοντα· ἐν τοῖσι αὐτὸν τάδε ἀποδέξασθαι. ὅκως τῶν τις Αἰγυπτίων ἀμάρτοι τι, κτείνειν μὲν αὐτῶν οὐδένα ἐθέλειν· τὸν δὲ κατὰ μέγαθος τοῦ ἀδικήματος ἐκάστῃ δικάζειν, ἐπιτάσσοντα χῶματα χοῦν πρὸς τῇ ἐωυτῶν πόλι, ὅθεν ἕκαστος ἦν τῶν ἀδικούντων. καὶ οὕτω ἔτι αἱ πόλεις ἐγένοντο ὑψηλότεραι· τὸ μὲν γὰρ πρῶτον, ἐχώσθησαν ὑπὸ τῶν τὰς διωρυχας ὀρυζάντων, ἐπὶ Σεσώστριος βασιλέος· δεύτερα δὲ,

represent Sabaco as the sole king of the intrusive Ethiopians, but according to Manetho there were three; *Sabaco*, who reigned eight years, *Sevechus*, who reigned fourteen, and *Tarakus* (Tearcho, Strabo 15. p. 978.), who reigned eighteen, in all forty years, or according to the numbers as given by Eusebius, forty-four. Sevechus seems the same name as Sabaco, and he is probably the *So* (𐤱𐤏𐤃, *Seva*) with whom (2 Kings xvii. 4.) Hosea king of Israel made an alliance, in the year 722 B.C. Tarakus is the Tirhaka of Scripture (Is. xxxvii. 9.), and, being contemporary with Senacherib's invasion of Egypt, must be placed about 714 B.C. The latest king, therefore, of the Ethiopian dynasty lived too early to be the contemporary of Psammitichus, if the common chronology be correct, which places his assumption of power in 670 B.C. Again, Necho II., the son and successor of Psammitichus, was the contemporary of Josiah, who died in the battle of Megiddo, 610 B.C. (Her. 2. 159. 2 Kings xxiii. 29.); and if Necho II. reigned, as the present text of Herodotus says, only sixteen years, this time, reckoned backward, will not allow us to place Psammitichus earlier than about the middle of the 7th cen-

tury B.C. (650—670.) It is probable, therefore, that Her. has allowed too short a time to the reign of Necho II., and that the reign of Psammitichus should be placed about 695 B.C. See Gesenius' Isaiah, 1. 599.

τὸν δὲ κατὰ μέγαθος. The subject is the same as that of the infinitive which immediately precedes, ἐθέλειν, but Her. frequently inserts the pronoun ὁ with δέ before a second verb, though there is no change of subject, nor any emphasis. With a nom. preceding, 1. 66. ταῦτα ὡς ἀπενειχθέντα ἤκουσαν οἱ Λακεδαιμόνιοι, Ἀρκάδων μὲν τῶν ἄλλων ἀπείχοντο· οἱ δὲ ἐπὶ Τεγεήτας ἐστρατεύοντο, i. e. the Lacedaemonians. Without a nom. 1. 107. Μήδων μὲν τῶν ἐωυτοῦ ἀζίων οὐδενὶ διδοῖ γυναῖκα· ὁ δὲ Πέρσῃ διδοῖ. In the beginning of an apodosis, 6. 30. Εἰ μὲν νυν ὡς ἐζωγρήθη ἄχθη ἀγόμενος παρὰ βασιλέα Δαρεῖον, ὁ δὲ οὐτ' ἂν ἔπαθε κακὸν οὐδὲν, ἀπῆκε τ' ἂν αὐτῷ τὴν αἰγίην, where the first three verbs refer to Histæus, the last to Darius. With ἦ—ἦ and γε, 2. 173. Λάθοι ἂν ἦτοι μαγεῖς, ἦ ὅγε ἀπόπληκτος γενόμενος. Hes. Op. 243. with subject following. Ἡ τῶν γε στρατὸν εὐρὺν ἀπώλεσεν, ἦ ὅγε νεῖχος Ἡ νέας ἐν πόντῳ Κρονίδης ἀπορίννυται αὐτῶν. Matth. § 289. Obs. 9.



ἐπὶ τοῦ Αἰθίοπος καὶ κάρτα ὑψηλαὶ ἐγένοντο. Ὑψηλέων δὲ καὶ ἐτέρων τασσομένων ἐν τῇ Αἰγύπτῳ πολλῶν, ὡς ἐμοὶ δοκεί, μάλιστα μὲν Βουβάστι πόλι ἐξεχώσθη, ἐν τῇ καὶ ἱρόν ἐστι Βουβάστιος ἀξιαπηγητότατον. μέζω μὲν γὰρ ἄλλα, καὶ πολυδαπανώτερά ἐστι ἱρά· ἡδονῇ δὲ ἰδέσθαι οὐδὲν τούτου μάλλον. ἡ δὲ Βούβαστις, κατὰ Ἑλλάδα γλώσσαν, ἐστὶ Ἄρ-  
 138 τεμις. Τὸ δὲ ἱρόν αὐτῆς ὧδε ἔχει. πλὴν τῆς ἐσόδου, τὸ ἄλλο νῆσός ἐστι· ἐκ γὰρ τοῦ Νείλου διώρυχες ἐσέχουσι, οὐ συμμίσγουσαι ἀλλήλησι, ἀλλ' ἄχρι τῆς ἐσόδου τοῦ ἱροῦ ἐκατέρη ἐσέχει· ἡ μὲν, τῇ περιρρέουσα, ἡ δὲ, τῇ· εὐρος εἴουσα ἐκατέρη ἐκατὸν ποδῶν, δένδρεσι κατάσκιοι. τὰ δὲ προπύλαια, ὕψος μὲν δέκα ὀργυιῶν ἐστὶ, τύποισι δὲ ἐξαπήχεσι ἐσκευά-  
 δαται ἀξίοισι λόγου. ἐὼν δ' ἐν μέσῃ τῇ πόλι τὸ ἱρόν, κατο-  
 ρᾶται πάντοθεν περιϋόντι· ἄτε γὰρ γῆς πόλιος μὲν ἐκκεχω-  
 σμένης ὑψοῦ, τοῦ δ' ἱροῦ οὐ κεκινημένου, ὡς ἀρχῆθεν ἐποιήθη, ἔσοπτόν ἐστι. περιθέει δ' αὐτὸ αἵμασι ἑγγεγλυμμένη τύποισι. ἔστι δὲ ἔσωθεν ἅλσος δενδρέων μεγίστων, πεφυτευμένον περὶ νηὸν μέγαν, ἐν τῷ δὴ τῷγαλμα ἐνι. εὐρος δὲ καὶ μῆκος τοῦ

ὕψηλῶν τασσομένων, "being placed on a high station." The ground on which dwelling-houses only stood was raised, they being of a cheap construction and easily renewed on a higher level; public buildings, such as temples, were not so readily moved, and at Bubastis the temple remained far below the new site of the town.

ἡδονῇ ἰδέσθαι, "pleasantness to behold." Plat. Crit. 3. 117. of hot and cold springs, ἡδονῇ δὲ καὶ ἀρετῇ τῶν ὑδάτων θαυμαστοῦ πεφυκτός. Some adjective seems wanting with μάλλον, but probably the text is as the author left it.

ΣΕΚΤ. 138. οὐ κεκινημένον, "the temple remaining unmoved, as it was originally constructed, can be looked into," i. e. from the city,

raised higher by the embankment. Ἀρχῆθεν οὐκ ἐστὶ παρὰ τοῖς Ἀττικοῖς πλὴν παρ' Αἰσχύλῳ παρ' Ἡροδότῳ δὲ ἐστὶ καὶ τοῖς Ἰωσιν. Bekker Anecd. Gr. 1. 450. It does not occur in the extant works of Æschylus.

αἵμασι, "a hedge," from αἶμος = δρυμός, "a bush," or "thicket," whence Αἶμος, Hæmus, and thence a fence of brick or stone. Her. 1. 180. αἵμασι πλίνθων ὀπτέων. Properly it seems to have denoted a rough wall of unhewn stones or pebbles. Mœris p. 53. Αἵμασι Ἀττικῶς, λιθολογία, ἣ τὸ ἐκ χαλίκων συγκείμενον, Ἑλληνικῶς. Such an exterior wall, covered with hieroglyphics, may be seen, Denon, pl. xxxv. Apollinopolis.

ἱεροῦ πάντη σταδίου ἐστί. κατὰ μὲν δὴ τὴν ἔσοδον, ἐστρωμένη ἐστὶ ὁδὸς λίθου ἐπὶ σταδίου τρεῖς μάλιστα κη, διὰ τῆς ἀγορῆς φέρονσα ἐς τὸ πρὸς ἡῶ· εὖρος δὲ, ὡς τεσσέρων πλέθρων· τῇ δὲ καὶ τῇ τῆς ὁδοῦ δένδρεα οὐρανομήκεα πέφυκε· φέρει δ' ἐς Ἑρμῆω ἱρόν. τὸ μὲν δὴ ἱρόν τοῦτο οὕτω ἔχει. Τέλος δὲ 139 τῆς ἀπαλλαγῆς τοῦ Αἰθίοπος ὥδε ἔλεγον γενέσθαι. ὅψιν ἐν τῷ ὕπνῳ τοιήνδε ἰδόντα αὐτὸν, οἴχεσθαι φεύγοντα· ἐδόκεε οἱ ἄνδρα ἐπιστάντα συμβουλευεῖν, τοὺς ἱρέας τοὺς ἐν Αἰγύπτῳ συλλέξαντα πάντα, μέσους διαταμέειν· ἰδόντα δὲ τὴν ὄψιν ταύτην λέγειν αὐτὸν, ὡς πρόφασιν οἱ δοκέοι ταύτην τοὺς θεοὺς προδεικνύναι, ἵνα ἀσεβήσας περὶ τὰ ἱρά, κακόν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβοι· οὐκ ὡς ποιήσῃ ταῦτα· ἀλλὰ γάρ οἱ ἐξεληλυθέναι τὸν χρόνον, ὁκόσον κεχρηῆσθαι ἄρξαντα Αἰγύπτου ἐκχωρήσειν. ἐν γὰρ τῇ Αἰθιοπίῃ ἔοντι αὐτῷ τὰ μαντήια, τοῖσι χρέωνται Αἰθίοπες, ἀνεῖλε, ὡς δέοι αὐτὸν Αἰγύπτου βασιλεῦσαι ἔτεα πεντήκοντα. ὡς ὦν ὁ χρό-

ἐστρωμένη λίθου. The material is more commonly in the dative, where an *operation* such as that of paving is described; the gen. is here used after the analogy of the verbs of making, ποιεῖσθαι, τεύχεσθαι, which have a gen. sometimes with, but sometimes without, a preposition. Her. 5. 82. κότρεα χαλκοῦ ποιέονται τὰ ἀγάλματα ἢ λίθου, and immediately after, ἀγάλματα ἐκ τῶν ἐλαιῶν ποιησάμενοι ἰδρύσαντο. Matth. § 374. b.

SECT. 139. Τέλος δὲ τῆς ἀπαλλαγῆς, "the final departure." See note on ὕδατος ἀποστροφῇ, p. 23. Thuc. 7. 42. πέρασ τοῦ ἀπαλλαγῆναι τοῦ κινδύνου. Dem. Πρὸς Βοιωτ. 1020. Τί ἂν ἦν πέρασ ἡμῖν τοῦ διαλυθῆναι; "what final agreement could there have been between us?" νόστου τέλος. Pind. Nem. 3. 44.

ἀλλὰ γάρ οἱ ἐξεληλυθέναι τὸν χρόνον. When this construction is complete a second proposition follows, containing the consequence. Her. 1. 137. ἀλλὰ γὰρ περιέχονται τοῦ ὀνόματος μᾶλλον τι τῶν ἄλλων Ἴωνων, ἔστωσαν δὲ καὶ οἱ καθαρῶς γεγονότες Ἴωνες, "but since they cling to the name more than the rest of the Ionians, let them by all means even be the genuine Ionians," the arrangement, according to the connexion of the thoughts, being ἀλλ' ἔστωσαν δὲ .... περιέχονται γάρ. If, however, the consequence is obvious, it is sometimes not expressed. Her. 9. 46. ἀλλὰ γὰρ ἄρρωδέμεν μὴ ὑμῖν οὐκ ἡδέες γένωνται οἱ λόγοι, supp. "we were silent." So here it was unnecessary to add "he would depart."

- 140 νος οὗτος ἐξήϊε, καὶ αὐτὸν ἡ ὄψις τοῦ ἐνυπνίου ἐπετάρασσε, ἐκὼν ἀπαλλάσσεται ἐκ τῆς Αἰγύπτου ὁ Σαβακῶς. Ὡς δ' ἄρα οἴχεσθαι τὸν Αἰθίοπα ἐξ Αἰγύπτου, αὐτίς τὸν τυφλὸν ἄρχειν, ἐκ τῶν ἐλέων ἀπικόμενον· ἐνθα πεντήκοντα ἔτεα, νῆσον χῶσας σποδῶ τε καὶ γῇ, οἴκεε. ὅπως γάρ οἱ φοιτᾶν σίτον ἄγοντας Αἰγυπτίων ὥς ἐκάστοισι προστετάχθαι σιγῇ τοῦ Αἰθίοπος, ἐς τὴν δωρεὴν κελεύειν σφέας καὶ σποδὸν κομίζειν. ταύτην τὴν νῆσον οὐδεὶς πρότερον ἐδυνάσθη Ἀμυρταίου ἐξευρεῖν· ἀλλὰ ἔτεα ἐπὶ πλέω ἢ ἐπτακόσια οὐκ οἶοί τε ἦσαν αὐτὴν ἀνευρεῖν οἱ πρότεροι γενόμενοι βασιλεῖς Ἀμυρταίου· οὖνομα δὲ ταύτῃ τῇ νήσῳ Ἑλβῶ· μέγαθος δ' ἐστὶ πάντῃ δέκα σταδίων.
- 141 Μετὰ δὲ τοῦτον, βασιλεῦσαι τὸν ἱρέα τοῦ Ἡφαίστου, τῷ οὖνομα εἶναι Σεθῶν· τὸν ἐν ἀλογίῃσι ἔχειν παραχρησάμενον

SECT. 140. ὥς ἐκάστοισι. Αἰγυπτίων depends on ἐκάστοισι, instead of Αἰγυπτίων ἐκάστους ὥς προστετάχθαι αὐτοῖς, and ὥς belongs to προστετάχθαι, in the oblique construction. This is not analogous, therefore, to the use of ὥς ἕκαστοι, noticed by Viger, p. 569. Herm. ad Vig. p. 853. Δωρεή is a contribution *in kind*, as distinguished from tribute in money. See 3. 89. where the φόροι are distinguished from δῶρα.

σιγῇ τοῦ Αἰθίοπος, "saying nothing of it to the Ethiopian;" after the analogy of λάθρα, κρύφα, which take a genitive of the person.

ἔτεα ἐπὶ πλέω ἢ ἐπτακόσια. See note on 2. 137. There is no *critical* reason to justify any change in the text; but that proposed by Perizonius (Orig. Æg. p. 202.), τριηκόσια, would remove the chronological difficulty.

SECT. 141. The usurpation of the throne by Sethos may have

been encouraged by the weakening of the strength of the μάχιμοι, during the Ethiopian ascendancy. He no doubt supplied their place by an army raised from the people at large.

παραχρησάμενον. This word elsewhere in Herodotus governs an accusative, 1. 108., and hence τὸ μάχιμον has been proposed. The gen. according to Schw. depends on ἐν ἀλογίῃσι ἔχειν, which Her. has used with the same construction as if it had been ἀλογίην ἔχειν. But words of similar meaning to παραχρ. vary in their construction between the gen. and acc.; κατηλογέειν, 1. 84. with gen., 1. 144. with acc.; φροντίζειν, 4. 198. with gen., 7. 16. with acc.; and Her. may have the more readily given it the gen. here, from considering it as forming one complex expression with ἐν ἀλογίῃσι ἔχειν.

τῶν μαχίμων Αἰγυπτίων, ὡς οὐδὲν δεησόμενον αὐτῶν ἄλλα τε δὴ ἄτιμα ποιεῦντα ἐς αὐτοὺς, καὶ σφεας ἀπελῆσθαι τὰς ἀρούρας, τοῖσι ἐπὶ τῶν προτέρων βασιλέων δεδόσθαι ἔξαιρέτους ἐκάστῃ δυνάδεκα ἀρούρας. μετὰ δὲ, ἐπ' Αἴγυπτον ἐλαύνειν στρατὸν μέγαν Σαναχάριβον βασιλέα Ἀραβίων τε καὶ Ἀσσύριων. οὐκὼν δὲ ἐθέλειν τοὺς μαχίμους τῶν Αἰγυπτίων βοηθεῖν τὸν δὲ ἰρέα ἐς ἀπορίην ἀπειλημένον, ἐσελθόντα ἐς τὸ μέγαρον, πρὸς τῷγαλμα ἀποδύρεσθαι οἷα κινδυνεύει παθεῖν. ὄλοφυρόμενον δ' ἄρα μιν ἐπελθεῖν ὕπνον, καὶ οἱ δόξαι ἐν τῇ ὄψι, ἐπιστάντα τὸν θεὸν θαρσύνειν; ὡς οὐδὲν πείσεται ἄχαρι ἀντιάζων τὸν Ἀραβίων στρατόν· αὐτὸς γάρ οἱ πέμψειν τιμωροὺς. τούτοις δὲ μιν πίσυνον τοῖσι ἐνυπνίοις, παραλαβόντα Αἰγυπτίων τοὺς βουλομένους οἱ ἔπεισθαι, στρατοπεδεύσασθαι ἐν Πηλουσίῳ· ταύτῃ γάρ εἰσι αἱ ἐσβολαί· ἔπεισθαι δέ οἱ τῶν μαχίμων μὲν οὐδένα ἀνδρῶν, καπήλους δὲ, καὶ χειρῶνακτας, καὶ ἀγοραίους ἀνθρώπους. ἐνθαῦτα ἀπικομένους, τοῖσι ἐναντίοις αὐτοῖσι ἐπιχυθέντας

τοῖσι, "whereas under the former kings twelve *arura* had been specially given to each;" the relative having an adversative force. The *arura* is defined 2. 168.

ἀντιάζων. Comp. Matth. § 383.2. It commonly has the acc. in Her., but 3. 45. a dative. On the other hand, ἀντιῶσθαι, which he generally construes with a dat., is found 9. 7. with an accus.

καπήλους καὶ χειρῶνακτας καὶ ἀγοραίους ἀνθρώπους, "retail traders and handicraftsmen, and men who plied in the market-place." 1. 93. Her. describes the barrow of Alyattes as raised by οἱ ἀγοραῖοι ἀνθρώποι καὶ οἱ χειρῶνακτες καὶ αἱ ἐνεργαζόμεναι παιδίσκαι. The ἀγ. ἀνθρ. "circumforanei homines," are those who carry on mean trades, or ply for casual occu-

pation in the public places. Poll. 7. 6. τέχραι ἀγοραῖοι, ἀνελεύθεροι, ἀπειρόκαλοι. "A crew of patches, rude mechanicals, That work for bread upon Athenian stalls." Midsummer Night's Dream. Such trades and occupations were not only deemed illiberal, but specially disqualifying for the military life. Xen. Œc. 4. 2. Comp. Her. 1. 155., where Cræsus advises Cyrus as a means of making the Lydians unwarlike, to have their youths taught *καπηλεύειν*.

ἐνθαῦτα ἀπικομένους. An accus. absolute. See Matth. § 562. Her. 2. 66. The event here related so far coincides with the scriptural narrative of the defeat of Sennacherib (Is. xxxvii. 36. 2 Kings xviii. 19. 2 Chron. xxxii.), that in both Sennacherib is represented as mi-

νυκτὸς μῦς ἀρουραίους, κατὰ μὲν φαγέειν τοὺς φαρετρεῶ-  
νας αὐτῶν, κατὰ δὲ τὰ τόξα· πρὸς δὲ, τῶν ἀσπίδων τὰ  
ὄχανα, ὥστε τῇ ὑστεραίῃ φευγόντων σφέων, γυμνῶν ὄπλων,  
πεσέειν πολλούς. καὶ νῦν οὗτος ὁ βασιλεὺς ἔστηκε ἐν τῇ  
ἰρῇ τοῦ Ἡφαίστου λίθινος, ἔχων ἐπὶ τῆς χειρὸς μῦν, λέ-  
γων διὰ γραμμύτων τάδε· ΕΣ ΕΜΕ ΤΙΣ ὈΡΕΩΝ, ΕΥ-  
ΣΕΒΗΣ ΕΣΤΩ.

- 142 Ἐς μὲν τοςόνδε τοῦ λόγου Αἰγύπτιοί τε καὶ οἱ ἱρέες  
ἔλεγον, ἀποδεικνύντες, ἀπὸ τοῦ πρώτου βασιλέως ἐς τοῦ Ἡ-  
φαίστου τὸν ἰρέα τοῦτον τὸν τελευταῖον βασιλεύσαντα μίαν  
τε καὶ τεσσαράκοντα καὶ τριηκοσίας ἀνθρώπων γενεὰς γενο-

raculously compelled to abandon his expedition. According to Scripture, he was encamped at Libna, not at Pelusium; Libna and Lachish, however, were in the plain of Sephela, on the road which an army would take from Judea to the confines of Egypt; and while a portion of the troops of Sennacherib were employed in endeavouring to terrify Jerusalem into surrender, and in reducing the strong places of Judea, another might be besieging Pelusium. It was no doubt the fear of Tirhaka (Is. xxxvii. 9.), who probably still held the Thebaid, that induced the Assyrian to abandon his designs on Egypt, and the priesthood of that country imputed to the power of Vulcan the destruction of his mighty host by the angel of Jehovah.

κατὰ μὲν φαγέειν. This is a peculiar *imesis* of the preposition, used by Her. when two substantives, contrasted by μὲν and δέ, stand in relation to the same compound verb. The verb is then omitted with the second noun. 8. 33. κατὰ μὲν ἔκασαν Δρομόν

πόλιν, κατὰ δὲ Χαράδρην. 9. 5., 8. 89. ἀπὸ μὲν ἔθανε ὁ στρατηγὸς Ἀριαβίγνης, ἀπὸ δὲ ἄλλοι πολλοί. The verb, however, is sometimes repeated. 3. 36. καὶ ἀπὸ μὲν σεωντὸν ὤλεσας....ἀπὸ δὲ ὤλεσας Κύρον. It is found in Homer. Π. ψ', 798. 9. In α', 258. the verb is omitted in the first clause and inserted in the second. περὶ μὲν βουλῇ Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.

ὄχανα (ἔχω), were the leathern straps through which the arm was passed.

ἔχων ἐπὶ τῆς χειρὸς μῦν. The mouse was an emblem of destruction, Horapoll. Hierog. l. 50., and this may have given rise to the particular form of the legend. A pestilence appears to have been the real instrument of the destruction of the Assyrians. Comp. 2 Sam. xxiv. 15. 16.

ΣΕΚΤ. 142. μίαν καὶ τεσσαράκοντα καὶ τριηκ. The eleven kings whose deeds are specifically described, joined to the 330 whose names were read from the papyrus (2. 100.), make up 341.

μένας, καὶ ἐν ταύτῃσι ἀρχιρέας καὶ βασιλέας ἐκατέρους τοσούτους γενομένους. καὶ τοὶ τριηκόσιοι μὲν ἀνδρῶν γενεαὶ δυνέονται μύρια ἕτεα· γενεαὶ γὰρ τρεῖς ἀνδρῶν, ἐκατὸν ἕτεά ἐστι. μῆς δὲ καὶ τεσσεράκοντα ἔτι τῶν ἐπιλοίπων γενέσεων, αἱ ἐπῆσαν τῇσι τριηκοσίῃσι, ἔστι τεσσεράκοντα καὶ τριηκόσια καὶ χίλια ἕτεα. οὕτω ἐν μυρίοις τε ἔτεσι καὶ χιλίοις, καὶ πρὸς, τριηκοσίοις τε καὶ τεσσεράκοντα, ἔλεγον θεὸν ἀνθρωποειδέα οὐδένα γενέσθαι· οὐ μέντοι οὐδὲ πρότερον, οὐδὲ ὕστερον ἐν τοῖσι ὑπολοίποισι Αἰγύπτου βασιλεῦσι γενομένοις, ἔλεγον τοιοῦτον οὐδέν. Ἐν τοίνυν τούτῳ τῷ χρόνῳ τετράκις ἔλεγον ἐξ ἠθέων τὸν ἥλιον ἀνατεῖλαι· ἔνθα τε νῦν καταδύεται, ἐνθεῦτεν δις ἐπαντεῖλαι· καὶ ἔνθεν νῦν ἀνατέλλει, ἐνθαῦτα δις καταδύναι· καὶ οὐδὲν τῶν κατ' Αἴγυπτον ὑπὸ

γενεαὶ τρεῖς ἀνδρῶν, ἐκατὸν ἕτεά ἐστι. This estimate is remarkably near the truth. Observations made at Paris give the average length of a generation at 33·31. Such estimates are correct only as *averages*. In 1. 7., speaking of the Heraclidæ, Her. says that they enjoyed the sovereignty of Lydia "twenty-two generations, 505 years, son inheriting from father." Here Larcher would read fifteen generations, because twenty-two, at the rate of thirty-three years and one third, would much exceed 505. In that passage, however, he is not making an estimate, but recording a chronological statement, which might not be well founded. Hereditary successions from father to son for twenty-two generations, to say nothing of 340, are unknown in historical times, and may therefore be attributed to the desire of royal and sacerdotal families to exalt the purity of their own descent.

ἐξ ἠθέων, "out of its custom-

ary place." 1. 15. of the customary residence of the Cimmerians. We have before seen Her. (2. 24.) speak of the sun in terms which belong to an animated being.

ἐνθεῦτεν δις ἐπαντεῖλαι. In order that the sun should rise where he now sets, and set where he now rises, the direction of the earth's rotation on her axis must be changed, and be from east to west. Various attempts have been made to give some explanation of this passage which would require less violence to the system of the universe. See *Mém. de l'Académie des Inscr.* 29. p. 64. seq. As it is now generally admitted that the zodiacs and planispheres of the Egyptian temples afford no proof of the high antiquity of their astronomical science, it is of little importance what the priests meant by an assertion which could not be founded on any record of facts.

ὑπὸ ταῦτα, "at the time of these occurrences." See note p. 56.

ταῦτα ἑτεροιωθῆναι, οὔτε τὰ ἐκ τῆς γῆς, οὔτε τὰ ἐκ τοῦ ποταμοῦ σφι γινόμενα, οὔτε τὰ ἀμφὶ νούσους, οὔτε τὰ κατὰ  
 143 τοὺς θανάτους. Πρώτερον δὲ Ἑκαταίφ τῷ λογοποιῷ ἐν Θή-  
 βησι γενεηλογῆσαντί τε ἑωυτὸν, καὶ ἀναδῆσαντι τὴν πατριὴν  
 ἐς ἑκκαίδεκατον θεὸν, ἐποίησαν οἱ ἱρέες τοῦ Διὸς, οἷόν τι καὶ  
 ἐμοὶ οὐ γενεηλογῆσαντι ἑμεωυτόν. ἑσαγαγόντες ἐς τὸ μέγα-  
 ρον ἔσω, ἐὼν μέγα, ἐξηρίθμεον δεικνύντες κολοσσὸς ξυλίνους  
 τοσοῦτους ὅσους περ εἶπον· ἀρχιρεὺς γὰρ ἕκαστος αὐτόθι  
 ἵσταται ἐπὶ τῆς ἑωυτοῦ ζῆς εἰκόνα ἑωυτοῦ. ἀριθμέοντες ὦν,  
 καὶ δεικνύντες οἱ ἱρέες ἐμοὶ, ἀπεδείκνυσαν παῖδα πατρὸς ἑωυ-  
 τῶν ἕκαστον ἑόντα, ἐκ τοῦ ἄγχιστα ἀποθανόντος τῆς εἰκόνας  
 διεξιόντες διὰ πασέων, ἕως οὐ ἀπέδεξαν ἀπάσας αὐτάς. Ἑκα-  
 ταίφ δὲ γενεηλογῆσαντι ἑωυτὸν, καὶ ἀναδῆσαντι ἐς ἑκκαίδεκα-  
 τον θεὸν, ἀντεγενεηλόγησαν ἐπὶ τῇ ἀριθμῇσει, οὐ δεκόμενοι

SECT. 143. λογοποιῷ. Λόγος or λόγοι, as distinguished from ἔπη, meant prose; and as history and fable were in early times the two principal species of prose composition, λογοποιός was used both for an historian and a fabulist. 2. 134., 5. 36. At this time there was nothing reproachful in the designation, but when *συγγραφεὺς* had been appropriated to the writer of history, λογοποιός, as ambiguous and belonging to an imperfect state of the art, became a depreciating expression. Thus Ctesias called Herodotus *ψεύστην ἐν πολλοῖς καὶ λογοποιόν*. Phot. Bibl. c. 72. p. 107. Oratory was another species of λόγος; and after its cultivation as an art, the name λογοποιός was given to one whose profession it was to compose judicial addresses. Plat. Euthyd. 289. E. Mœris s. v.

τὸ μέγαρον, the inmost and most sacred part of the temple, where oracles were delivered. 1. 47. 8. 37.

ἐπεὶ οἱ βάρβαροι ἀπώρεον τὸ ἱερὸν, ὃ προφῆτης ὄρετο πρὸ τοῦ νηοῦ ὅπλα προκείμενα ἔσωθεν ἐκ τοῦ μεγάρου ἐξενηνεύμενα ἱρά. Probably it was originally the only covered part, thence called the *house*.

παῖδα πατρὸς ἑωυτῶν, "reciprocally son and father." See what is said of the use of ἑωυτοῦ, as expressing the relation of parts of a whole to each other, p. 15.

ἀναδῆσαντι, "connecting his descent with a god in the sixteenth degree." Valck. quotes as illustrative, *ἀνάψαι τὸ γένος εἰς Δία*, from Philostratus. See note on *ἀνέκαθεν*, p. 68. Fifteen generations would carry us up from Ol. 57. 4. (B.C. 549.), the supposed birth-year of Hecataeus (Klausen's Hecataeus, p. 9.), to about 1050 B.C. The same author supposes Apollo to have been the god to whom he traced himself, Ἑκάτοις being one of his epithets. II. α', 285.

παρ' αὐτοῦ ἀπὸ θεοῦ γενέσθαι ἄνθρωπον. ἀντεγενεολόγησαν δὲ ὧδε, φάμενοι ἕκαστον τῶν κολοσσῶν Πίρωμιν ἐκ Πιρώμιος γεγονέναι· ἐς ὃ τοὺς πέντε καὶ τεσσεράκοντα καὶ τριηκοσίους ἀπέδεξαν κολοσσούς Πίρωμιν ἐκ Πιρώμιος γενόμενον, καὶ οὔτε ἐς θεὸν, οὔτε ἐς ἥρωα ἀνέδησαν αὐτούς. Πίρωμις δέ ἐστι κατ' Ἑλλάδα γλῶσσαν καλὸς καγαθός. Ἦδη ὦν, τῶν αἰ 144 εἰκόνες ἦσαν, τοιοῦτους ἀπεδείκνυσάν σφεας πάντας ἔοντας, θεῶν δὲ πολλὸν ἀπαλλαγμένους. τὸ δὲ πρότερον τῶν ἀνδρῶν τούτων θεοὺς εἶναι τοὺς ἐν Αἰγύπτῳ ἄρχοντας, οἰκέοντας ἅμα τοῖσι ἀνθρώποισι· καὶ τούτων αἰεὶ ἓνα τὸν κρατέοντα εἶναι· ὕστατον δὲ αὐτῆς βασιλεῦσαι Ὡρον τὸν Ὀσίριος παῖδα, τὸν Ἀπόλλωνα Ἕλληνες ὀνομάζουσι· τοῦτον, καταπαύσαντα Τυφῶνα, βασιλεῦσαι ὕστατον Αἰγύπτου. Ὀσιρις δέ ἐστι Διόνυσος κατὰ Ἑλλάδα γλῶσσαν,

Πίρωμιν ἐκ Πιρώμιος. "Re ipsa vox *Ægyptia Píromi* significat hominem, eamque significationem ipsa Herodoti oratio satis probat." Jablonsky, Voc. *Æg.* p. 204. It is evident that the argument of the priests, who maintained that in this long succession there was no god, required that *man*, and not *καλὸς καγαθός*, should be the meaning of Πίρωμις. Jabl. observes that another Coptic word, *Piremei*, signifies "facientem quod justum est," and supposes that Her. may have confounded them.

ΣΕΚΤ. 144. θεοὺς εἶναι τοὺς ἐν Αἰγύπτῳ ἄρχοντας. This has been supposed to indicate the period of a *theocracy*, a government administered by the sacerdotal order, in the name of the gods. But what historical character can belong to a period preceding that in which Typhon was subdued by Horus? The dwelling of the gods on earth, and their familiar association with men, was a general feature in the

conception of primitive, antehistoric times.

καταπαύσαντα Τυφῶνα, "having dethroned Typhon." 6. 43. The name appears to be originally Greek. Τύφω, θύφω, θύω, is "to smoke, to send out a vapour, or steam," which involves the idea both of *fire* and a *current of air*. The Greeks personified the cause of any remarkable natural phenomenon of this kind, under the name of Τυφών, Τυφώς, Τυφωεύς, especially the cause of volcanic exhalations and eruptions. The Corycian cave in which the monster was said to have been born, appears to have been a kind of *Grotto del Cane*, its exhalations being caused by the same volcanic agency. Comp. Sen. Q. Nat. 3. 10., who speaks of the earthquakes which happened there. The eruptions of *Ætna* were attributed to Typhoeus, who, having been defeated in his attempt to dethrone Jupiter, (a lively repre-



- 145 Ἐν Ἑλλήσι μὲν νυν νεώτατοι τῶν θεῶν νομίζονται εἶναι Ἡρακλῆς τε καὶ Διόνυσος καὶ Πάν· παρ' Αἰγυπτίοισι δὲ Πάν μὲν ἀρχαιότατος, καὶ τῶν ὀκτὼ τῶν πρώτων λεγομένων θεῶν· Ἡρακλῆς δὲ τῶν δευτέρων, τῶν δωδέκα λεγομένων εἶναι·

sensation of the assault which a volcano with its fiery projectiles seems to make upon the heavens,) was buried beneath the mountain, and stretched his huge body across the Straits of Sicily to the Campi Phlegræi, in the neighbourhood of Cumæ, the present Solfatara. Pind. Pyth. 1. The exhalations of the lake Serbonis, near Mons Casius, on the coast where Egypt joins Syria, were called ἔκπνοαι Τυφῶνος, and he was fabled to have been buried by Jupiter beneath that mountain also. But Τυφῶν was also a violent wind. Hes. Τυφῶν, ὁ μέγας ἄνεμος. It was probably this conception of Typhon which led the Greeks to give his name to the evil principle, whom the Egyptians had deified under the name of Βάβυς or Βέβων, and Σήθ. Plut. 367. 371. According to the same author, the Egyptians Τυφῶνα νομίζουσι πᾶν τὸ ἀνχηρόν καὶ πυρῶδες καὶ ξηραντικὸν ὅλως καὶ πολέμιον τῇ ὑγρότητι. The wind of the Desert combines the two qualities of vehemence and heat; and as Egypt depends for its fertility on moisture, what was hostile to this and especially to the Nile, which was deified for its beneficent supply of water, would be to the Egyptians a natural emblem of physical evil; for such Typhon appears to have become in their later mythology. Plut. (u. s. p. 369.) observes, that the various opinions which he had enumerated respecting the nature

of Typhon were partly correct and partly incorrect; οὐ γὰρ αἶχμὸν, οὐδὲ ἄνεμον οὐδὲ θάλατταν, οὐδὲ σκότος ἀλλὰ πᾶν ὅσον ἡ φύσις βλαβερὸν καὶ φθαρτικὸν ἔχει μόριον τοῦ Τυφῶνός ἐστι. As the sea water swallows up the Nile, Typhon became an emblem of the sea, which was held in abhorrence by the Egyptian priests, as by the Brahmins, Plut. 363. The extension of the symbol of Typhon to all evil, moral as well as physical, seems a refinement of philosophy, Plut. 371. A.

According to the historical form which was given to mythological legends, Typhon, the brother of Osiris, rebelled against him while he was absent in Ethiopia, and on his return killed him, shut up his body in a chest, and let it float down the Nile. It was carried to Byblus in Phœnicia, brought back by Isis, and again seized and cut into pieces by Typhon, who searched through Egypt in the hope of discovering and putting to death Horus, the infant heir of Osiris, entrusted by Isis to the care of Latona, along with his sister Diana or Bubastis, and concealed in the floating island Buto, Her. 2. 156. Horus, being aided by his father Osiris, who had returned to life, defeated Typhon and reigned himself. These fables are capable of various interpretations, according to the supposed various nature of Typhon.

Διόνυσος δὲ, τῶν τρίτων, οἱ ἐκ τῶν δώδεκα θεῶν ἐγένοντο. Ἡρακλεῖ μὲν δὴ ὅσα αὐτοὶ Αἰγύπτιοι φασὶ εἶναι ἕτα εἰς Ἀμασιν βασιλέα, δεδῆλωταί μοι πρόσθε· Πανὶ δὲ ἔτι τούτων πλέονα λέγεται εἶναι, Διονύσῳ δ' ἐλάχιστα τούτων· καὶ τούτῳ πεντακισχίλια καὶ μύρια λογίζονται εἶναι εἰς Ἀμασιν βασιλέα. καὶ ταῦτα Αἰγύπτιοι ἀτρεκέως φασὶ ἐπίστασθαι, αἰεὶ τε λογιζόμενοι, καὶ αἰεὶ ἀπογραφόμενοι τὰ ἕτα. Διονύσῳ μὲν νυν τῷ ἐκ Σεμέλης τῆς Κάδμου λεγομένη γενέσθαι, κατὰ ἐξακόσια ἕτα καὶ χίλια μάλιστά ἐστι εἰς ἐμέ· Ἡρακλεῖ δὲ τῷ Ἀλκμήνης, κατὰ εἰνακόσια ἕτα· Πανὶ δὲ τῷ ἐκ Πηνελόπης, (ἐκ ταύτης γὰρ καὶ Ἑρμῇ λέγεται γενέσθαι ὑπὸ Ἑλλήνων ὁ Πάν·) ἐλάσσῳ ἕτα ἐστι τῶν Τρωϊκῶν, κατὰ τὰ ὀκτακόσια μάλιστα εἰς ἐμέ. Τούτων ὧν ἀμφοτέρων πάρεστι 146

SECT. 145. Ἡρακλεῖ. Of this dative see note p. 6.

κατὰ ἐξακόσια ἕτα καὶ χίλια. Hercules preceded Herodotus about 900 years, and the heroic genealogies interposed *five* generations only between Hercules and Bacchus (Apollod. Bib. 2. 1. 2. 3. Larcher ad loc.), which according to the rule laid down by Her. 2. 142. amount to only 160 years. Hence it has been proposed to read ἐξήκοντα for ἐξακόσια. The change is slight; but how can we be sure that Her. reckoned the same number of generations between two mythical personages, as Apollodorus?

Ἡρακλεῖ δὲ κατὰ εἰνακόσια ἕτα. According to the genealogy of the Spartan kings, who claimed descent from Hercules, there would be twenty-one generations from Herodotus to Hercules, i. e. 700 not 900 years. Niebuhr supposes that Her. had in view the genealogy of the Lydian kings, 1. 7. The Heraclidæ ruled in Lydia

500 years, the Merminadæ 170, and from the termination of their dynasty to the time of Herodotus 128 years elapsed, in all 798 years; to which if we add 100 years for the three generations between Agron and Hercules (1. 7.) we shall have just the number 900. Kleine hist. Schriften, 1. 196. See Bähr's note.

SECT. 146. τούτων ὧν κ. τ. λ. "of both these accounts, any one may adopt that which shall seem to him the more credible; but my own opinion respecting them has been shown." In giving the Egyptian and the Greek dates, he thought he had afforded the means of settling the question. The Egyptian Bacchus had lived 15,000 years before Amasis, the Greek only 1600 years before Herodotus, and so of the others: it is evident, therefore, that the Greeks had borrowed from the Egyptians, and assigned as the date of the birth of each god, the time when they had become known in

χρᾶσθαι τοῖσί τις πείσεται λεγόμενοισι μᾶλλον ἐμοὶ δ' ὦν ἡ περὶ αὐτῶν γνώμη ἀποδέδεκται. εἰ μὲν γὰρ φανεροὶ τε ἐγένοντο καὶ κατεγήρασαν καὶ οὗτοι ἐν τῇ Ἑλλάδι, κατὰ περ Ἡρακλῆς ὁ ἐξ Ἀμφιτρύωνος γενόμενος, καὶ δὴ καὶ Διόνυσος ὁ ἐκ Σεμέλης, καὶ Πᾶν ὁ ἐκ Πηνελόπης γενόμενος, ἔφη ἂν τις, καὶ τούτους ἄλλους, ἄνδρας γενομένους, ἔχειν τὰ ἐκείνων οὐνόματα τῶν προγεγονότων θεῶν. νῦν δὲ Διόνυσόν τε λέγουσι οἱ Ἕλληνες, ὡς αὐτίκα γενομένον ἐς τὸν μηρὸν ἐνεργήσατο Ζεὺς, καὶ ἤνεικε ἐς Νύσαν τὴν ὑπὲρ Αἰγύπτου ἐοῦσαν ἐν τῇ

Greece. Τοῖσι λεγόμενοισι belongs in sense to τούτων ἀμφοτέρων.

εἰ μὲν γάρ κ. τ. λ. "for if these also" (the Pan, Bacchus, and Hercules of the Egyptian Pantheon), "had been manifested and grown old in Greece, just like Hercules, who was born from Amphitryon, and also Bacchus, who was born from Semele, and Pan, who was born from Penelope, some one might have said that these others, when they grew to manhood, obtained the names of those before mentioned, the earlier gods." The only way in which the force of the argument derived from the earlier date assigned by the Egyptians could be evaded, was by saying that the older divinities had really been Greek, and that the Hercules, Bacchus and Pan of the common mythology had been called after them in much later times. This, however, Her. objects could have been valid only if the Greek traditions had represented those whom they called the gods Hercules, Bacchus and Pan, as manifested and passing their lives in Greece: whereas in fact Bacchus was taken to Ethiopia, and the subsequent history of Pan was unknown.

ἄνδρας γενομένους is here equivalent to ἀνδρευμένους. It is generally understood as meaning "having been men."

νῦν δέ, "but in fact;" so an hypothesis and a fact are elsewhere opposed to each other. 4. 119. εἰ μὲν μὴ ὑμεῖς ἔατε οἱ πρότερον ἀδίκησαντες Πέρσας....νῦν δὲ ὑμεῖς ἐπεκρατέετε Περσέων. 5. 65. without εἰ preceding. Τότε on the other hand points out the result of a case supposed but not realized. Dem. pro Cor. 293. πολλὰ μία ἡμέρα καὶ δύο καὶ τρεῖς ἔδοσαν τῶν εἰς σωτηρίαν τῇ πόλει· τότε δέ, "but on the other supposition," (of the battle having been fought in Attica itself, not three days' march from the frontiers,)....ἀλλ' οὐκ ἄξιον εἰπεῖν κ. τ. λ.

αὐτίκα γενομένον, "immediately after he was born." 2. 147. αὐτίκα ἐνισταμένοισι. Comp. Matth. § 565. Obs. 2.

ἐς Νύσαν τὴν ὑπὲρ Αἰγύπτου ἐοῦσαν. 3. 97. Nysa is placed in the country of the Macrobian Æthiopians. There was hardly a country in which Bacchus was worshiped, which had not its mountain Nysa. See Hesych. and Steph. Byz. s. voc. It was a Greek word, denoting something

Αἰθιοπὶν καὶ Πανός γε πέρι οὐκ ἔχουσι εἰπεῖν ὅκη ἐτράπετο γενόμενος. δηλὰ μοι ὦν γέγονε, ὅτι ὕστερον ἐπύθοντο οἱ Ἕλληνες τούτων τὰ οὐνόματα, ἢ τὰ τῶν ἄλλων θεῶν ἀπ' οὗ δὲ ἐπύθοντο χρόνου, ἀπὸ τούτου γενεηλογέουσι αὐτῶν τὴν γένεσιν. Ταῦτα μὲν νυν αὐτοὶ Αἰγύπτιοι λέγουσι.

Ὅσα δὲ οἱ τε ἄλλοι ἄνθρωποι καὶ Αἰγύπτιοι λέγουσι, 147 ὁμολογέοντες τοῖσι ἄλλοις, κατὰ ταύτην τὴν χώραν γενέσθαι, ταῦτ' ἤδη φράσω· προσέσται δέ τι αὐτοῖσι καὶ τῆς ἐμῆς ὕψιος. Ἐλευθερωθέντες Αἰγύπτιοι μετὰ τὸν ἱρέα τοῦ Ἡφαίστου βασιλεύσαντα, (οὐδένα γὰρ χρόνον οἰοί τε ἦσαν ἄνευ βασιλέος διαιτᾶσθαι,) ἐστήσαντο δυνάδεκα βασιλέας, δυνάδεκα μοίρας δασάμενοι Αἴγυπτον πᾶσαν. οὗτοι

pointed or conical (νύσσω, "run-go"), as the "meta," καμπήρ, of the hippodrome, thence applied, like *Pike*, *Pic*, *Peak*, to mountains of conical form. Hymn. in Bacch. "Ἔστι δὲ τις Νύση, ὕπατον κέρας ἀνθέων ὕλη Τηλοῦ Φοινίκης, σχεδὸν Αἰγύπτιοιο ρόων." Schol. Ap. Rhod. 2. 1215., who attributes the verses to Herodorus. Some of these Nysæ may have existed only in poetry.

ἀπ' οὗ δὲ ἐπύθοντο χρόνον κ. τ. λ. The account of the Egyptians, that Bacchus (Osiris) was one of their latest gods, is confirmed by the circumstance that Bacchus and Ceres scarcely belong to the Homeric theology. Ceres is only incidentally mentioned, as II. ε', 500. Od. ε', 125.; Bacchus, in passages to which some suspicion attaches. Keightley's Mythol. p. 164. I cannot, however, agree with this author in the opinion that the worship of Bacchus was introduced into Greece after the time of Homer. It must then have been known as an *historical* fact.

ταῦτα μὲν νυν αὐτοὶ Αἰγ. λέγουσι, i. e. all the preceding history (comp. 2. 99. 142. init.). The period from Menes to Psammitichus rested entirely on Egyptian authority for the historical facts, the historian interweaving his own personal observations, as in the case of the pyramids. Henceforth foreign nations became witnesses to Egyptian history, by the establishment of the Greek settlers.

ΣΕΚΤ. 147. δασάμενοι Αἴγυπτον πᾶσαν. See note on p. 27. τρία μόρια εἶναι γῆν πᾶσαν. This period of Egyptian history is commonly called the *Dodecarchia*. Diodorus represents an anarchy of two years as succeeding the retirement of the Ethiopian, put an end to by the usurpation of twelve of the principal leaders, who made themselves kings by mutual compact. Manetho makes no mention of a *Dodecarchia*, but represents three kings of the Saitic dynasty as intervening between the last of the Ethiopians and Psammitichus. From Is. xix. 2. there appears to

ἐπιγαμίας ποιησάμενοι, ἐβασίλευον, νόμοισι τοισίδε χρεώμενοι, μήτε καταίρειν ἀλλήλους, μήτε πλέον τι δίζησθαι ἔχεν τὸν ἕτερον τοῦ ἐτέρου, εἶναί τε φίλους τὰ μάλιστα. τῶνδε δὲ εἵνεκα τοὺς νόμους τούτους ἐποιεῦντο, ἰσχυρῶς περιστέλλοντες. ἐκέχρητό σφι κατ' ἀρχὰς αὐτίκα ἐνισταμένοισι ἐς τὰς τυραννίδας "τὸν χαλκῆν φιάλῃ σπείσαντα αὐτῶν ἐν τῷ ἱρῷ τοῦ Ἡφαίστου, τοῦτον ἀπάσης βασιλεύσειν Αἰ-  
 148 "γύπτου." ἐς γὰρ δὴ τὰ πάντα ἱρὰ συνελέγοντο. Καὶ δὴ σφι μνημόσυνα ἔδοξε λιπέσθαι κοινῇ· δόξαν δέ σφι, ἐποιήσαντο λαβύρινθον, ὀλίγον ὑπὲρ τῆς λίμνης τῆς Μοίριος, κατὰ

have been a period of civil war, when "city fought against city, and kingdom against kingdom;" it is most probable, therefore, that the anarchy consisted in chiefs of the principal cities making themselves independent sovereigns, first in hostility, afterwards in combination; and that when the monarchy of the Saitic dynasty was finally established under Psammitichus, it dated its rise from the commencement of its usurpation.

ἐπιγαμίας ποιησάμενοι, "giving one another mutual rights of intermarriage," and probably agreeing not to intermarry but with one another. Of this reciprocal sense of the middle voice, see Mus. Crit. 1. 102., and compare the note on ἐωντοῦ μακρότατον, 2. 8. p. 15.

περιστέλλοντες, "wrapping them round;" thence, protecting from injury or violation. 3. 31. 82. as here, of laws and institutions.

ΣΕΚΤ. 148. δόξαν δέ σφι, "and when they had determined." Of this absolute case of the participle of impersonal verbs, see Matth. § 564.

λαβύρινθον. The name is Greek, and originally denoted those exca-

vations with numerous intersecting passages, which had been made in softer strata, as sandstone, limestone, or chalk, for the purposes of quarrying the stone. They were easily converted into habitations or prisons. Strabo 8. p. 536. Ἐφεξῆς δὲ τῇ Ναυπλῖα τὰ σπήλαια καὶ οἱ ἐν αὐτοῖς οἰκοδομητοὶ λαβύρινθοι· Κυκλώπεια δ' ὀνομάζονται. There was another of this kind at Gortyna, in Crete (Walpole's Trav. 2. 402.), which seems to have given occasion to the fable of a building called a Labyrinth at Cnossus, the work of Dædalus. Hoeck's Creta, 1. 62. Plin. N. H. 36. 19. Λαύρα was the name of a subterranean passage or gallery, such as is made by miners, whence Λαυρεῖον, the name of the silver mines of Attica (Wordsworth, p. 209.); and from this word, pronounced Λάβρα or Λάβρα, Λαβύρινθος would be derived by a common Greek analogy. Welcker Æsch. Tril. p. 212. The Greeks, when they saw the multitude and intricacy of the passages of the Egyptian palace, would very naturally give to it the name of Λαβύρινθος. Of this once vast and splendid building so few

Κροκοδείλων καλεομένην πόλιν μάλιστα κη κείμενον· τὸν ἐγὼ ἤδη ἶδον λόγου μέζω. εἰ γάρ τις τὰ ἐξ Ἑλλήνων τείχεα τε καὶ ἔργων ἀπόδεξιν συλλογίσαιτο, ἐλάσσονος πόνου τε ἂν καὶ δαπάνης φανείη ἔόντα τοῦ λαβυρίνθου τούτου· καὶ τοι ἀξιόλογός γε καὶ ὁ ἐν Ἐφέσῳ ἐστὶ νηὸς, καὶ ὁ ἐν Σάμῳ ἦσαν μὲν νυν καὶ αἱ πυραμίδες λόγου μέζονες, καὶ πολλῶν ἐκάστη αὐτέων Ἑλληνικῶν ἔργων καὶ μεγάλων ἀνταξίη· ὁ δὲ δὴ λαβύρινθος καὶ τὰς πυραμίδας ὑπερβάλλει. τοῦ γὰρ δυνάδεκα μὲν εἰσι αὐλαὶ κατάστεγοι, ἀντίτυλοι ἀλλήληρσι, ἕξ μὲν πρὸς

traces remain, that it is difficult to fix its locality. The French Commission place it near Harurah. See note at the end of this Section.

τὸν ἐγὼ ἤδη ἶδον, "quæ ipse jam vidi," as opposed to the previous part of his narrative, as if he had said, "I have now reached something which I have myself seen." Comp. 2. 35. p. 53.

τὰ ἐξ Ἑλλήνων τείχεα. See Matth. § 574., who compares it with 9. 66. τοῖσι κρήγμασι τοῖσι ἐκ Μαρδονίου ποιευμένοις. This use of ἐκ for ὑπό is common in Her. (see 2. 151., 3. 14.), but as it does not elsewhere occur in his work without a verb, perhaps it might be better rendered, "For if any one should select and bring together the buildings and public works (ἔργων ἀπόδεξιν, 2. 101.) which exist among the Greeks." Ἐκ and ἀπό, with the article, followed by a verb of motion, often appear to be used as if for ἐν. The article and preposition should be used to describe objects, as they exist *before* they are affected by the verb, to which they are joined; but with ἐκ and ἀπό the description is often strictly applicable to them only *after* the action of the verb

has taken place. 7. 144. τὰ ἐκ τῶν μετάλλων σφί προσῆλθε τῶν ἀπὸ Λαυρείου, where, as the mines were in Laureium, ἐν would be expected, but ἀπό is used because the result of the action of the verb is that they came *from* L. See Schæfer's note on Dem. κατὰ Ἀριστοκρ. p. 671. τῷ μὲν ὑπῆρχεν ἐπισιτισμός ἐκ τῆς ἀνωθεν Φρυγίας, which Taylor and Reiske had changed into ἄνω. In the present passage, τὰ ἐκ τῶν Ἑλλήνων τείχεα συλλογίσαιτο will be equivalent to τὰ ἐν τ. E. ἐκλογίσαιτο, the verb involving the idea of a movement.

ὁ ἐν Ἐφέσῳ καὶ ὁ ἐν Σάμῳ, the temples of Diana and Juno: the latter he mentions again 3. 60.

αὐλαὶ κατόστεγοι, "roofed courts." From the general character of Egyptian architecture, as well as the usual meaning of αὐλαί, it seems as if the courts were not entirely roofed, but surrounded by roofed colonnades. Pliny (N. H. 36. 19. 2.) speaks of all the labyrinths, Cretan, Egyptian, Lemnian and Italian, (the mausoleum of Porsena,) as being arched, "*fornicibus tecti*." These arches, if they existed in the Egyptian labyrinth, may have been part of the subsequent work of

βορέω, ἐξ δὲ πρὸς νότον τετραμμέναι συνεχέες· τοῖχος δὲ ἔξωθεν ὁ αὐτός σφρας περιέργει. οἰκήματα δ' ἔνεστι διπλᾶ, τὰ μὲν, ὑπόγαια, τὰ δὲ, μετέωρα ἐπ' ἐκείνοισι, τρισχίλια αἰθμόν, πεντακοσίων καὶ χιλίων ἐκάτερα. τὰ μὲν νυν μετέωρα τῶν οἰκημάτων αὐτοὶ τε ὀρέομεν διεξιόντες, καὶ αὐτοὶ θεσάμενοι λέγομεν· τὰ δὲ αὐτῶν ὑπόγαια λόγοισι ἐπυνθανόμεθα. οἱ γὰρ ἐπαστεῶτες τῶν Αἰγυπτίων δεικνύναι αὐτὰ οὐδαμῶς ἤθελον, φάμενοι θήκας αὐτόθι εἶναι τῶν τε ἀρχὴν τὸν λαβύρινθον τοῦτον οἰκοδομησαμένων βασιλέων, καὶ τῶν ἱρῶν κροκοδείλων. οὕτω τῶν μὲν κάτω πέρα οἰκημάτων ἀκοῇ παραλαβόντες λέγομεν· τὰ δὲ ἄνω, μέζονα ἀνθρωπηίων ἐργων, αὐτοὶ ὀρέομεν. αἱ τε γὰρ ἐξοδοὶ διὰ τῶν στεγέων, καὶ

the reign of Nectanebis (ib. 2. fin.). Mr. Wilkinson, however, maintains the high antiquity of the arch in Egypt, M. and C. 2. 116. Strabo says the roofs were composed of huge flat monolithal slabs. 17. 1149.

θήκας τῶν τε ἀρχὴν τ. λ. οἰκοδομησαμένων βασιλέων, "the kings who originally built this labyrinth." This alone shows the improbability of its being built by the Dodecarchs; for Psammitichus would hardly have buried here the kings who compelled him to fly for his life into the marshes, 2. 152. The number twelve, of the principal courts, which some refer to the months of the year, others, with more reason, to the number of the gods, no doubt gave occasion to the story of its being built by the twelve chiefs. It seems in fact to have comprised in itself halls of assembly for the different nomes (Strabo 17. 1150.), temples in which each might sacrifice to its special god (see note on 2. 42., p. 66.), with the dependent build-

ings required for this purpose, sepulchres of kings and sacred crocodiles. Being destined to such various uses it was probably built at various times.

αἱ τε ἐξοδοὶ κ. τ. λ. "For the passages between the roofed porticoes and the winding ways between the courts, being most diversified, afford boundless admiration as you issue from a court into the close chambers, and from the close chambers into saloons, and into other roofed porticoes from the saloons, and into other courts from the close chambers." Herodotus describes with the vividness of an eye-witness, at once astonished and bewildered with the multitude and variety of apartments through which he had been led; but for this very reason it is impossible to deduce from his description anything like a plan. What struck him most was the contrast of the different kinds of apartments. Στέγαι seems to be the roofed part of the αἰθλαὶ κατὰστεγοι. The ἐλιγμοὶ are described by Strabo;

οἱ ἐλίγμοι διὰ τῶν αὐλέων ἐόντες ποικιλώτατοι, θῶμα μυρίον παρείχοντο ἐξ αὐλῆς τε ἐς τὰ οἰκήματα διεξιούσι, καὶ ἐκ τῶν οἰκημάτων ἐς παστάδας, ἐς στέγας τε ἄλλας ἐκ τῶν παστάδων, καὶ ἐς αὐλὰς ἄλλας ἐκ τῶν οἰκημάτων. ὁροφὴ δὲ πάντων τούτων, λιθίνη, κατάπερ οἱ τοῖχοι· οἱ δὲ τοῖχοι, τύπων ἐγγεγλυμμένων πλέοι. αὐλὴ δὲ ἐκάστη, περίστυλος, λίθου λευκοῦ ἄρμοσμένου τὰ μάλιστα. τῆς δὲ γωνίης τελευτῶντος τοῦ λαβυρίνθου ἔχεται πυραμὶς τεσσαρακοντόργυιος, ἐν τῇ ζῶα μεγάλα ἐγγέγλυπται· ὁδὸς δ' ἐς αὐτὴν ὑπὸ γῆν πεποιήται.

Τοῦ δὲ λαβυρίνθου τούτου ἐόντος τοιούτου, θῶμα ἔτι 149  
μέζον παρέχεται ἡ Μοίριος καλεομένη λίμνη, παρ' ἣν ὁ

κρυπαὶ *tives* μακρὰ καὶ πολλὰ, δι' ἀλλήλων ἔχουσαι σκολιὰς τὰς ὁδοὺς, ὥστε μηδενὶ τῶν ξένων εἶναι δυνατὴν τὴν ἐς ἐκάστην αὐλὴν παροδὸν τε καὶ ἔξοδον. Of οἰκήματα, see 2. 86. Παστάδες, contracted from παραστάδες, are properly pilasters or columns ranged along or engaged in a wall, "colonnades," 2. 169. Hesych. οἱ πρὸς τοῖς τοίχοις τετραμμένοι κίονες. Hence it was applied to large rooms, furnished with such columns or pilasters. Poll. 7. 122. παστάδας ὁ Ξενοφῶν ἄς οἱ νῦν ἐξέδρας. The passage referred to is Xen. Mem. 3. 8. 9., where it is used of the principal saloon of the house, which being advanced in front of the rest, was also in some measure a portico. Etym. Mag. s. v. παστάς.

τῆς δὲ γωνίης, "a pyramid of forty fathoms is adjacent to the corner of the end of the labyrinth." Strabo (u. s.) says, at the distance of more than a stadium. A pyramid of bricks, similar to that of El Lahoun (2. 136.), still

exists at Haouarah on an elevated plateau about two leagues to the south of Medinet el Faioum, and close to it are very extensive ruins, which the French Commission (4. 478.) consider to be those of the labyrinth. The pyramid is at present about 180 feet high, and its base 330. The distance between the remains of Crocodilopolis (Arsinoe) and the nearest part of those of the labyrinth is about five miles, and the elevated situation would suit with the description of Herodotus, ὑπὲρ τῆς λίμνης. Having had originally but a small elevation (Strabo u. s.), much of it may remain buried in the sand.

SECT. 149. ἡ Μοίριος λίμνη. What is now called Birket-el-Kerun. It is in the district of Faioum, a name derived from the Coptic (*Ph'ioum*), and signifying *waters*, from this remarkable collection of them. Champoll. Eg. s. 1. Phar. 1. 325. The magnitude of the lake, which originally equalled that of Geneva in circumference, and the



λαβύρινθος οὗτος οἰκοδόμηται. τῆς τὸ περίμετρον τῆς περιόδου εἰσὶ στάδιοι ἑξακόσιοι καὶ τρισχίλιοι, σχοίνων ἐξήκοντα ἑόντων ἴσοι καὶ αὐτῆς Αἰγύπτου τὸ παρὰ θάλασσαν. κέεται δὲ μακρὴ ἡ λίμνη πρὸς βορῇν τε καὶ νότον, ἐοῦσα βάθος, τῇ βαθυτάτῃ αὐτῇ ἑωυτῆς, πεντηκοντόργυιοι. ὅτι δὲ χειροποίητός ἐστι καὶ ὀρυκτῇ, αὐτῇ δηλοῖ. ἐν γὰρ μέσῃ τῇ λίμνῃ μάλιστά κη ἐστᾶσι δύο πυραμίδες, τοῦ ὕδατος ὑπερέχουσai πεντήκοντα ὀργυιάς ἑκατέρῃ, καὶ τὸ κατ' ὕδατος οἰκοδόμηται ἕτερον τοσοῦτο· καὶ ἐπ' ἀμφοτέρῃσι ἔπεστι κολλοσσὸς λίθινος, κατήμενος ἐν θρόνῳ. οὕτω αἱ μὲν πυραμίδες εἰσὶ ἑκατὸν ὀργυιέων, αἱ δ' ἑκατὸν ὀργυιαὶ δίκαιαι εἰσι στάδιον ἐξάπλεθρον· ἐξαπέδου μὲν τῆς ὀργυιῆς μετρεομένης, καὶ τετραπήχεος· τῶν ποδῶν μὲν τετραπαλαίστων ἑόντων, τοῦ δὲ πήχεος, ἐξαπαλαίστου. Τὸ δὲ ὕδωρ τὸ ἐν τῇ λίμνῃ, αὐθιγενὲς μὲν οὐκ ἔστι· ἄνδρος γὰρ δὴ δεινῶς ἐστὶ ταύτῃ·

appearance of the surrounding country, are convincing evidence that it is a natural receptacle. The work performed by Mæris, or whoever was the author of it, consisted in digging a canal to admit the waters of the inundation, in some places through the solid rock (*Mém. s. l'Eg. 4. 440.*), erecting sluices to regulate the admission and discharge of the water, and perhaps embanking and facing the end of the lake where the canal enters, so as to give it the appearance of a work of art. It is not certain that Herodotus had gone round it.

μακρὴ πρὸς βορῇν τε καὶ νότον. 2. 158. ἀπ' ἐσπέρης μακρὴ πρὸς τὴν ἡῶ. The general course of the Birket-el-Kerun is W.S.W. (*Mém. s. l'Eg. 4. 488.*), but we have already seen that Her. is not very precise in his indication of bearings, and he probably saw the

lake only at one point, where its course, which is not uniform, was N. and S. as he describes.

δύο πυραμίδες. According to the description, they must have been 600 feet high; but Her. does not say that he saw them, much less that he had measured the part which was below the water. There is an island in the middle of the lake (Laborde, in *Revue Française*, 1829. 67. quoted by Bähr); it now exhibits no traces of pyramids, but if they were of brick, these might easily have disappeared.

δίκαιαι εἰσι στάδιον ἐξάπλεθρον, "just a stadium of 600 feet." Δίκαιον μέτρον: τὸ ἴσον. Ἡρόδοτος δυνέρῳ. Bekker *Anecd.* 1. 90. "Justum tritis uncia pondus erit." *Ov. Med. fac.* 76.

αὐθιγενὲς, "indigenous," produced on the spot. The lake, however, still exists, of diminished magnitude, being about sixty

ἐκ τοῦ Νείλου δὲ κατὰ διώρυχα ἐσῆκται, καὶ ἔξ μὲν μῆνας ἔσω ῥέει ἐς τὴν λίμνην, ἔξ δὲ μῆνας ἔξω ἐς τὸν Νεῖλον αὐτίς. καὶ ἐπεὰν μὲν ἐκρέη ἔξω, ἡ δὲ τότε τοὺς ἔξ μῆνας ἐς τὸ βασιλῆϊον καταβάλλει ἐπ' ἡμέρην ἐκάστην τάλαντον ἀργυρίου ἐκ τῶν ἰχθύων· ἐπεὰν δὲ ἐσίῃ τὸ ὕδωρ ἐς αὐτὴν, εἴκοσι μνέας. Ἐλεγον δὲ οἱ ἐπιχώριοι καὶ ὥς ἐς τὴν Σύρ- 150  
τιν τὴν ἐς Λιβύην ἐκδιδοῖ ἡ λίμνη αὕτη ὑπὸ γῆν, τετραμ-  
μένη τὸ πρὸς ἐσπέρην ἐς τὴν μεσόγαιαν παρὰ τὸ ὄρος τὸ  
ὑπὲρ Μέμφιος. Ἐπεὶ τε δὲ τοῦ ὀρύγματος τούτου οὐκ  
ᾤρεον τὸν χοῦν οὐδαμοῦ ἐόντα, ἐπιμελὲς γὰρ δὴ μοι ἦν,  
εἰρόμην τοὺς ἄγχιστα οἰκέοντας τῆς λίμνης, ὅκου εἴη ὁ  
χοῦς ὁ ἐξορυχθεὶς. οἱ δὲ ἔφρασαν μοι ἵνα ἐξεφορήθῃ, καὶ  
εὐπετέως ἐπειθον· ἥδεα γὰρ λόγῳ καὶ ἐν Νίνῃ τῇ Ἀσσυ-  
ρίων πόλει γεγόμενον ἕτερον τοιοῦτο. τὰ γὰρ Σαρδαναπάλ-  
λου τοῦ Νίνου βασιλέος χρήματα, ἐόντα μεγάλα, καὶ φυ-  
λασσόμενα ἐν θησαυροῖσι καταγαίοισι, ἐπενόησαν κλῶπες  
ἐκφορῆσαι. ἐκ δὲ ὧν τῶν σφετέρων οἰκίων ἀρξάμενοι οἱ  
κλῶπες, ὑπὸ γῆν σταθμεύοντες ἐς τὰ βασιλῆϊα οἰκία ὄρουσ-

miles in circumference, though the communication with the Nile has ceased.

καταβάλλει. "Ut apud alios scriptores καταβάλλειν ἀργύριον significat *deponere*, *pendere* pecuniam, sic Moeridis lacus ἐς τὸ βασιλῆϊον καταβάλλει infert in regis aërium." Schw. Lex.

SECT. 150. ἐς τὴν Σύρτιν τὴν ἐς Λιβύην. A construction analogous to that with ἐκ and ἀπό, explained 2. 148. p. 191., the force of ἐς belonging properly to ἐκδιδοῖ, though the article seems to make it belong to the descriptive phrase. Had the lake really lain, as Her. supposed, μακρὴ πρὸς βορρῇ, its northern extremity would have reached to the hills on which the pyramids stand, τὸ ὄρος τὸ

ὑπὲρ Μέμφιος, and thence, turning westward and inland, the supposed passage would be in the direction of the Syrtis. But this subterraneous outlet can have nothing to do with the actual *Bahr-de-la-ma*, which runs to the N.N.W., and is on the surface. It is evidently one of those popular hypotheses which are framed to account for the discharge of waters having no visible outlet. So the Caspian has been supposed to communicate either with the Black Sea or the Persian Gulf.

ἵνα, "to what place." See note, p. 171.

σταθμεύοντες, "calculating" with the idea of something uncertain and conjectural.

σον. τὸν δὲ χοῦν τὸν ἐκφορεόμενον ἐκ τοῦ ὀρύγματος, ὅπως γένοιτο νύξ, ἐς τὸν Τίγριν ποταμὸν, παραρρέοντα τὴν Νῖνον, ἐξεφόρεον· ἐς ὃ κατεργάσαντο ὃ τι ἐβούλοντο. τοιοῦτον ἔτερον ἤκουσα καὶ τὸ τῆς ἐν Αἰγύπτῳ λίμνης ὄρυγμα γενέσθαι· πλὴν οὐ νυκτός, ἀλλὰ μετ' ἡμέρην ποιούμενον· ὀρύσσοντας γὰρ τὸν χοῦν τοὺς Αἰγυπτίους, ἐς τὸν Νεῖλον φορέειν· ὃ δὲ, ὑπολαμβάνων, ἔμελλε διαχέειν. ἡ μὲν νυν λίμνη αὕτη οὕτω λέγεται ὀρυχθῆναι.

- 151 Τῶν δὲ δυνάδεκα βασιλέων δικαιοσύνην χρεωμένων, ἀνὰ χρόνον ὡς ἔθυσαν ἐν τῇ ἰρῇ τοῦ Ἡφαίστου, τῇ ὑστάτῃ τῆς ὀρτῆς μελλόντων κατασπείσειν, ὁ ἀρχιρεὺς ἐξενεικὲ σφί φιάλας χρυσέας, τῇσί περ ἑώθεσαν σπένδειν, ἡμαρτῶν τοῦ ἀριθμοῦ, ἔνδεκα, δυνάδεκα ἐοῦσι. ἐνθαῦτα ὡς οὐκ εἶχε φιάλην ὁ ἔσχατος ἐστὼς αὐτῶν Ψαμμίτιχος, περιελόμενος τὴν κυνέην, ἐοῦσαν χαλκῆν, ὑπέσχε τε καὶ ἔσπενδε. κυνέας δὲ καὶ οἱ ἄλλοι ἅπαντες ἐφόρεόν τε βασιλίεες, καὶ ἐτύγχανον τότε ἔχοντες. Ψαμμίτιχος μὲν νυν οὐδενὶ δολερῷ νόμῳ χρεώμενος, ὑπέσχε τὴν κυνέην. οἱ δὲ, ἐν φρενὶ λαβόντες τό τε ποιηθὲν ἐκ Ψαμμίτιχου, καὶ τὸ χρηστήριον ὃ τι ἐκέχρητό σφί, τὸν χαλκῆν

ἔμελλε. See note on p. 69. "would naturally wash it away." Whether the effect has or has not been produced depends on circumstances, μέλλω denoting the antecedent probability.

SECT. 151. Ψαμμίτιχος. This reading, instead of Ψαμμήτιχος, has been adopted by Schw. and Gaisf. throughout this book. In l. 105., where the name first occurs, there is no variety; in this book the MSS. vary. In a Greek inscription on the leg of a colossal figure at Ipsambul, we find

ΒΑΣΙΛΕΟΣ ΕΛΘΟΝΤΟΣ  
ΕΛΕΦΑΝΤΙΝΑΝ  
ΠΣΑΜΑΤΙΧΟ,

and as it appears to be in the Doric dialect, it may be inferred that the Ionic form would be Ψαμμήτιχος. Trans. Roy. Soc. Lit. i. 223. The Psammitichus of the Inscription is probably not the one to whom this history relates, but a descendant who reigned about 400 B.C., and who would have been unknown but for a passage in Diod. Sic. 14. 35.

περιελόμενος τὴν κυνέην, "having taken off his helmet from around his head," according to the force of the middle voice. The action was rendered more ominous by the helmet being one of the insignia of royalty. See 2. 162.

σπείσαντα αὐτῶν φιάλῃ, τοῦτον βασιλέα ἔσεσθαι μῦνον Αἰ-  
γύπτου· ἀναμνησθέντες τοῦ χρησμοῦ, κτείνει μὲν οὐκ ἐδικαί-  
ωσαν Ψαμμίτιχον, ὡς ἀνέυρισκον βασανίζοντες ἐξ οὐδεμῆς  
προνοίης αὐτὸν ποιήσαντα· ἐς δὲ τὰ ἔλεα ἔδοξέ σφι διώξαι,  
ψιλώσαντας τὰ πλείστα τῆς δυνάμιος· ἐκ δὲ τῶν ἐλέων ὀρ-  
μεώμενον μὴ ἐπιμίσγεσθαι τῇ ἄλλῃ Αἰγύπτῳ. Τὸν δὲ Ψαμ- 152  
μίτιχον τοῦτον, πρότερον φεύγοντα τὸν Αἰθίοπα Σαβακῶν,  
ὃς οἱ τὸν πατέρα Νεκῶν ἀπέκτεινε, τοῦτον φεύγοντα τότε  
ἐς Συρίην, ὡς ἀπαλλάχθη ἐκ τῆς ὄψιος τοῦ ὀνείρου ὁ Αἰ-  
θίοψ, κατήγαγον Αἰγυπτίων οὗτοι οἱ ἐκ νομοῦ τοῦ Σαίτεω  
εἰσι. μετὰ δὲ, βασιλεύοντα, τὸ δεύτερον πρὸς τῶν ἔνδεκα  
βασιλέων καταλαμβάνει μιν διὰ τὴν κυνέην φεύγειν ἐς τὰ  
ἔλεα. Ἐπιστάμενος ὦν ὡς περιυβρισμένος εἶη πρὸς αὐτῶν,  
ἐπενόεε τίσασθαι τοὺς διώξαντας. πέμψαντι δὲ οἱ ἐς Βουτούν  
πόλιν ἐς τὸ χρηστήριον τῆς Λητοῦς, ἔνθα δὴ Αἰγυπτίοισι  
ἐστὶ μαντήιον ἀψευδέστατον, ἦλθε χρησμὸς, ὡς τίσις ἦξει  
ἀπὸ θαλάσσης χαλκῶν ἀνδρῶν ἐπιφανέντων. καὶ τῷ μὲν δὴ  
ἀπιστὴ μεγάλη ὑπεκέχυτο, χαλκέους οἱ ἄνδρας ἦξει ἐπι-  
κούρους. χρόνου δὲ οὐ πολλοῦ διελθόντος, ἀναγκαίῃ κατέλαβε  
Ἰωνὰς τε καὶ Κᾶρας ἄνδρας, κατὰ λήτην ἐκπλώσαντας, ἀπε-  
νειχθῆναι ἐς Αἶγυπτον. ἐκβάντας δὲ ἐς γῆν, καὶ ὀπλισθέντας

SECT. 152. καταλαμβάνει. See 2. 66. p. 92. φεύγειν πρὸς τῶν βασιλέων, "to be driven into exile by the kings." Matth. § 496. 3.

περιυβρισμένος, "treated with great and wanton injustice."

ὀπλισθέντας χαλκῷ. It was not their wearing brass armour, but a panoply of brass, that occasioned the surprise. Not even the kings of Egypt appear in the sculptures in a complete suit. The accusatives ἐκβάντας, ὀπλισθέντας, depend on ἀγγέλλει, although the construction is changed to ὡς—λεηλατεῦσι, so as to make them appear absolute. Of the piratical

habits of the Carians, see Thuc. 1. 4. 8. Her. 1. 171. They were probably of Pelasgic origin, and had settled on the coast of Asia and in the islands of the Egean. The country in which the Ionians from Attica established themselves had been previously Carian. Hoeck's Creta, 2. 290. Strab. 14. 945. Another version of the story (Polyæn. Str. 7. 3.) is that Tementhas (one of the dodecarchs) had been warned to beware of cocks, and that Psammitichus understanding this of the crests of the Carian helmets, immediately engaged them in his service. The Egyp-

τικὸν καλεόμενον στόμα τοῦ Νείλου, ἀναπλέοντι ἀπὸ θαλάσσης ἄνω. οὖνομα δὲ τῇ πόλει ταύτῃ ὅκου τὸ χρηστήριον ἐστὶ, Βουτῶ, ὡς καὶ πρότερον οὐνόμασται μοι. ἱρὸν δὲ ἐστὶ ἐν τῇ Βουτοῖ ταύτῃ Ἀπόλλωνος καὶ Ἀρτέμιδος. καὶ ὁ γε νηὸς τῆς Λητοῦς, ἐν τῇ δὴ τὸ χρηστήριον ἐνι, αὐτὸς τε τυγχάνει ἐὼν μέγας, καὶ τὰ προπύλαια ἔχει ἐς ὕψος δέκα ὀργυιέων. τὸ δὲ μοι τῶν φανερῶν θῶνμα μέγιστον παρεχόμενον, φράσω. ἔστι ἐν τῇ τεμένει τούτῃ Λητοῦς νηὸς ἐξ ἐνὸς λίθου πεποιημένος, ἔς τε ὕψος, καὶ ἐς μῆκος· καὶ τοῖχος ἕκαστος τούτοισι ἴσος· τεσσαράκοντα πῆχων τούτων ἕκαστόν ἐστι. τὸ δὲ καταστέγασμα τῆς ὀροφῆς, ἄλλος ἐπικέεται λίθος, ἔχων  
 156 τὴν παρωροφίδα τετράπηχυν. Οὕτω μὲν νυν ὁ νηὸς τῶν φανερῶν μοι τῶν περὶ τοῦτο τὸ ἱρὸν ἐστὶ θωυμαστότατον· τῶν δὲ δευτέρων, νῆσος ἡ Χέμμης καλευμένη. ἔστι μὲν ἐν λίμνῃ βαθὴ καὶ πλατὴν κειμένη παρὰ τὸ ἐν Βουτοῖ ἱρὸν· λέγεται δὲ ὑπ' Αἰγυπτίων εἶναι αὕτη ἡ νῆσος πλωτή. αὐτὸς μὲν ἔγωγε οὔτε πλέουσιν, οὔτε κινηθεῖσαν ἴδον· τέθηπα

SECT. 155. πρότερον οὐνόμασται μοι. 2. 59. 63. 133.

ἔς τε ὕψος καὶ ἐς μῆκος. Μῆκος is the horizontal length, as l. 180. σταδίου καὶ τὸ μῆκος καὶ τὸ εὖρος. Here the length is the breadth of the back-piece; the τοῖχοι or side-pieces were of the same dimensions, i. e. forty cubits in height. What the breadth of either the back or side was, Her. does not say; nor do his words necessarily imply that the sides and back were of the same stone, as Larcher seems to have assumed, in calculating the cubic contents of the original block.

τὸ δὲ καταστέγασμα κ. τ. λ. "and for the covering of the roof another stone is imposed, having the cornice of four cubits." Comp. the note on ὕδατος ἀποστροφή, p. 23.

Παρωροφίς, according to J. Poll. l. 81., is the part between the ceiling and the roof, μεταξὺ τοῦ ὀρόφου καὶ τοῦ στέγους. This member of the Egyptian architecture usually projects with a deep curvature above the torus of the architrave, and is about one ninth or tenth of the entire height. Le-tronne, Recherches, p. 68.

SECT. 156. τῶν δὲ δευτέρων, "of the second class," i. e. of τῶν μὴ φανέρων, what he did not see but was told; for what he wondered at was not the island itself, but the circumstance of its movement, which he confesses to him was not apparent.

τέθηπα δὲ ἀκούων, εἰ νῆσος ἐστὶ πλωτή. "When I heard it, I was amazed at the thought of an island's really floating." Εἰ is pro-

δὲ ἀκούων, εἰ νῆσος ἀληθῶς ἐστὶ πλωτή. ἐν δὲ ὧν ταύτῃ νηός τε Ἀπόλλωνος μέγας ἔνι, καὶ βωμοὶ τριφάσιοι ἐνδρύνονται. ἐμπεφύκασι δ' ἐν αὐτῇ φοίνικες συγχοί, καὶ ἄλλα δένδρεα, καὶ καρποφόρα καὶ ἄφορα, πολλά. λόγον δὲ τόνδε ἐπιλέγοντες οἱ Αἰγύπτιοι, φασὶ εἶναι αὐτὴν πλωτήν· ὥς ἐν τῇ νήσῳ ταύτῃ οὐκ εἴσῃ πρότερον πλωτῇ, Λητῶ, εἴσῃσα τῶν ὀκτῶ θεῶν τῶν πρώτων γενομένων, οἰκέουσα δὲ ἐν Βουτοῖ πόλιν, ἵνα δὴ οἱ τὸ χρηστήριον τοῦτό ἐστι, Ἀπόλλωνα παρὰ Ἴσιος παρακαταθήκην δεξαμένη, διέσωσε κατακρύψασα ἐν τῇ νῦν πλωτῇ λεγομένη νήσῳ· ὅτε δὴ τὸ πᾶν διζήμενος ὁ Τυφὼν ἐπῆλθε, θέλων ἐξευρεῖν τοῦ Ὀσίριος τὸν παῖδα. (Ἀπόλλωνα δὲ, καὶ Ἄρτεμιν, Διονύσου καὶ Ἴσιος λέγουσι εἶναι παῖδας· Λητοῦν δὲ, τροφὸν αὐτοῖσι καὶ σώτειραν γενέσθαι. Αἰγυπτιστὶ δὲ Ἀπόλλων μὲν, Ὄρος· Δημήτηρ δὲ, Ἴσις· Ἄρτεμις δὲ, Βούβαστις. ἐκ τούτου δὲ τοῦ λόγου καὶ οὐδενὸς ἄλλου, Αἰσχύλος ὁ Εὐφορίωνος ἤρπασε τὸ ἐγὼ φράσω, μῦθος δὴ ποιητέων τῶν προγενομένων. ἐποίησε γὰρ Ἄρτε-

bably in its origin a relative particle, and not different from *ὅτι*, but is specially used of things referred to the mind of one considering them. Her. 1. 24. *τοῖσιν ἐσελθεῖν ἡδονὴν εἰ μέλλοιεν ἀκούσασθαι τοῦ ἀρίστου ἀνθρώπων αἰδοῦ*, "at the thought of hearing." 1. 212., 3. 146., with *φθονῶν*. 1. 129. *σκαϊότατον ἔοντα, εἰ δὲ δι' ἐωντοῦ γε ἐπρήχθη τὰ παρεόντα*, of a matter of judgment, depending on a contingency, but immediately after *ἀδικώτατον δὲ ὅτι τοῦ δειπνοῦ εἵνεκεν Μήδους κατεδούλωσε*, a certain fact. With verbs expressing *wonder*, *shame*, *content*, and other mental emotions, it is common in the Attic writers. Matth. § 617. So "*siquidem*" in Latin is generally distinguishable from "*quandquidem*" by a slight expression

of doubt or uncertainty. *Τέθηκα* occurs only in Hom. and Her.

*ἐπιλέγοντες*. See note on p. 55. The Greeks, if they really borrowed their fable of Delos from the Egyptians, changed it, to suit the name of the island, which they represented as becoming fixed and visible (*δῆλος*), to afford a refuge to Latona.

*Ἀπόλλων μὲν, Ὄρος*. According to an inscription at Ombos (Hamilton *Æg.* p. 75.), *Ἀρῶρηι θεῷ μεγάλῳ Ἀπόλλωνι*, and Plut. *Is. et Os.* 355. E., it appears that Apollo was also called Aroeris, if indeed this be not the same name as Hor-us, with the addition of *Re*, Sun or King, in Egyptian.

*ποιητέων τῶν προγενομένων*. *Æschylus* was born (Clinton F. H. 2. 15.) in 525 B.C., Her. in 484;

μιν εἶναι θυγατέρα Δήμητρος.) τὴν δὲ νῆσον διὰ τοῦτο γε-  
νέσθαι πλωτὴν. ταῦτα μὲν οὕτω λέγουσι.

- 157 Ψαμμίτιχος δὲ ἐβασίλευσε Αἰγύπτου τέσσερα καὶ πεντή-  
κοντα ἔτεα· τῶν τὰ ἐνὸς δέοντα τριήκοντα, Ἄζωτον, τῆς  
Συρίας μεγάλην πόλιν, προσκατήμενος ἐπολιόρκεε, ἐς τὸ  
ἐξεῖλε. αὕτη δὲ ἡ Ἄζωτος ἀπασέων πολίων ἐπὶ πλείστον  
158 χρόνον πολιορκευμένη ἀντέσχε, τῶν ἡμεῖς ἴδμεν. Ψαμμί-  
χου δὲ Νεκῶς παῖς ἐγένετο, καὶ ἐβασίλευσε Αἰγύπτου· ὃς  
τῇ διώρυχι ἐπεχείρησε πρῶτος τῇ ἐς τὴν Ἐρυθρὴν θάλασ-

this interval is long enough to justify the use of the expression in the text. This drama of Æschylus is lost; perhaps it gave occasion to his prosecution by the Areopagus for impiety in the revelation of mysteries, a charge from which according to Aristotle (Nic. Eth. 3. 1. 17.) he escaped by pleading ignorance that it was a doctrine of the mysteries. According to Ælian (V. H. 5. 19.), he was saved by his brother Aminias, who showed the judges the stump of his own arm, his hand having been lost at Salamis.

SECT. 157. Ἄζωτον. The Ashdod of Scripture, a city of the Philistines. The sovereigns of Egypt, who have aimed at foreign conquest, from Psammitichus to Mehemet Ali, have naturally begun by seizing Palestine and Syria, without which indeed they are hardly secure. Ashdod, which was a frontier town towards Egypt, had been taken by Tartan, the general of an Assyrian monarch, called in Scripture Sargon (Is. xx.), and probably fortified by him. This made its reduction so difficult.

SECT. 158. τῇ διώρυγι ἐπεχείρησε. Comp. 4. 39. τὸν κόλπον

τὸν Ἀράβιον, ἐς τὸν Δαρεῖος ἐκ τοῦ Νείλου διώρυχα ἐσήγαγε. The French have surveyed the country between the Red Sea and the Nile, and traced the course of this canal. It went off from Bubastis, and pursued the north side of the natural valley called the *Wadi* (the Goshen of the Israelites) to Thaubastum, where it entered the bitter lakes, from the extremity of which a canal conducted the vessels to Arsinoe (Suez). Its traces are very visible towards the western end; at the eastern the sand of the desert has obliterated them. From Bubastis to Suez the length is about ninety miles. According to Strabo (17. 1140.), Sesostris had begun the canal; according to Pliny (6. 29.), the second Ptolemy carried it as far as the bitter lakes, but desisted, finding the Red Sea three cubits higher than the soil of Egypt. In fact, the average height of the water at Suez above that of the Mediterranean, is twenty-seven and a half feet, and at the height of the inundation, the Nile at Bubastis is only twenty-eight feet above the Mediterranean. Edin. Philos. Journal, No. 26., p. 274. Rennell 2. 73. The commence-

σαν φερούσῃ, τὴν Δαρείος ὁ Πέρσης δεύτερα διώρυξε· τῆς μῆκος μὲν ἐστὶ πλόος ἡμέραι τέσσερες, εὖρος δὲ ὠρύχθη ὥστε τριήρεας δύο πλέειν ὁμοῦ ἐλαστρευμένας. ἦκται δὲ ἀπὸ τοῦ Νείλου τὸ ὕδωρ ἐς αὐτήν. ἦκται δὲ κατύπερθε ὀλίγον Βουβάστιος πόλιος, παρὰ Πάτουμον τὴν Ἀραβίην πόλιν· ἐσέχει δὲ ἐς τὴν Ἐρυθρὴν θάλασσαν. ὤρυκται δὲ πρῶτον μὲν τοῦ πεδίου τοῦ Αἰγυπτίου τὰ πρὸς Ἀραβίην ἔχοντα· ἔχεται δὲ κατύπερθε τοῦ πεδίου τὸ κατὰ Μέμφιν τείνον ὄρος, ἐν τῷ αἱ λιθοτομῖαι ἐνεῖσι. τοῦ ὧν δὴ οὖρεος τούτου παρὰ τὴν ὑπωρέην ἦκται ἡ διώρυξ ἀπ' ἐσπέρης μακρὴ πρὸς τὴν ἡῶ· καὶ ἔπειτα τείνει ἐς διασφάγας, φέρουσα ἀπὸ τοῦ οὖρεος πρὸς μεσαμβρίην τε καὶ νότον ἄνεμον, ἐς τὸν κόλπον τὸν Ἀράβιον. τῇ δὲ ἐλάχιστόν ἐστι καὶ συντομώτατον, ἐκ τῆς βορητῆς θαλάσσης ὑπερβῆναι ἐς τὴν νοτίην καὶ Ἐρυθρὴν τὴν αὐτὴν ταύτην καλεομένην, ἀπὸ τοῦ Κασίου οὖρεος, τοῦ οὐρίζοντος Αἰγυπτὸν τε καὶ Συρίην, ἀπὸ τούτου εἰσὶ στάδιοι χίλιοι ἀπαρτί ἐς τὸν Ἀράβιον

ment may have been attributed to Sesostris, as an illustrious name, without authority, but Her. can hardly have been mistaken as to its completion by Darius.

Πάτουμον τὴν Ἀραβίην πόλιν. What was beyond the limits of the inundation on this side was in Arabia. The town was *Pithom* (Exod. i. 11.), or *Thoum* with the prefixed article, situated just at the western entrance of the valley which leads from the Nile to the Red Sea. In Gen. xlv. 28., where our version, agreeably to the Hebrew, has *Goshen*, the Septuagint has καθ' Ἡρώων πόλιν εἰς γῆν Παμεσσῇ, and the Coptic *Pethmes*; and hence it has been supposed that Heroopolis and Patumos were the same. They cannot have been very remote in situation. Major

Rennell, following the inaccurate version of Beloe, makes the canal terminate in the Red Sea not far from Patumos, confounding Patumos with Arsinoe, 2. 61.

ὤρυκται δὲ πρῶτον, "the first part of the excavation is the Arabian side of the plain of Egypt which lies towards Arabia;" for ὤρυκται, like ἦκται, "runs," denotes the present state which resulted from past acts. The mountain of *Gebel-al-Mokattam*, opposite to Memphis, turns to the east, and the canal ran eastward along its base. See note p. 14.

διασφάγες is a chasm or gorge. στάδιοι χίλιοι ἀπαρτί. 5. 53. ἀπαρτί ἐνεγέκοντα. The last word is wanting in all the MSS., and has been inserted on the authority of the grammarians. Lex. Seg.



κόλπον. τοῦτο μὲν τὸ συντομώτατον· ἡ δὲ διώρυξ πολλῶ μακροτέρη, ὅσῃ σκολιωτέρη ἐστὶ, τὴν ἐπὶ Νεκῶ βασιλέος ὀρύσσοντες Αἰγυπτίων ἀπώλοντο δυνάδεκα μυριάδες. Νεκῶς μὲν νυν μεταξὺ ὀρύσσων ἐπαύσατο, μαντηίου ἐμποδίου γενομένου τοιοῦδε, “τῷ βαρβάρῳ αὐτὸν προεργάζεσθαι.” βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι 159 ὁμογλώσσους. Πausάμενος δὲ τῆς διώρυχος ὁ Νεκῶς, ἐτράπετο πρὸς στρατηίας· καὶ τριήρεις, αἱ μὲν, ἐπὶ τῇ βορητῇ θαλάσῃ ἐποιήθησαν, αἱ δ’ ἐν τῷ Ἀραβίῳ κόλπῳ ἐπὶ τῇ Ἐρυθρῇ θαλάσῃ· τῶν ἔτι οἱ ὅλκοι ἐπίδηλοι. καὶ ταύτησί τε ἐχρᾶτο ἐν τῷ δέοντι· καὶ Σύριοισι πεζῇ ὁ Νεκῶς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε· μετὰ δὲ τὴν μάχην,

Bekk. l. 418. Ἀπαρτί παρ’ Ἡροδότῳ σημαίνει τὸ ἀπαρτισμένως καὶ ἀκριβῶς, quoting this passage. Suid. s. v. Its disappearance from the MSS. is singular. “Equidem hoc teneri velim, quotquot nobis servati sint scripti libri Herodotei ea ex una potius familia oriundos videri, haud scio an Alexandrina. Alius utique familiae libros grammatici illi inspexisse videntur, ex quibus, voculam in nostris libris omisam citarunt.” Bähr. As they copy one another, perhaps their testimonies may be reduced to one. The sense of “on the contrary,” which the grammarians, and after them Passow (Lex. s. v.), ascribe to ἀπαρτί, lies in the words with which it is joined. It is a verbal adverb of the same class as ἀμογῆ. There is another word, ἀπάρτι (ἀπ’ ἀρτι, i. e. ἀπὸ τοῦ νῦν), which has the sense of *henceforth*, found in the N. T. (Matth. xxvi. 64. Rev. xiv. 13.), but said not to belong to Attic Greek. It appears, however, best to suit the connexion in Arist. Plut. 388.

Comp. Dobree ad loc. Lob. ad Phryn. p. 18.

βαρβάρους. Perhaps only a word of similar signification, denoting those of harsh speech, which is the proper meaning of *βάρβαρος*. Strab. 14. 946. The name *Berber*, given to the ancient inhabitants of Barbary, seems to have originated in the same *onomatopœia*.

SECT. 159. ἐπὶ τῇ βορητῇ θαλάσῃ, “to be employed on the northern (Mediterranean) sea.” Wess. who is followed by Bähr. The instances produced however (ἐπὶ βασιλῆτῃ, 2. 162. ἐπ’ οἰσι, 7. 146.) are not quite analogous, and therefore I should render, “on the northern sea, and in the Arabian Gulf on the Erythræan Sea.” The opposite to the northern sea is the Erythræan, but as this had a wide extension, in the *Arabian Gulf* is added, to mark the place more definitely.

ἐν Μαγδόλῳ. The Syrians here spoken of are supposed to be, or at least to include, the Jews, and

Κάδυτιν πόλιν τῆς Συρίας εἶδον μεγάλην εἶλε. ἐν τῇ δὲ ἐσθῆτι ἔτυχε ταῦτα κατεργασάμενος, ἀνέθηκε τῷ Ἀπόλλωνι, πέμψας ἐς Βραγχίδας τὰς Μιλησίων. μετὰ δὲ, ἑκκαίδεκα ἔτεα τὰ πάντα ἄρξας, τελευτᾷ, τῷ παιδί Ψάμμι παραδούς τὴν ἀρχήν.

Ἐπὶ τοῦτον δὴ τὸν Ψάμμιν βασιλεύοντα Αἰγύπτου ἀπὶ 160  
κοντο Ἑλλείων ἄνδρες ἄγγελοι, αὐχέοντες δικαιοτάτα καὶ  
κάλλιστα τιθέναι τὸν ἐν Ὀλυμπίῃ ἀγῶνα πάντων ἀνθρώπων,  
καὶ δοκέοντες παρὰ ταῦτα οὐδ' ἂν τοὺς σοφωτάτους ἀνθρώ-

the battle to be that mentioned 2 Kings xxiii. 29., in which king Josiah was slain. Magdolus will then be Megiddo, in the great plain or valley (2 Chron. xxxv. 22.) at the foot of Mount Carmel. The name more resembles Migdol, which stood on the confines of Egypt (Jer. xlv. 14.), not far to the east of Pelusium, and which the Greeks and Latins called Magdolus. Itin. Anton. p. 178. Steph. Byz. s. voc. Her. might easily confound two names so similar.

Κάδυτιν εἶλε. By the majority of commentators supposed to be Jerusalem. Comp. 3. 5. The Scriptures do not indeed mention that Necho took Jerusalem, probably because it surrendered without a siege: but had he not been in possession of the capital, he could not have deposed Jehoahaz, and made Jehoiakim king (2 Kings xxiii. 34.), and laid the whole land under contribution. Some have supposed Gaza to be Cadytis, which if it were then, what it was in the age of Alexander, Συρίας μεγίστη πόλις (Plut. Alex.), would answer to the description of Her., and from its natural strength and fortifications (Arrian 2. 26.), and its vicinity to Egypt, would be a very

important acquisition to Necho. It was certainly taken either by Necho or Apries. See Jer. xlvii. 2. If Cadytis be Jerusalem, it must have derived its name from שָׁרָן (Kades), "*holy*." We have no proof that it bore this name in ancient times, but it is commonly called *el Kods* by the Arabs of the present day. It is singular that Her. makes no mention of the defeat of Necho by Nebuchadnezzar in the great battle of Carchemish or Circesium, on the Euphrates, Jer. xlv. 2.

ἐν τῇ δὲ ἐσθῆτι. "*In quem primum egressi sunt locum Troja vocatur.*" Lev. i. 1.

ΣΕΚΤ. 160. Ἑλλείων ἄνδρες ἄγγελοι. It appears from Pausan. (El. 5. 15.), that the Eleans had from very ancient times consulted the oracle of Jupiter at Ammonium. It is probable, therefore, that the messengers here spoken of had not visited Egypt merely for the purpose which Her. mentions, but on their way to Si Wah. Diod. (1. 95.) says it happened in the time of Amasis, on the administration. Of the Olympic games by the Eleans, see Trav. of Anach. 3. 417.

κόμενος κατελάμβανε τοὺς Αἰγυπτίους, ταῦτα μὴ ποιεῖν λέγοντος αὐτοῦ, τῶν τις Αἰγυπτίων ὀπισθε στας, περιέθηκέ οἱ κυνέην καὶ περιτιθείς, ἔφη “ἐπὶ βασιλήτῃ περιτιθέναι.” καὶ τῷ οὐ κως ἀκούσιον ἐγένετο τὸ ποιούμενον, ὡς διεδείκνυε. ἐπεὶ τε γὰρ ἐστήσαντό μιν βασιλέα τῶν Αἰγυπτίων οἱ ἀπεστεῶτες, παρεσκευάζετο ὡς ἐλὼν ἐπὶ τὸν Ἀπρίην. Πυθόμενος δὲ ταῦτα ὁ Ἀπρίης, ἔπεμπε ἐπ’ Ἀμασιν ἄνδρα δόκιμον τῶν περὶ ἐνυτὸν Αἰγυπτίων, τῷ οὖνομα ἦν Πατάρβημις· ἐντειλάμενος αὐτῷ, ζῶντα Ἀμασιν ἀγαγεῖν παρ’ ἐνυτόν. ὡς δὲ ἀπικόμενος τὸν Ἀμασιν ἐκάλεε ὁ Πατάρβημις, ὁ Ἀμασις (ἔτυχε γὰρ ἐπ’ ἵππου κατήμενος) ἐπάρας, ἀπειματάισε· καὶ τοῦτό μιν ἐκέλευε Ἀπρίην ἀπάγειν. ὅμως δὲ αὐτὸν ἀξιοῦν τὸν Πατάρβημιν, βασιλέος μεταπεμπομένου, ἰέναι πρὸς αὐτόν· τὸν δὲ αὐτῷ ὑποκρίνεσθαι, ὡς “ταῦτα “πάλαι παρεσκευάζετο ποιεῖν, καὶ αὐτῷ οὐ μέμψασθαι Ἀπρίην· παρέσεσθαι γὰρ καὶ αὐτὸς, καὶ ἄλλους ἄξειν.” τὸν δὲ Πατάρβημιν ἔκ τε τῶν λεγομένων οὐκ ἀγνοεῖν τὴν διάνοιαν, καὶ παρασκευαζόμενον ὀρέοντα, σπουδῇ ἀπιέναι, βουλόμενον τὴν ταχίστην βασιλεῖ δηλῶσαι τὰ πρησσόμενα. ὡς δὲ ἀπικέσθαι αὐτὸν πρὸς τὸν Ἀπρίην, οὐκ ἄγοντα τὸν Ἀμασιν, οὐδένα λόγον αὐτῷ δόντα, ἀλλὰ περιθύμως ἔχοντα,

ἐπὶ βασιλήτῃ, “with a view to the sovereignty,” i. e. with the purpose of declaring him king. Comp. 2. 151. ἐπὶ λύμῃ, 2. 121: 4. “with a view to insult them.”

καὶ αὐτῷ οὐ μέμψασθαι Ἀπρίην, “should have no cause to complain of him.” The aorist appearing unsuitable here, Schæfer conjectured μέμψεσθαι. Verbs which imply a reference to the future, take an infin. not only of the fut. but of the present and aorist. 9. 109. εἶπε (Ἀμηστρίς) ἄλλῃ “Δώσεις μοι τὸ ἂν σε αἰτήσω” ὁ δὲ πᾶν μᾶλλον δοκέων κείνην αἰτῇ-

σαι, ὑπίσχνετο. where δοκέων is “expecting.” Dem. c. Aphob. II. p. 842. οἶεται τυχόντα με τῶν δικαίων παρ’ ὑμῖν ὑποδέξασθαι, where Schæfer has again substituted the fut. in his edition of Dem. In the present passage, ὑποκρίνεσθαι may be considered, like φημί, as involving the idea of a promise.

οὐδένα λόγον αὐτῷ δόντα, “not deliberating at all with himself.” In the other instances of this phrase, Her. uses ἐνυτῷ or σφισί; but he frequently employs the simple pronoun for the reflective.

περιταμεῖν προστάξαι αὐτοῦ τά τε ὧτα καὶ τὴν ρῖνα. ἰδόμενοι δ' οἱ λοιποὶ τῶν Αἰγυπτίων, οἱ ἔτι τὰ ἐκείνου ἐφρόνεον, ἄνδρα τὸν δοκιμώτατον ἐωυτῶν οὕτω αἰσχροῦς λύμῃ διακείμενον, οὐδένα δὴ χρόνον ἐπισχόντες, ἀπιστέατο πρὸς τοὺς ἐτέρους, καὶ ἐδίδosan σφέας αὐτοὺς Ἀμάσι. Πυθόμενος δὲ καὶ ταῦτα ὁ Ἀπρίης, ὥπλιζε τοὺς ἐπικούρους, καὶ ἤλαυνε ἐπὶ τοὺς Αἰγυπτίους· εἶχε δὲ περὶ ἐωυτὸν Κᾰράς τε καὶ Ἰωνας, ἄνδρας ἐπικούρους τρισμυρίους· ἦν δὲ οἱ τὰ βασιλῆα ἐν Σαΐ πόλι, μεγάλα ἐόντα καὶ ἀξιοθέητα. καὶ οἱ τε περὶ τὸν Ἀπρίην ἐπὶ τοὺς Αἰγυπτίους ἦσαν, καὶ οἱ περὶ τὸν Ἀμασιν, ἐπὶ τοὺς ξείνους. ἐν τε δὴ Μωμέμφι πόλι ἐγένοντο ἀμφότεροι, καὶ πειρήσεσθαι ἔμελλον ἀλλήλων.

Ἔστι δὲ Αἰγυπτίων ἐπὶ τὰ γένεα· καὶ τούτων οἱ μὲν, ἱρέες, οἱ δὲ, μάχιμοι κεκλέαται· οἱ δὲ, βουκόλοι· οἱ δὲ, συβῶται· οἱ δὲ, κάπηλοι· οἱ δὲ, ἐρμηνέες· οἱ δὲ, κυβερνήται. γένεα μὲν Αἰγυπτίων τσαυτὰ ἐστί· οὐνόματα δὲ σφί κέεται ἀπὸ τῶν τεχνέων. οἱ δὲ μάχιμοι αὐτῶν καλέονται μὲν Καλασί-

3. 140. λέγει πρὸς αὐτόν, where ἐωυτόν is found in the older editions.

SECT. 163. Μωμέμφι. Situated on the banks of a canal, leading from the Canopic branch of the Nile to the lake Mareotis, and still called *Menouf*. Champ. Eg. 2. 252. Diodorus (1. 68.) says the battle was fought *περὶ τὴν Μαρίαν κώμην*, the village whence the lake derived its name.

SECT. 164. The number and occupation of these γένεα or castes are stated with some slight variations by Her. and Diod. 1. 73. Strabo, who makes only three (17. 1118.), and Plato (*Tim.* 3. 24.) six. The differences regard the inferior castes; all agree in making the priests and warriors distinct from the others. Her. does

not mention husbandmen, whom the others with reason make a separate class, while he alone mentions the steersmen (boatmen of the Nile). The swineherds and shepherds are distinguished by Her., not by the others. The lawyers and physicians probably belonged, at least originally, to the sacerdotal caste. The interpreters are evidently modern, having been established by Psammithichus. Diodorus represents the whole land of Egypt as divided into three parts, one of which was held by the king, one by the priests, one by the soldiers. Though the property was legally vested in them, the cultivation was performed by others, paying a certain small rent or acknowledgement. Diod. 1. 74.

- ρίες τε καὶ Ἑρμοτύβιες· ἐκ νομῶν δὲ τῶνδε εἰσί. (κατὰ γὰρ  
 165 δὴ νομοὺς Αἴγυπτος ἅπασα διαραίρηται.) Ἑρμοτυβίων μὲν  
 οἶδε εἰσὶ νομοί· Βουσιρίτης, Σαίτης, Χερμίτης, Παπρημίτης,  
 νῆσος ἢ Προσωπίτις καλεομένη, Ναθὼ τὸ ἥμισυ. ἐκ μὲν τού-  
 των τῶν νομῶν Ἑρμοτύβιες εἰσί. γινόμενοι, ὅτε ἐπὶ πλεί-  
 166 στους γενοίατο, ἑκκαίδεκα μυριάδες. καὶ τούτων βαναυσίης  
 οὐδεὶς δεδάηκε οὐδὲν, ἀλλ' ἀνέονται ἐς τὸ μάχιμον. Κα-  
 λασιρίων δὲ οἶδε ἄλλοι νομοί εἰσι· Θηβαῖος, Βουβαστίτης,  
 Ἀφθίτης, Τανίτης, Μενδήσιος, Σεβεννύτης, Ἀθριβίτης, Φαρ-

SECT. 165. Ἑρμοτυβίων μὲν οἶ-  
 δε εἰσὶ νομοί. Most of these have  
 occurred already. Natho appears  
 to be the Neout of Ptolemy, near  
 the Bubastic mouth.

γενόμενοι, ὅτε ἐπὶ πλείστους γε-  
 νοίατο, "amounting, whenever  
 they amounted to the greatest  
 number, to 160,000." Many MSS.  
 read ἐγένοντο, the same as ἐγένε-  
 ατο, 2. 166.

ἀνέονται. See 2. 65. p. 92.  
 This would be the pres. pass. from  
 ἀνέω for ἀνίημι. But as the perf.  
 seems to be required here, to de-  
 note the *state*, Buttmann (Ausf.  
 Gr. 1. § 108. note,) would read  
 ἀνέωνται, the conjecture of H.  
 Stephanus, now confirmed by the  
 MS. Schellersheim or Florent. of  
 Schw. Ἀφέωνται, a perf. of this  
 form, is found in the N. T. in the  
 phrase ἀφέωνται αἱ ἁμαρτίαι, Luke  
 vii. 47. Suid. Ἀφεῖκα τὸ Ἀττι-  
 κόν τὸ δὲ ἀφέωκα Δώριον. Κέ-  
 χρηται δὲ καὶ Ἰωνες, ὡς Ἡρόδο-  
 τος. As ἀφέωκα nowhere occurs  
 in our present MSS. of Her., it is  
 probable that Suidas referred to  
 the use of ἔωκα for εἶκα, and had  
 this passage in view. Etym. M.  
 s. voc. ἀφέωκα. Οἱ Ἀττικοί, ἡνίκα  
 πλεονάζουσι τὸ ε κατὰ τὸν παρα-  
 κείμενον, τότε καὶ τὸ ἐπαγόμενον

φωνῆεν τρέπουσι ἐς ὦ· ὁ παθητικὸς  
 ἀφέωμαι καὶ τὸ τρίτον τῶν πληθυν-  
 τικῶν, ἀφέωνται.

SECT. 166. Ἀφθίτης. The situ-  
 ation of this nome is unknown.  
 Tanis is the Zoan of Scripture.  
 Num. xiii. 22. Ps. lxxviii. 12.,  
 where it is spoken of as if it had  
 been specially the scene of the  
 miracles which attended the Exo-  
 dus. Its ruins on the east side of  
 the Delta near the lake Menzaleh,  
 bear the name of *San*. The twenty-  
 first and twenty-third dynasties of  
 Manetho were Tanites. *Athribis*  
 was situated on the east bank of  
 the Pelusiac branch, in N. lat. 30°  
 28' 30", E. long. 28° 55'. Champ.  
 Eg. s. les Ph. 2. 48. It is now  
 called Atrib. *Pharbaethus* was on  
 the east side of the Tanitic branch,  
 now Harbait, where the French  
 Commission found some fragments  
 of Egyptian statuary. Champ. u. s.  
 p. 99. *Thmuis* stood between the  
 Tanitic and Mendesian branches;  
 near the village of Ternay is a fac-  
 titious elevation raised above the  
 waters of the inundation; a mo-  
 nolithical shrine and many sarco-  
 phagi of granite, show that it was  
 the site of an ancient city. Champ.  
 p. 114. The same author (p. 227.)  
 regards the site of *Onuphis* as alto-

βαιθίτης, Θμουίτης, 'Ονουφίτης, 'Ανύσιος, Μνεκφορίτης· οὗτος ὁ νομὸς ἐν νήσῳ οἰκέει, ἀντίον Βουβάστιος πόλιος. οὗτοι δὲ οἱ νομοὶ Καλασιρίων εἰσὶ γενόμενοι, ὅτε ἐπὶ πλείστοις ἐγενέατο, πέντε καὶ εἴκοσι μυριάδες ἀνδρῶν. οὐδὲ τούτοις ἐξεστι τέχνην ἐπασκῆσαι οὐδεμίαν, ἀλλὰ τὰ ἐς πόλεμον ἐπασκέουσι μούνα, παῖς παρὰ πατρὸς ἐκδεκόμενος. Εἰ μὲν νυν 167 καὶ τοῦτο παρ' Αἰγυπτίων μεμαθήκασιν οἱ Ἕλληνες, οὐκ ἔχω ἀτρεκέως κρίναι· ὁρέων καὶ Θρήϊκας καὶ Σκύθας καὶ Πέρσας καὶ Λυδοὺς, καὶ σχεδὸν πάντας τοὺς βαρβάρους, ἀποτιμωτέρους τῶν ἄλλων ἡγημένους πολιητέων τοὺς τὰς τέχνας μανθάνοντας, καὶ τοὺς ἐκγόνους τούτων· τοὺς δὲ ἀπαλλαγμένους τῶν χειρωναξιών, γενναίους νομιζομένους εἶναι, καὶ μάλιστα τοὺς ἐς τὸν πόλεμον ἀνειμένους. μεμαθήκασιν δ' ὦν τοῦτο πάντες οἱ Ἕλληνες, καὶ μάλιστα Λακεδαιμόνιοι. ἥκιστα δὲ Κορίνθιοι ὄνονται τοὺς χειροτέχνας. Γέρεα δὲ σφί 168 ἦν τάδε ἐξαίρημένα μούνοισι Αἰγυπτίων, ἀρεξ τῶν ἱρέων· ἄρourke ἐξαίρετοι δυνάδεκα ἐκάστῳ ἀτελέες. ἡ δὲ ἄρourke ἐκατὸν πηχέων ἐστι Αἰγυπτίων πάντη. ὁ δὲ Αἰγύπτιος πῆ-

gether uncertain. D'Anville placed it at Banoub, on the west bank of the Sebennyitic branch.

οὗτος ὁ νομὸς ἐν νήσῳ οἰκέει. "Ad Homericum II. β', 626. Νήσων, αἱ ναίουσι πέρην ἀλὸς addit: expressum, quod Eust. advertit, a Sophocle Aj. 604. (597. Br.) Σαλαμῖς, σὺ μὲν που ναεῖς ἀλίπλαγκτος." Wess.

γενόμενοι, loosely placed in apposition with οὗτοι οἱ νομοί, though more exactly belonging to Καλασιρίων.

Heeren has remarked, that nearly the whole of the Egyptian forces were concentrated in Lower Egypt; each of the castes had only a single nome in Middle and Upper Egypt, namely, the districts of

Chemmis and Thebes. Land was more abundant and fertile in Lower Egypt, and it was on the Asiatic side that forces were most needed either for defence or attack. 2. 134. Eng. Tr.

SECT. 167. ὄνονται. Comp. κατονοσθῆς, 2. 136. Corinth was a distinguished seat of art as well as commerce, and therefore least affected by the barbarous prejudice to which Her. refers, as Lacedæmon, without trade, art or literature, was most under its influence.

SECT. 168. ἄρourke δυνάδεκα. The arura being a square of fifty yards, its contents would be 2,500 yards. Our statute acre contains 4,840 square yards; the Roman juger 3,200.

χως τυγχάνει ἴσος ἐὼν τῷ Σαμίῳ. ταῦτα μὲν δὴ τοῖσι ἅ-  
 πασι ἦν ἐξαριρημένα. τάδε δὲ ἐν περιτροπῇ ἐκαρποῦντο,  
 καὶ οὐδαμὰ ὤντοί. Καλασιρίων χίλιοι, καὶ Ἑρμοτυβίων  
 ἄλλοι, ἐδορυφόρεον ἐνιαυτὸν ἕκαστοι τὸν βασιλέα· τούτοις  
 δ' ὦν τάδε πάρεξ τῶν ἀρουρέων ἄλλα ἐδίδδοτο ἐπ' ἡμέρῃ  
 ἐκάστῃ, ὅππου σίτου σταθμὸς πέντε μνέαι ἐκάστῃ, κρεῶν  
 βοέων δύο μνέαι, οἴνου τέσσερες ἀρυστήρες. ταῦτα τοῖσι  
 αἰεὶ δορυφορέουσι ἐδίδδοτο.

- 169 Ἐπεὶ τε δὲ συνιόντες, ὃ τε Ἀπρίης ἄγων τοὺς ἐπικού-  
 ρους, καὶ ὁ Ἀμασις πάντας τοὺς Αἰγυπτίους, ἀπίκοντο ἐς  
 Μώμεμφιν πόλιν, συνέβαλον· καὶ ἐμάχέσαντο μὲν εὖ οἱ ξεί-  
 νοι, πλήθει δὲ πολλῷ ἐλάσσονες ἐόντες, κατὰ τοῦτο ἐσώ-  
 θησαν. Ἀπρίῳ δὲ λέγεται εἶναι ἥδε ἡ διάνοια, μὴδ' ἂν  
 θεὸν μιν μηδένα δύνασθαι παῦσαι τῆς βασιλείης· οὕτω ἀσφα-  
 λέως ἐωντῷ ἰδρῦσθαι ἐδόκεε. καὶ δὴ τότε συμβαλὼν ἐσώθη·  
 καὶ ζωγρηθεὶς, ἀπήχθη ἐς Σάϊν πόλιν, ἐς τὰ ἐωντοῦ οἰκία  
 πρότερον ἐόντα, τότε δὲ Ἀμάσιος ἤδη βασιλῆϊα. ἐνθαῦτα  
 δὲ τέως μὲν ἐτρέφετο ἐν τοῖσι βασιληίοις, καὶ μιν Ἀμα-  
 σις εὖ περιεΐπε. τέλος δὲ, μεμφομένων Αἰγυπτίων ὡς οὐ  
 ποιοῖ δίκαια, τρέφων τὸν σφίσι τε καὶ ἐωντῷ ἔχθιστον,  
 οὕτω δὴ παραδιδοῖ τὸν Ἀπρίην τοῖσι Αἰγυπτίοις. οἱ δὲ  
 μιν ἀπέπνιξαν, καὶ ἔπειτα ἔθαψαν ἐν τῇσι πατρώῃσι τα-

τάδε δὲ ἐν περιτροπῇ ἐκαρποῦν-  
 το, "enjoyed in rotation," as they  
 successively performed the duty of  
 body-guards. Τάδε are the things  
 which follow, ταῦτα those which  
 precede, according to a natural dis-  
 tinction: for as *δὲ* is the more  
 emphatic demonstrative, it belongs  
 rather to that of which the author  
 is in the act of speaking, than to  
 that of which he has taken leave.  
 6. 53. ταῦτα μὲν Λακεδαιμόνιοι  
 λέγουσι—τάδε δὲ ἐγώ. Comp. 2.  
 104., where both pronouns repeat-  
 edly occur. The rule, however,

is not invariably observed. 1. 32.  
 ταῦτα δὲ ἡ εὐτυχία οἱ ἀπερύκει,  
 where ταῦτα refers to what fol-  
 lows. Matth. § 470.

Ἑρμοτυβίων ἄλλοι, i. e. another  
 thousand, more commonly ex-  
 pressed by ἕτεροι τασούτοι.

SECT. 169. μὴδ' ἂν θεὸν μιν μη-  
 δένα δύνασθαι παῦσαι τῆς βασιλεί-  
 ης. Comp. this with the boastful-  
 ness of the same king, as described  
 by Ezek. xxix. 3.

τέως, "for a certain time." See  
 note p. 56. οὕτω, p. 111.

φῆσι. αἱ δὲ εἰσι ἐν τῇ ἱρῇ τῆς Ἀθηναίης, ἀγχοτάτω τοῦ  
 μεγάρου, ἐσίουσι ἀριστερῆς χειρός. ἔθαψαν δὲ Σαῖται πάν-  
 τας τοὺς ἐκ νομοῦ τούτου γενομένους βασιλέας ἔσω ἐν τῇ  
 ἱρῇ. καὶ γὰρ τὸ τοῦ Ἀμάσιος σῆμα ἑκαστέρῳ μὲν ἐστὶ τοῦ  
 μεγάρου ἢ τὸ τοῦ Ἀπρίεω καὶ τῶν τούτου προπατόρων·  
 ἐστὶ μέντοι καὶ τοῦτο ἐν τῇ αὐλῇ τοῦ ἱροῦ, παστὰς λιθίνη  
 μεγάλη, καὶ ἡσκημένη στύλοισι τε φοίνικας τὰ δένδρεα με-  
 μιμημένοισι, καὶ τῇ ἄλλῃ δαπάνῃ. ἔσω δὲ ἐν τῇ παστάδι  
 διξὰ θυρώματα ἔστηκε· ἐν δὲ τοῖσι θυρώμασι ἡ θήκη ἐστί.  
 Εἰσὶ δὲ καὶ αἱ ταφαὶ τοῦ οὐκ ὄσιον ποιεῦμαι ἐπὶ τοιούτῳ 170  
 πρήγματι ἐξαγορεύειν τοῦνομα ἐν Σαῖ, ἐν τῇ ἱρῇ τῆς Ἀθη-  
 ναίης, ὅπισθε τοῦ νηοῦ, παντὸς τοῦ τῆς Ἀθηναίης ἐχόμεναι  
 τοίχου. καὶ ἐν τῇ τεμένει ὀβελοὶ ἐστάσι μεγάλοι λίθινοι·  
 λίμνη τέ ἐστὶ ἐχομένη, λιθίνῃ κρηπιδὶ κεκοσμημένη, καὶ  
 ἐργασμένη εὐ κύκλῳ, καὶ μέγαθος, ὡς ἐμοὶ ἐδόκεε, ὅση περ  
 ἢ ἐν Δήλῳ, ἢ τροχοειδῆς καλεομένη. Ἐν δὲ τῇ λίμνῃ 171  
 ταύτῃ τὰ δείκῃλα τῶν παθέων αὐτοῦ νυκτὸς ποιενῶσι, τὰ

ἀριστερῆς χειρός. Æsch. Prom. V. 739. *Λαῖας δὲ χειρὸς οἱ σιδηροτέκτονες Οἰκοῦσι Χάλυβες*. "from (i. e. towards) the left hand." Comp. note on *ἀντίον κέραι*, p. 53. Matth. § 377. 1. The principle, however, is materially different from that of the genitive of place.

*παστὰς λιθίνῃ μεγάλῃ*. See note p. 193. The *σῆμα* of Amasis, in the court of the temple, had a colonnade, whose capitals imitated the palm tree, and was in other respects expensively adorned, no doubt with elaborate painting. See Pl. Denon. xlv. xlv. Wilkinson, M. and C. 3. frontispiece. Within the hall, and probably in the wall behind the colonnade, was an opening with large double doors (*janua bivalvis*), διξὰ θυρώματα, in which the body was

deposited. Comp. 3. 16., from which it appears that the *θήκη* was sufficiently large to contain more than one body.

SECT. 170. ἐπὶ τοιούτῳ πρήγματι, i. e. in connection with death. See 2. 61.

*κρηπιδὶ λιθίνῃ*, a facing of stone, which, resembling the base of a statue, was called by a name properly denoting a shoe. 1. 93. 185. The round lake of Delos, *λίμνη τροχόεσσα* (Callim. Del. 261.) was an oval of 300 feet long and 200 wide, if the correspondent of Spon (Voy. 1. 107.) is right in supposing that it was the same which the Romans used for the Naumachia: but they possibly enlarged it.

SECT. 171. *δείκῃλα*, a rare word, means "imitative representations." *Δεικελιστής* was the name given



καλέουσι μυστήρια Αἰγύπτιοι. περὶ μὲν νυν τούτων εἰδότε μοι ἐπὶ πλέον ὥς ἕκαστα αὐτῶν ἔχει, εὖστομα κείσθω. καὶ τῆς Δήμητρος τελετῆς πέρι, τὴν οἱ Ἕλληνες θεσμοφορία καλέουσι, καὶ ταύτης εἰδότε μοι πέρι εὖστομα κείσθω, πλὴν ὅσον αὐτῆς ὁσίη ἐστὶ λέγειν. αἱ Δαναοῦ θυγατέρες ἦσαν αὖ τὴν τελετὴν ταύτην ἐξ Αἰγύπτου ἐξαγαγοῦσαι, καὶ διδάξασαι τὰς Πελασγιώτιδας γυναῖκας. μετὰ δὲ, ἐξαναστάσης

by the Spartans to the performers of a low mimicry, which supplied the place of scenic performances. Athen. 14. p. 621.

καλέουσι μυστήρια, i. e. by a name of similar import; for μ. is Greek. Compare note on βαρβάρω, 2. 158. According to the story related by Plut. Isid. et Osir. 356. Typhon, having persuaded Osiris to get into a chest, soldered it down and set it afloat on the Tanitic branch of the Nile: it floated to Byblos in Phœnicia. Isis having opened it, Typhon took out the body and cut it in pieces, while Isis, embarking on the marshes in a *baris* of papyrus, sought them one by one. This is sufficient to show why these mysteries were performed ἐν λίμνῃ.

εὖστομα κείσθω, "though I know respecting these things more fully how each circumstance stands, let them rest, on my part, in reverential silence." Plat. Gorg. 453. ἔχεις τι λέγειν ἐπὶ πλέον τὴν ῥητορικὴν δύνασθαι ἢ πειθῶ τοῖς ἀκούουσιν ἐν τῇ ψυχῇ ποιεῖν; "*magis valere*." Εὖστομεῖν and εὐφημεῖν appear to have signified originally, like the Latin "*favere linguis*," to use well-omened words, deemed necessary to the good effect of religious rites; and thence to maintain silence, lest by chance

ill-omened words should escape. Ar. Av. 959. at the commencement of a sacrifice, εὐφημία ἴστω. The combination εὖστομα κείσθω, is peculiar to Herodotus and those who imitated him. Suid. εὖστομεῖν. τὸ εὐφημεῖν. Καὶ οἱ Ἴωνες εὖστομα κείσθω φασί. Soph. Phil. 201. εὖστομ' ἔχε. Schol. εἰώθασιν οὕτω λέγειν ἀντὶ τοῦ, σιώπα. In the next line but one the construction is εὖστομα κείσθω (πάντα) πλὴν ὅσον αὐτῆς ὁσίη (for δσιον, Matt. § 434. 2. b. Obs.) ἐστὶ λέγειν.

Nocturnal mysteries in honour of Bacchus were performed annually on the Lernæan lake in the Peloponnesus, and said to have been introduced by Philammon before the Dorian conquest. Paus. Cor. 2. 37. Ceres was also worshiped here, and as the traditions of the Danaides were connected with the lake of Lerna and the fountain Amymon (Apollod. 2. 1. 4.), this probably led Her. to mention the origin of the Thesmophoria.

ἐξαναστάσης ὑπὸ Δωριέων, "having had its population dispossessed by the Dorians." Arcadia escaped, from the strength of its mountainous regions. Her. does not explain whence the Thesmophoria, as practised at Eleusis and in Athens, were derived: they may have been carried from Argos to

πάσης Πελοποννήσου ὑπὸ Δωριέων, ἐξαπώλετο ἡ τελετή· οἱ δὲ ὑπολειφθέντες Πελοποννησίων καὶ οὐκ ἐξαναστάντες Ἀρκάδες, διέσωζον αὐτὴν μούνοι.

Ἀπρίῳ δὲ ὧδε καταραιρεμένου, ἐβασίλευσε Ἀμασις, νο- 172  
μοῦ μὲν Σαΐτεω ἑὼν· ἐκ τῆς δὲ ἦν πόλις, οὐνομά οἱ ἐστὶ Σιούφ. τὰ μὲν δὴ πρῶτα κατόνοντο τὸν Ἀμασιν Αἰγύπτιοι, καὶ ἐν οὐδεμῇ μοίρῃ μεγάλῃ ἤγον, ἅτε δὴ δημότην τὸ πρὶν εἶντα, καὶ οἰκίης οὐκ ἐπιφανέος· μετὰ δὲ, σοφίῃ αὐτοὺς ὁ Ἀμασις, οὐκ ἀγνωμοσύνη προσηγάγετο. ἦν οἱ ἄλλα τε ἀγαθὰ μυρία, ἐν δὲ καὶ ποδανιπτῆρ χρύσεος, ἐν τῷ αὐτός τε ὁ Ἀμασις καὶ οἱ δαιτυμόνες οἱ πάντες τοὺς πόδας ἐκάστοτε ἐναπενιζέατο. τοῦτον κατ' ὧν κόψας, ἄγαλμα δαίμονος ἐξ αὐτοῦ ἐποίησατο, καὶ ἱδρυσεν τῆς πόλιος ὅκου ἦν ἐπιτηδεώ-  
τατον· οἱ δὲ Αἰγύπτιοι φοιτέοντες πρὸς τῷ ἀγάλματι, ἐσέβοντο μεγάλως. μαθὼν δὲ ὁ Ἀμασις τὸ ἐκ τῶν ἀστών ποι-  
εῦμενον, συγκαλέσας Αἰγυπτίους, ἐξέφηνεν φὰς “ἐκ τοῦ  
“ποδανιπτῆρος τῷ ἀγάλματι γεγονέναι, ἐς τὸν πρότερον μὲν  
“τοὺς Αἰγυπτίους ἐνεμῆν τε καὶ ἐνουρέειν, καὶ πόδας ἐνα-  
“πονιζέσθαι, τότε δὲ μεγάλως σέβεσθαι. ἤδη ὧν, ἔφη λέ-

Attica before, or from Arcadia to Attica after, the Dorian conquest: the former seems more probable, but neither accords with the Eleusinian and Attic traditions. St. Croix 3. 1.

Σκτ. 172. Σιούφ. According to Champollion 2. 220., *Saï*, a village on the eastern bank of the Nile, as Sais was, and about three leagues to the north-east of it.

δημότην, “plebeian.” See note on δημοτικά, p. 58. In this sense it is said to be Ionian, and among Attic writers used only by Xenophon. Larcher. The common meaning is, a member of the same δῆμος.

σοφίῃ οὐκ ἀγνωμοσύνη προση-

γάγετο, “by management, not by harshness, he brought them over to himself.” It is singular that this should have seemed so harsh to Valck. as to lead him to propose οὐκ εὐγνωμοσύνη, on the ground that no one can be said ἀγνωμοσύνην προσαγαγέσθαι. 7. 104. οὐκ ἑὼν φεύγειν—ἀλλὰ μένοντας ἐπικρατέειν ἢ ἀπόλλυσθαι. 3. 135. καὶ ἅμα ἔπος τε καὶ ἔργον ἐπόλεε, “said the word and did the thing,” where Valck. again would read ἔπος ἔφατο καὶ ἔργον ἐπόλεε. 4. 107. ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην· γλώσσαν δὲ ἰδίην. Cic. Rab. 4. “Hæc verba non solum tenebris vetustatis sed etiam luce libertatis oppressa sunt.”

“ γων, ὁμοίως αὐτὸς τῷ ποδανιπτῇρι πεπρηγέται. εἰ γὰρ  
 “ πρότερον εἶναι δημότης, ἀλλ’ ἐν τῷ παρεόντι εἶναι αὐ-  
 “ τῶν βασιλεύς.” καὶ τιμᾶν τε καὶ προμηθέσθαι ἐωντοῦ  
 173 ὥστε δικαιοῦν δουλεύειν. Ἐχρᾶτο δὲ καταστάσει πρηγμά-  
 των τοιῇδε. τὸ μὲν ὄρθριον, μέχρι ὅτου πληθῶρης ἀγορῆς,  
 προθύμως ἐπρήσσε τὰ προσφερόμενα πρήγματα· τὸ δὲ ἀπὸ  
 τούτου ἔπινε τε καὶ κατέσκωπτε τοὺς συμπότας, καὶ ἦν  
 μάταιός τε καὶ παιγνιήμων. ἀχθεσθέντες δὲ τούτοισι οἱ φί-  
 λοι αὐτοῦ, ἐνουθέτεον αὐτὸν, τοιάδε λέγοντες· “ ὦ βασι-  
 “ λεῦ, οὐκ ὀρθῶς σεωντοῦ προέστηκας, ἐς τὸ ἄγαν φαῦ-  
 “ λον προάγων σεωντόν. σὲ γὰρ χρῆν ἐν θρόνῳ σεμνῷ  
 “ σεμνὸν θωκέοντα, δι’ ἡμέρης πρήσσειν τὰ πρήγματα· καὶ  
 “ οὕτω Αἰγύπτιοι τ’ ἂν ἐπιστέατο ὡς ὑπ’ ἀνδρὸς μεγάλου  
 “ ἄρχονται, καὶ ἄμεινον σὺ ἂν ἦκουες. νῦν δὲ ποίεις οὐδα-  
 “ μῶς βασιλικά.” Ὁ δ’ ἀμείβετο τοιοῦτε αὐτοῦς· “ Τὰ  
 “ τόξα οἱ κεκτημένοι, ἐπεὰν μὲν δέωνται χρᾶσθαι, ἐνταννύ-  
 “ ουσι· ἐπεὰν δὲ χρήσωνται, ἐκλύουσι. εἰ γὰρ δὴ τὸν πάντα  
 “ χρόνον ἐντεταμένα εἴη, ἐκραγεῖν ἂν ὥστε ἐς τὸ δέον οὐκ

πεπρηγέται, “told them in his speech that he himself had fared like the foot-bath,” *πράσσειν* signifying to meet with certain events, the nature of which is distinguished by *εὖ* or *κακῶς*. Matth. § 494. 2.

SECT. 173. *μέχρι ὅτου*. Of this pleonasm see note on *μέχρι οὗ*, p. 32. The day was divided among the Greeks into *ὄρθριον*, “dawn;” *πρωί* (whence *πρωινή*, *pruina*), “early morning;” *περὶ πληθούσαν ἀγοράν*, or *πληθῶρα ἀγορᾶς*, “nine o’clock, or forenoon generally;” *βρασημβριά*, “noon;” *περὶ δείλην*, “afternoon;” *ἑσπερά*, “evening.” Larcher from Dion. Chrys. de Gloria Or. 76. In regard to the account given of the

habits of Amasis, it is to be observed that the priests had been accustomed to regulate the manner in which the time of the kings should be spent, and that Amasis was probably the first to emancipate himself from this thralldom. Diod. 1. 70.

*ἐς τὸ ἄγαν φαῦλον προάγων σεωντόν*, “making yourself too cheap.” *Φαῦλος* is bad or mean of its kind, coarse food, shabby clothes, &c.

*δι’ ἡμέρης*, “all day long.” 22. *δι’ ἔτεος*, “the whole year through.” Harpocr. p. 131. *Τηλεκλειδης δ’ ἐν τοῖς Πρυτανεύσι, δι’ ἡμέρας εἶπεν ἀντὶ τοῦ εἶ’ ὅλης τῆς ἡμέρας*.

“ ἂν ἔχιοιεν αὐτοῖσι χρῆσθαι. οὐτῶ δὴ καὶ ἀνθρώπου κατὰ-  
 “ στασις. εἰ ἐθέλοι κατεσπουδᾶσθαι αἰεὶ, μηδὲ ἐς παιγνίην  
 “ τὸ μέρος ἐωυτὸν ἀνιέναι, λάθοι ἂν ἦτοι μανεῖς, ἢ ὅγε  
 “ ἀπόπληκτος γενόμενος. τὰ ἐγὼ ἐπιστάμενος, μέρος ἑκα- 174  
 “ τέρψ νέμω.” Ταῦτα μὲν τοὺς φίλους ἀμείψατο. Λέγε-  
 ται δὲ ὁ Ἀμασις, καὶ ὅτε ἦν ιδιώτης, ὡς φιλοπότης ἐὼν  
 καὶ φιλοσκώμμων, καὶ οὐδαμῶς κατεσπουδασμένος ἀνὴρ·  
 ὅκως δέ μιν ἐπιλείποι πίνοντά τε καὶ εὐπαθέοντα τὰ ἐπι-  
 τήδεα, κλέπτεσκε ἂν περιῶν. οἱ δ’ ἂν μιν φάμενοι ἔχειν  
 τὰ σφέτερα χρήματα ἀρνεύμενον ἄγεσκον ἐπὶ μαντήϊον ὅκου  
 ἐκάστοισι εἴη· πολλὰ μὲν δὴ καὶ ἀλίσκετο ὑπὸ τῶν μαν-  
 τηίων, πολλὰ δὲ καὶ ἀποφεύγεσκε. ἐπεὶ τε δὲ καὶ ἐβασί-  
 λευσε, ἐποίεε τοιάδε· ὅσοι μὲν αὐτὸν τῶν θεῶν ἀπέλυσαν  
 μὴ φῶρα εἶναι, τούτων μὲν τῶν ἱρῶν οὔτε ἐπεμέλετο, οὔτε  
 ἐς ἐπισκευὴν ἐδίδου οὐδέν· οὐδὲ φοιτῶν ἔθιγε, ὡς οὐδενὸς  
 εἶναι ἀξίοισι, ψεύδεά τε μαντήϊα κεκτημένοισι. ὅσοι δὲ μιν  
 κατέδησαν φῶρα εἶναι, τούτων δὲ, ὡς ἀληθῆως θεῶν ἐόν-

λάθοι ἂν μανεῖς—γενόμενος, “he would insensibly become either frantic or stupid.” Of the construction of *λανθάνω* with a participle see Matth. § 552. β., and of the insertion of *ὅγε* before the second verb, when two are opposed by *ἢ, ἦτοι*, note on 2. 137. p. 177.

ΣΕΚΤ. 174. κλέπτεσκε ἂν. These forms in *σκον*, which are common in Ionic poetry and in Her., are derived either from the second aorist or the imperfect; in Ionic poetry also from the first aorist. They denote repetition, and have been called *iterativa*. They have no mood except the indicative, and according to the precept of the grammarians do not admit the augment. Etym. M. s. v. *ὁμοκλήσασκεν*. λέγει ὁ Ἀμβων ὅτι εἰ τι

προσλαμβάνει ταῦτα κατὰ τὸ τέλος ἀποβάλλει κατὰ τὴν ἀρχήν. καὶ γὰρ τὸ ἔτυπε ποιοῦσιν οἱ Ἴωνες τύπτεσκεν. In our present MSS. of Her., however, the augment is occasionally found. 1. 100. εἶσω παρ’ ἐκείνον ἐσεπέμπεσκε καὶ ἐκείνος ἐκπέμπεσκε. without variation in the MSS. Buttman Ausf. Gr. 1. 393. The two tenses retain their characteristic distinction, the aorist denoting the repetition of a transient, the imperfect of a prolonged action. Comp. Matth. § 199. Of *ἂν*, which has the same effect as the English conditional, “he would go about stealing,” see p. 141.

κατέδησαν φῶρα εἶναι, “had convicted him of being a thief,” “to bind” being the opposite of “to absolve” (untie).

των καὶ ἀψευδέα μαντήϊα παρεχομένων, τὰ μάλιστα ἐπεμέλετο.

- 175 Καὶ τοῦτο μὲν, ἐν Σαῖ τῇ Ἀθηναίῃ προπύλαια θωνυμάσια οἱ ἐξεποίησε, πολλὸν πάντας ὑπερβαλλόμενος τῷ τε ὕψει καὶ τῷ μεγάθει, ὅσων τε τὸ μέγαθος λίθων ἐστὶ, καὶ ὁκοίων τέων· τοῦτο δὲ, κολοσσούς μεγάλους καὶ ἀνδρόσφιγγας

ΣΕΚΤ. 175. τοῦτο μὲν—τοῦτο δὲ. See p. 75. 127. Οἱ after θωνυμάσια is redundant, and might easily have originated from the final α(οι). Pors. Eur. Med. 44. But in an author whose style is so copious as that of Her. it is dangerous to reject words without critical authority, merely because they are redundant. Comp. 6. 68. ἀπικομένην δὲ τῇ μητρὶ ἐσθεις ἐς τὰς χεῖρας οἱ τῶν σπλάγγων κατικέτενε.

ὅσων τε τὸ μέγαθος λίθων ἐστὶ καὶ ὁκοίων τέων, "and for the size and quality of the stones of which it consists," a construction analogous to the Latin "*Illis quantum importunitatis habent, parum est impune male fecisse.*" Sall. B. J. 1. 31. "*Quod tuum est iudicium de hominibus, ipsius Lamiae causa studiose omnia facies.*" Cic. Fam. 12. 29. Her. 8. 12. ἐλπίζοντες πάγχυ ἀπολέεσθαι, ἐς οἷα κακὰ ἦλθον. The construction is most easily resolved by considering the relative as substituted for the demonstrative, with which it is originally identical. Bos. Elips. p. 157.

ἀνδρόσφιγγας, i.e. sphinxes partly human, as distinguished from κριόσφιγγες, which had the head of rams. The sphinx is commonly represented with the hinder part of a lion, and the head, bust and hands of a human being, sometimes distinctly female. Champ.

Lettres au D. de Blacas. 1. frontisp. Ἀνὴρ, not only in the plural, as in the combination ἀνδρῶν τε θεῶν τε, but also in the singular, is used for a human being generally. Æsch. Agam. 898. Λέγω κατ' ἄνδρα μὴ θεὸν, σέβειν ἐμέ. Her. 4. 106. the cannibal Scythians, who ἀνθρωποφαγέουσι μόνον τοῦτων, are called Ἀνδροφάγοι. Of the origin of this compound figure among the Egyptians the explanation of Clem. Alex. Strom. 5. p. 671. Potter. is the most simple and natural. Ἀλκῆς μετὰ συνέσεως σύμβολον ἡ σφίγξ. The name is Greek, in an older form φίγξ. Plat. Crat. 1. 414. τὴν σφίγγα ἀντὶ φιγγὸς σφίγγα καλοῦσι. The original was φίζ, whence the mountain near Thebes where she resided was called Φίκιον. Hesiod. Sc. Herc. 33. Paus. 2. 26. The Boeotians changed the φ into the cognate β (comp. p. 4.). Bikas. σφίγγας. Hes. "*Picati appellantur quorum pedes formati sunt in speciem sphingum, quod eas Dorii picas vocant.*" Festus. The meaning of the root *figo, fingo*, σφίγγω, is "to grasp" and "pierce," and the Theban monster derived her name from the power of her lion's claws. Apollod. 3. 5. 8. The original Greek conception of the sphinx, therefore, appears to have been merely that of a ravenous monster born of Typhon and Echidna, and sent to punish the

περιμήκεας ἀνέθηκε, λίθους τε ἄλλους ἐς ἐπισκευὴν ὑπερφυέας τὸ μέγαθος ἐκόμισε. ἡγάγετο δὲ τούτων τοὺς μὲν, ἐκ τῶν κατὰ Μέμφω ἐουσέων λιθοτομιέων· τοὺς δὲ ὑπερμεγάθεας, ἐξ Ἑλεφαντίνης πόλιος, πλόον καὶ εἰκοσι ἡμερέων ἀπεχούσης ἀπὸ Σαΐος. τὸ δὲ οὐκ ἦκιστα αὐτῶν, ἀλλὰ μάλιστα θωυμάζω, ἔστι τόδε· οἶκημα μουνόλιθον ἐκόμισε ἐξ Ἑλεφαντίνης πόλιος· καὶ τοῦτο ἐκόμιζον μὲν ἐπ' ἔτεα τρία, δισχίλιοι δὲ οἱ προσετετάχατο ἄνδρες ἀγωγέες, καὶ οὗτοι ἅπαντες ἦσαν κυβερνήται. τῆς δὲ στέγης ταύτης τὸ μὲν μῆκος ἕξωθεν, ἔστι εἰς τε καὶ εἰκοσι πήχεες· εὖρος δὲ, τεσσαρεσκαίδεκα· ὕψος δὲ, ὀκτώ. ταῦτα μὲν τὰ μέτρα ἕξωθεν τῆς στέγης τῆς μουνολίθου ἐστί· ἀτὰρ ἔσωθεν τὸ μῆκος, ὀκτωκαίδεκα πηχέων καὶ πυγόνος· τὸ δὲ εὖρος, δυώδεκα πηχέων· τὸ δὲ ὕψος, πέντε πηχέων ἐστί. αὕτη τοῦ ἱροῦ κέεται παρὰ τὴν ἔσοδον. ἔσω γάρ μιν ἐς τὸ ἱρόν φασι τῶνδ' εἰνεκα οὐκ ἐσελκύσαι· τὸν ἀρχιτέκτονα αὐτῆς, ἐλκομένης τῆς στέγης, ἀναστενάξαι, οἷά τε χρόνου ἐκγεγονότος πολλοῦ, καταχθόμενον τῷ ἔργῳ· τὸν δὲ Ἀμασιν ἐνθυμιστὸν ποιη-

inhabitants of Boeotia by an offended deity, Juno or Bacchus. When they found in Egypt a figure similarly combined, it was natural that they should give to it the name of Σφίγξ.

κυβερνήται, i. e. boatmen: they had little to do except to steer, going up the river with the wind, or being towed, l. 96. and down, by the force of the stream.

τῆς δὲ στέγης ταύτης. As the roofed apartments of the labyrinth (2. 148.) are called *στέγαι*, so this monolithical shrine, having a projecting roof, is called *στέγη*, and for a similar reason *οἶκημα*. Comp. 2. 86. p. 111. Herodotus gives the measures as it lay on the ground; therefore what he calls the *length* is what if set upright

would be the *height*; what he calls the *height*, the *depth* from front to back; the difference between the external and internal height must have been the *thickness* of the back; that between the external and internal length, the thickness of the projecting roof; that between the external and internal breadth, the thickness of the sides. Πυγών is a measure of five palms.

ἐνθυμιστὸν ποιησάμενον, "considering it ominous," according to the sense which *ποιεῖσθαι* has in various combinations. Ammon. de Diff. Voc. p. 52. ἐνθύμιον ἐτίθετο ἐπὶ τοῦ προστροπαίου παρ' Ἀττικοῖς. ὁ γοῦν Ἀντιφῶν ἐν τοῖς φονικοῖς φησὶ, Τεθνεὼς οὗτος ὑμῖν ἐνθύμιος γενήσεται. "Vi vocis

176 σάμενον, οὐκ ἔαν ἔτι προσωτέρω ἐλκύσαι. ἤδη δέ τινες λέγουσι, ὡς ἄνθρωπος διεφθάρη ὑπ' αὐτῆς τῶν τις αὐτὴν μοχλευόντων, καὶ ἀπὸ τούτου οὐκ ἐσελκυσθῆναι. Ἀνέθηκε δὲ καὶ ἐν τοῖσι ἄλλοισι ἱροῖσι ὁ Ἀμασις πᾶσι τοῖσι ἐλλογίμοις ἔργα τὸ μέγαθος ἀξιοθέητα· ἐν δὲ, καὶ ἐν Μέμφι, τὸν ὑπτιον κείμενον κολοσσὸν, τοῦ Ἡφαιστείου ἔμπροσθε τοῦ πόδες πέντε καὶ ἑβδομήκοντά εἰσι τὸ μῆκος. ἐπὶ δὲ τῷ αὐτῷ βάθρῳ ἐστάσι, Αἰθιοπικοῦ ἐόντος λίθου, δύο κολοσσοί, εἴκοσι ποδῶν τὸ μέγαθος ἑὼν ἑκάτερος· ὁ μὲν ἔνθεν, ὁ δ' ἔνθεν τοῦ μεγάρου. ἔστι δὲ λίθινος ἕτερος τοσοῦτος καὶ ἐν Σαῖ, κείμενος κατὰ τὸν αὐτὸν τρόπον τῷ ἐν Μέμφι. τῇ Ἰσι τε τὸ ἐν Μέμφι ἱρὸν Ἀμασίς ἐστι ὁ ἐξοικοδομήσας, ἐὼν μέγα τε καὶ ἀξιοθεητότατον.

177 Ἐπ' Ἀμάσιος δὲ βασιλέος λέγεται Αἴγυπτος μάλιστα δὴ τότε εὐδαιμονῆσαι, καὶ τὰ ἀπὸ τοῦ ποταμοῦ τῇ χώρῃ γινόμενα, καὶ τὰ ἀπὸ τῆς χώρας τοῖσι ἀνθρώποισι. καὶ πόλις ἐν αὐτῇ γενέσθαι τὰς ἀπάσας τότε δισμυρίας τὰς οἰκεομένας. νόμον δὲ Αἰγυπτίοις τόνδε Ἀμασίς ἐστι ὁ καταστήσας· ἀποδεικνύναι ἕτερος ἐκάστου τῷ νομάρχῃ πάντα τινὰ Αἰγυπτίων, ὅθεν βιούται· μὴ δὲ ποιεῦντα ταῦτα, μηδὲ ἀποφαίνοντα δικαίην ζόην, ἰθύνεσθαι θανάτῳ. Σόλων δὲ ὁ

primum significavit *animo repone*re, ἐν φρεσὶ βάλλειν, sive ἐν φρενὸς δέλτοις θείναι ut loquitur Sophocles in Triptolemo. Sed usus imprimis Athenis voluit ut ἐνθύμιον de tali cogitatione usurparetur, quam inexpectatus casus, sed a superiori virtute oblatas, suggereret, quæque religionem et *omninosum* quid animo moveret." Valck. Anim. p. 76. Thuc. 7. 18. with Duker's note. Her. 8. 54. the common form ἐνθύμιον ἐγένετο is used of the effect produced on the mind of Xerxes by the regermination of the sacred olive of the Acropolis, after the

temple of Erechtheus had been burnt.

SECT. 177. Σόλων ὁ Ἀθηναῖος. Her. does not say that the penalty as well as the obligation of the law had been copied by Solon. According to Jul. Poll. 8. 6. 42. τῆς ἀργίας ἐπὶ μὲν Δράκοντος, ἀτιμία ἦν τὸ τίμημα· ἐπὶ δὲ Σόλωνος, εἰ τρίς τις ἀλόφῃ ἡτιμοῦτο. The inquiry took place before the Areopagus. Petit Legg. Att. p. 520. ed. Wess. Ἀτιμία was a very severe punishment, involving the privation of all civic rights. The severer penalty is attributed to Draco by Plutarch, Sol. c. 17.

Ἀθηναῖος λαβὼν ἐξ Αἰγύπτου τοῦτον τὸν νόμον, Ἀθηναίοισι ἔθετο· τῇ ἐκείνοι ἐς αἰεὶ χρέωνται, ἐόντι ἀμώμῳ νόμῳ. Φιλέλλην δὲ γενόμενος ὁ Ἀμασις, ἄλλα τε ἐς Ἑλλήνων 178 μετεξετέρους ἀπεδέξατο, καὶ δὴ καὶ τοῖσι ἀπικνευμένοισι ἐς Αἴγυπτον ἔδωκε Ναύκρατιν πόλιν ἐνοικῆσαι· τοῖσι δὲ μὴ βουλομένοισι αὐτῶν οἰκέειν, αὐτοῦ δὲ ναυτιλλομένοισι, ἔδωκε χώρους ἐνιδρύσασθαι βωμὸν καὶ τεμένεα θεοῖσι. τὸ μὲν νυν μέγιστον αὐτῶν τέμενος, καὶ οὐνομαστότατον ἐὼν καὶ χρησιμώτατον, καλεούμενον δὲ Ἑλλήνιον, αἶδε πόλις εἰς αἱ ἰδρυμένοι κοινῇ, Ἰώνων μὲν, Χίος, καὶ Τέως, καὶ Φώκαια, καὶ Κλαζομεναί· Δωριέων δὲ, Ῥόδος, καὶ Κνίδος, καὶ Ἀλικαρνησός, καὶ Φάσηλις· Αἰολέων δὲ, ἡ Μυτιληναίων μούνη. τούτων μὲν ἐστὶ τοῦτο τὸ τέμενος, καὶ προστάτας τοῦ ἐμπορίου αὗται αἱ πόλις εἰς αἱ παρέχουσαι. ὅσαι δὲ ἄλλαι πόλις μεταποιεῦνται, οὐδὲν σφί μετεὸν μεταποιεῦνται. χωρὶς δὲ, Αἰγινῆται ἐπ' ἐωντῶν ἰδρύσαντο τέμενος Διός· καὶ ἄλλο Σάμιοι, Ἡρῆς· καὶ Μιλήσιοι, Ἀπόλλωνος. Ἦν δὲ τὸ 179 παλαιὸν μούνη ἡ Ναύκρατις ἐμπόριον, καὶ ἄλλο οὐδὲν Αἰ-

SECT. 178. Φιλέλλην γενόμενος. At first Amasis would naturally be hostile to the Greeks, who had supported the cause of Apries (2. 163.), but afterwards became their patron, and not only continued the Greek mercenaries in his service, but encouraged their merchants to settle at Naucratis (2. 135.). Of the construction of ἔδωκε with the infin., answering to the Latin participle in "*aus*," see Matth. § 532.

Φάσηλις. This town was situated on the coast near the confines of Lycia and Pamphylia, not far from the burning mountain of the Chimæra, now *Yamar*. Antig. Caryst. p. 223. ed. Beckm. Beaufort's *Carmania*, p. 53. Inscriptions and ruins sufficiently indicate its site. It is now called *Tekrova*. The

mountain of Solyma (Strabo 14. p. 952.), now *Takhtalu*, rises immediately behind it, 7,800 feet above the sea.

προστάτας τοῦ ἐμπορίου. "*Προστάται* videntur fuisse qui negotiatorum rebus attenderent et arbitri essent litium, quales recentior ætas in portubus et emporiis constituit viros: *consules* vulgo appellantur." Bähr.

οὐδὲν σφί μετεὸν μεταποιεῦνται, "claim a share, when they have nothing to do with it," μετεὸν being the participle of the impersonal verb. *Μεταποιεῖσθαι* is explained by Timæus (Lex. Plat. 179.), *ἀντιποιεῖσθαι*, but *ἀντιπ.* is simply "to claim," μεταπ. "claim a share." ἐπ' ἐωντῶν, "independently." Comp. p. 5.



- γύπτου. εἰ δέ τις ἐς τῶν τι ἄλλο στομάτων τοῦ Νείλου ἀπύκοιτο, χρῆν ὁμοῖαι “ μὴ μὲν ἐκόντα ἐλθεῖν.” ἀπομόσαντα δὲ, τῇ νηὶ αὐτῇ πλέειν ἐς τὸ Κανωβικόν· ἢ εἰ μή γε οἷά τε εἴη πρὸς ἀνέμους ἀντίους πλέειν, τὰ φορτία ἔδεε περιάγειν ἐν βάρισι περὶ τὸ Δέλτα, μέχρι οὐ ἀπύκοιτο ἐς
- 180 Ναύκρατιν. οὕτω μὲν δὴ Ναύκρατις ἐτετίμητο. Ἀμφικτυόνων δὲ μισθωσάντων τὸν ἐν Δελφοῖσι νῦν ἑόντα νηὸν τριηκοσίων ταλάντων ἐξεργάσασθαι (ὁ γὰρ πρότερον ἐὼν αὐτόθι αὐτομάτως κατεκαή· τοὺς Δελφούς δὲ ἐπέβαλλε τεταρτημόριον τοῦ μισθώματος παρασχεῖν) πλανώμενοι δὲ οἱ Δελφοὶ περὶ τὰς πόλεις, ἐδωτίναζον· ποιεῦντες δὲ τοῦτο, οὐκ ἐλάχιστον ἐξ Αἰγύπτου ἐνείκοντο. Ἀμασις μὲν γάρ σφι ἔδωκε χίλια στυπητήρης τάλαντα· οἱ δὲ ἐν Αἰγύπτῳ οἰκόντες Ἕλληνες, εἴκοσι μνέας.

SECT. 179. *μὴ μὲν ἐκόντα ἐλθεῖν*. Of this use of *μὲν* for *μήν*, see 2. 118. *Ἀπομόσαντα*, “having cleared himself by oath,” “denied the charge on oath.” *Νηὶ αὐτῇ* is opposed to *βάρισι*. In this case they had to ascend the Nile to the apex of the Delta, and then descend the Canopic branch to Naucratis, 2. 17.

SECT. 180. *τὸν ἐν Δελφοῖσι νηὸν*. The temple at Delphi, of which Trophonius and Agamedes were the reputed builders, was burnt Ol. 58.1., B.C. 548. Clinton F.H. 2. 5. The Alcmaeonidæ contracted for the rebuilding, and made it much more splendid than the specification; in return for which the malignity of rumour accused them of having set it on fire. Her. tacitly refutes the charge. 5. 62. οἱ Ἀλκμαιωνίδαι παρ’ Ἀμφικτυόνων τὸν νηὸν μισθοῦνται τὸν ἐν Δελφοῖσι ἐξοικοδομήσαι—καὶ ἐξεργάσαντο τοῦ παραδείγματος κάλλιον. where may

be noted the distinction between *μισθοῦν*, *elocare*, “to offer by contract,” and *μισθοῦσθαι*, *conducere*, “to take on contract.”

*ἐπέβαλλε*. An impersonal verb denoting to fall, as a *quota* or *contingent*. *Τοὺς Δελφούς* is the acc. before *παρασχεῖν*, *ἐπιβ.* governing a dative.

*ἐδωτίναζον*, “collected gifts.” *ἤγειρον δωτίνας*, l. 61. Both the subst. and the verb are Ionic.

*στυπητήρης*, “*alumen*,” not exactly however the same as our *alum*, which is a sulphate of alumina; but a natural production, in which there was a large mixture of blue vitriol, or sulphate of iron, with which the other is found in nature united, and is separated from it in the process of manufacture. Beckmann (Hist. of Inv. 1. 288.) maintains that the *alumen* of the Latins and *στυπητήρια* of the Greeks was vitriol, and that no trace of works for its manufacture is to be found

Κυρηνάιοισι δὲ Ἀμασις φιλότῃτά τε καὶ συμμαχίην συνε- 181  
 θήκατο. ἐδικαίωσε δὲ καὶ γῆμαι αὐτόθεν, εἴτ' ἐπιθυμήσας  
 Ἑλληνίδος γυναικὸς, εἴτε καὶ ἄλλως φιλότῃτος Κυρηνάιων  
 εἶνεκα. γαμέει δ' ὦν, οἱ μὲν λέγουσι Βάττω, οἱ δ' Ἀρκε-  
 σίλειω θυγατέρα, οἱ δὲ, Κριτοβούλου, ἀνδρὸς τῶν ἀστῶν  
 δοκίμου· τῇ οὖνομα ἦν Λαδίκη. ταύτην τὴν Λαδίκην, ὡς ἐπε-  
 κράτησε Καμβύσης Αἰγύπτου, καὶ ἐπύθετο αὐτῆς ἢ τις εἴη,  
 ἀπέπεμψε ἀσινέα ἐς Κυρήνην. Ἀνέθηκε δὲ καὶ ἀναθήματα 182  
 ὁ Ἀμασις ἐς τὴν Ἑλλάδα· τοῦτο μὲν, ἐς Κυρήνην ἄγαλμα  
 ἐπίχρυσον Ἀθηναίης καὶ εἰκόνα ἐωυτοῦ γραφῇ εἰκασμένην·  
 τοῦτο δὲ, τῇ ἐν Λίνδῳ Ἀθηναίῃ δύο τε ἀγάλματα λίθινα,

in the ancients; but Pliny's description of the mineral does not suit with vitriol, and he describes the mode of roasting it which is still practised: "Coquitur per se carbonibus puris, donec cinis fiat." N. H. 35. 52. The Egyptian alum was reckoned the best, being formed in filaments as fine as hairs, *πολιαῖς θριξίν ἐμφερῶς, οἷα ἐστὶν ἡ λεγομένη τραχύτις, γεννωμένη δὲ ἐν Αἰγύπτῳ*. Diosc. 5. 123. quoted by Hardouin. Plin. N. H. u. s. The island of Melos produced the next in quality. In the age of Diodorus (5. 8.) this was nearly exhausted, and the Lipari islands derived immense wealth from the manufacture. The ancients employed it in dyeing, curriery and medicine. Larcher calculates the weight of 1000 talents at 51,432 pounds 4 ounces.

SECT. 181. *Κυρηνάιοισι δὲ Ἀμασις*. The later editors, I think without sufficient reason, have omitted the words *ἐς ἀλλήλους* after δέ.

SECT. 182. *τῇ ἐν Λίνδῳ Ἀθηναίῃ*. Lindus (still called *Lindo*) stands on the east side of the

island of Rhodes. The hill which rises above the town was the seat of a very ancient temple of Minerva, rebuilt by Cleobulus of Lindus, one of the seven wise men of Greece, about the year 600 B.C. Here alone, as far as we know in all antiquity, she was worshiped with offerings without fire (*ἱερὰ ἄπυρα*), corn, cakes and fruits, a custom of which Pindar (Ol. 7. 85. ed. Heyn.) gives a mythical explanation. It is difficult to determine how much there is of historical fact in the story of Danaus. His own name and that of his brother Ægyptus, are evidently devised to explain *Δάναοι*, the ancient name of the inhabitants of Argos and the country from which he came; the number (50) of his daughters and his brother's sons, all bearing Greek names, alludes to the supposed invention of the *pentecontor*, and thus everything that is personal in the common narrative vanishes. But the question still remains, Are we to attribute the establishment of the worship of Minerva at Lindus to the Egyptians? is the ultimate fact

καὶ θώρηκα λίνεον ἀξιοθέητον· τοῦτο δ', ἐς Σάμον τῇ Ἡρῇ εἰκόνας ἐωντοῦ διφασίας ξυλῖνας, αἱ ἐν τῷ νηφ̄ τῷ μεγάλῳ ἰδρύατο ἔτι καὶ τὸ μέχρ' ἐμεῦ, ὅπισθε τῶν θυρέων. ἐς μὲν νυν Σάμον ἀνέθηκε κατὰ ξεινίην τὴν ἐωντοῦ τε καὶ Πολυκράτεος τοῦ Αἰάκεος· ἐς δὲ Λίνδον, ξεινίης μὲν οὐδεμῆς εἶνεκεν, ὅτι δὲ τὸ ἱρὸν τὸ ἐν Λίνδῳ τὸ τῆς Ἀθηναίης λέγεται τὰς τοῦ Δαναοῦ θυγατέρας ἰδρύσασθαι προσχούσας, ὅτε ἀπεδίδρυσκον τοὺς Αἰγύπτου παῖδας. ταῦτα μὲν ἀνέθηκε ὁ Ἀμασις. Εἶλε δὲ Κύπρον πρῶτος ἀνθρώπων, καὶ κατεστρέψατο ἐς φόρον ἀπαγωγὴν.

involved in the story of Danaus and Ægyptus a colonization of Argos from Egypt, or at least a derivation of Argive rites from Egypt? It seems extremely improbable, first, that the Greeks should attribute gratuitously a foreign origin to their own rites and institutions; and secondly, that they should arbitrarily fix upon Egypt as the source, if there were nothing to indicate that rather than any other country. But we have already seen in the mythi of Io and of Hercules, strong grounds for believing in a connection between Egyptian and Grecian religion, through the intermediation of Phœnicia; and to this I think we must again have recourse. According to Apollodorus, 2. 1. 4. (Comp. Pherecyd. Fr. ed. Sturz. p. 105.) Danaus and Egyptus are both brothers of Belus (Baal), the chief god and reputed king of Phœnicia. Minerva was a goddess of the Phœnicians, who in very early times had established her worship in Bœotia, where she bore the name of Ὀγα or Ὀγγα, which the Schol. on Æsch. S. c. Th. 492. calls an Egyptian word; the Schol.

on Eur. Phœn. 1077. Phœnician. Rhodes was frequented by the Phœnicians. Diod. 5. 58. Danaus was said by Anaximander to have brought letters to Greece (Bekk. Anecd. Gr. 2. 783.), which Her. attributes to the Phœnicians. The Cyclops who built the walls of Argos and Tiryns had come from Crete (γῆς Κουρήτιδος) or Lycia (Schol. Eur. Or. 955.), both countries in which the Phœnicians were established. Heffter Athenadienst auf Lindus.

Εἶλε δὲ Κύπρον πρῶτος ἀνθρώπων. The extent and time of the Phœnician dominion over Cyprus is uncertain. Virgil makes them sovereigns of it in the mythic times, Æn. 1. 621. "Genitor tum Belus opimam Vastabat Cyprum, et victor ditione tenebat;" and its chief city, Citium (Cic. Fin. 4. 20.), was subject to them. Jos. Arch. 9. 14. Comp. Böckh Corp. Inscr. 1. 523., where an inscription in Greek and Phœnician is given, upon a native of Citium, and Gesen. Mon. Phœn. 1. 122. The statement of Her. therefore must be received with some deduction, and as only true of the Egyptians.

## BOOK III. OR THALIA.

ἘΠΙ τοῦτον δὴ τὸν Ἀμασιν Καμβύσης ὁ Κύρου ἐστρα- 1  
 τεύετο, ἄγων καὶ ἄλλους τῶν ἦρχε, καὶ Ἑλλήνων Ἰωνάς  
 τε καὶ Αἰολέας, δι' αἰτίην τοιήνδε. Πέμψας Καμβύσης ἐς  
 Αἴγυπτον κήρυκα, αἴτεε Ἀμασιν θυγατέρα· αἴτεε δὲ ἐκ βου-  
 λῆς ἀνδρὸς Αἰγυπτίου, ὃς μεμφόμενος Ἀμασιν, ἔπρηξε ταῦ-  
 τα, ὅτι μιν ἐξ ἀπάντων τῶν ἐν Αἰγύπτῳ ἱερῶν ἀποσπάσας  
 ἀπὸ γυναικός τε καὶ τέκνων, ἔκδοτον ἐποίησε ἐς Πέρσας,  
 ὅτε Κῦρος πέμψας παρὰ Ἀμασιν αἴτεε ἱερὸν ὀφθαλμῶν,  
 ὃς εἷη ἄριστος τῶν ἐν Αἰγύπτῳ. ταῦτα δὲ ἐπιμεμφόμενος  
 ὁ Αἰγύπτιος, ἐνῆγε τῇ συμβουλίῃ κελεύων αἰτέειν τὸν Καμ-  
 βύσεα Ἀμασιν θυγατέρα· ἵνα ἡ δοὺς ἀνιῶτο, ἢ μὴ δοὺς,  
 Καμβύσῃ ἀπέχθοιτο. ὁ δὲ Ἀμασις, τῇ δυνάμει τῶν Περ-  
 σέων ἀχθόμενος, καὶ ἀρρωδέων, οὐκ εἶχε οὔτε δοῦναι οὔτε  
 ἀρνήσασθαι· εὖ γὰρ ἠπίστατο, ὅτι οὐκ ὡς γυναικὰ μιν ἔμελλε  
 Καμβύσης ἔξειν, ἀλλ' ὡς παλλακὴν. ταῦτα δὲ ἐκλογιζόμενος,  
 ἐποίησε τάδε. ἦν Ἀπρίεω τοῦ προτέρου βασιλέως θυγάτηρ  
 κάρτα μεγάλη τε καὶ εὐειδής, μόννη τοῦ οἴκου λελειμμένη·  
 οὐνομα δὲ οἱ ἦν Νίτητις. ταύτην δὴ τὴν παῖδα ὁ Ἀμασις

SECT. 1. δι' αἰτίην τοιήνδε. The immediate cause might be that which Herodotus mentions; the predisposing cause, which would infallibly have produced a war on some other pretext, if this had not occurred, was the spirit of conquest which animated the Persians, and the riches of Egypt. Popular tradition delights to assign special and personal reasons for events which result from various and general causes. The sovereign who could make such an insulting demand must have been conscious of power, and he who submitted to it, of weakness.

μεμφόμενος Ἀμασιν, "dissatisfied with Amasis." Elsewhere, Her. uses a dative of the person with an accus. of the thing (3. 4., 4. 189.), and this is also the predominant but by no means the exclusive usage. *Μεμφεσθαι*, like several words of this class, as *λυμαίνεσθαι*, *λωβάσθαι*, varies in its construction between dative and accus., according as the idea of an agency exerted *against* (dat.), or simply *upon* (acc.), is present to the mind. Bernhardt Griech. Synt. p. 91. Matth. § 384. It is not necessary, therefore, as Bähr proposes, to join Ἀμασιν to ἐπρηξε.

κοσμήσας ἐσθῆτί τε καὶ χρυσῷ, ἀποπέμπει ἐς Πέρσας ὡς ἑωυτοῦ θυγατέρα. μετὰ δὲ χρόνον ὥς μιν ἡσπάζετο, πατρώθεν οὐνομάζων, λέγει πρὸς αὐτὸν ἡ παῖς· “ὦ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μανθάνεις, ὃς ἐμέ σοι κόσμῳ ἀσκήσας ἀπέπεμψε, ὡς ἑωυτοῦ θυγατέρα διδούς, ἐοῦσαν τῇ ἀληθείῃ Ἀπρίῳ· τὸν ἐκείνος, ἐόντα ἑωυτοῦ δεσπότηα, μετ’ Αἰγυπτίων ἐπαναστὰς, ἐφόνευσε.” Τοῦτο δὲ τὸ ἔπος καὶ αὕτη ἡ αἰτία ἐγγενομένη ἤγαγε Καμβύσεια τὸν Κύρου, μεγάλως θυμωθέντα, ἐπ’ Αἴγυπτον. οὕτω μὲν νυν 2 λέγουσι Πέρσαι. Αἰγύπτιοι δὲ οἰκηεῦνται Καμβύσεια, φάμενοί μιν ἐκ ταύτης δὴ τῆς Ἀπρίῳ θυγατρὸς γενέσθαι· Κύρον γὰρ εἶναι τὸν πέμψαντα παρὰ Ἀμασιν ἐπὶ τὴν θυγατέρα, ἀλλ’ οὐ Καμβύσεια. λέγοντες δὲ ταῦτα, οὐκ ὀρθῶς λέγουσι. οὐ μὴν οὐδὲ λέληθε αὐτοὺς, (εἰ γάρ τινες καὶ ἄλλοι, τὰ Περσέων νόμιμα ὀρθῶς ἐπιστάται καὶ Αἰγύπτιοι,) ὅτι πρῶτα μὲν νόθον οὗ σφι νόμος ἐστὶ βασιλεύσαι, γνησίου παρεόντος· αὐτίς δὲ, ὅτι Κασσανδάνης τῆς Φαρνάσπεω θυγατρὸς ἦν παῖς Καμβύσης, ἀνδρὸς Ἀχαιμενίδεω, ἀλλ’ οὐκ

ἐσθῆτί τε καὶ χρυσῷ, i. e. royally. Comp. 1. 111., where the herdsman describes the royal infant whom he was to expose, as *κεκοσμημένον χρυσῷ τε καὶ ἐσθῆτι ποικίλῃ*. The daughter of Apries was large, *μεγάλη τε καὶ εὐεϊδής*, an essential ingredient in beauty according to Greek taste. Hom. Od. σ', 248. *περίεσσι γυναικῶν Εἰδος τε μεγεθός τε, ἰδὲ φρένας ἔνδον εἴσας*. Ar. Rhet. 1. 5. 5. *θηλεῖων δὲ ἀρετὴ σώματος μὲν κάλλος καὶ μέγεθος*. Comp. Ar. Poet. 16. ed. Tyrwh. with Twining's note 61.

*διαβεβλημένος οὐ μανθάνεις*, “do you not discover that you have been cheated?” Τὸ καταπαίχθεις καὶ γελασθεῖς *διαβεβλημένος λέγουσιν* Ἰωνες. Gregorius

Corinthius, § 143., quoting this passage.

SECT. 2. *Αἰγύπτιοι οἰκηεῦνται Καμβύσεια*, “claim him as a relation.” The Persians have in a similar way endeavoured to save their national honour, alleging that Alexander the Great was the son of a Persian princess, whom Philip had married and repudiated. See Sir J. Malcolm's Hist. 1. p. 69.

*ἀνδρὸς Ἀχαιμενίδεω*. The *φρήτηρ* of the *Ἀχαιμενίδαι*, a portion of the *γένος* of the *Πασαργάδαι* (Her. 1. 125.), was that from which both the kings before Darius, and Darius himself, derived their descent. 7. 108. Xerxes calls himself “the son of Darius, the son of Hystaspes, the son of Arsames, the son of Ariaramnes, the son of

ἐκ τῆς Αἰγυπτίας. ἀλλὰ παρατρέπουσι τὸν λόγον, προσποι-  
εύμενοι τῇ Κύρου οἰκίῃ συγγενέες εἶναι. καὶ ταῦτα μὲν ὧδε  
ἔχει. Λέγεται δὲ καὶ ὅδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός· 3  
ὡς τῶν Περσίδων γυναικῶν ἐσελθοῦσά τις παρὰ τὰς Κύρου  
γυναῖκας, ὡς εἶδε τῇ Κασσανδάνῃ παρεστεῶτα τέκνα εὖει-  
δέα τε καὶ μεγάλα, πολλῶ ἐχράτο τῷ ἐπαίνῳ, ὑπερθωμά-  
ζουσα. ἡ δὲ Κασσανδάνη, ἐοῦσα τοῦ Κύρου γυνή, εἶπε τάδε·  
“Τοιῶνδε μέντοι ἐμὲ παίδων μητέρα ἐοῦσαν Κύρος ἐν ἀτι-  
“μῇ ἔχει· τὴν δ’ ἀπ’ Αἰγύπτου ἐπὶ κτήτον ἐν τιμῇ τίθε-  
“ται.” Τὴν μὲν, ἀχθομένην τῇ Νιτήτι, εἰπεῖν ταῦτα· τῶν  
δὲ οἱ παίδων τὸν πρεσβύτερον εἰπεῖν Καμβύσεια· “Τοιγάρ  
“τοι, ὦ μήτερ, ἐπεὰν ἐγὼ γένωμαι ἀνὴρ, Αἰγύπτου τὰ μὲν  
“ἄνω, κάτω θήσω· τὰ δὲ κάτω, ἄνω.” Ταῦτα εἰπεῖν αὐ-  
τὸν ἔτεα ὡς δέκα κου γεγονότα, καὶ τὰς γυναῖκας ἐν θωύ-  
ματι γενέσθαι· τὸν δὲ, διαμνημονεύοντα, οὕτω δὴ, ἐπεὶ τε  
ἀνδρώθη, καὶ ἔσχε τὴν βασιληίην, ποιήσασθαι τὴν ἐπ’ Αἰ-  
γυπτον στρατηίην.

Συνήνεκε δὲ καὶ ἄλλο τι τοιόνδε πρῆγμα γενέσθαι ἐς 4  
τὴν ἐπιστράτευσιν ταύτην. ἦν τῶν ἐπικούρων τῶν Ἀμάσιος  
ἀνὴρ γένος μὲν Ἀλικαρνησεὺς, οὖνομα δὲ οἱ Φάνης, καὶ  
γνώμην ἱκανὸς, καὶ τὰ πολέμια ἄλκιμος. οὗτος ὁ Φάνης,  
μεμφόμενός κού τι Ἀμάσι, ἐκδιδρῆσκει πλοίῳ ἐξ Αἰγύπτου,  
βουλόμενος Καμβύσῃ ἐλθεῖν ἐς λόγους. οἷα δὲ ἔοντα αὐτὸν

Teispes, the son of Cyrus, the son of Cambyses, the son of Teispes, the son of Achæmenes.”

Σκτ. 3. τὰ μὲν ἄνω, κάτω θήσω· τὰ δὲ κάτω, ἄνω. “I will turn Egypt topsyturvy.” “Ἄνω καὶ κάτω is a phrase of a different kind, denoting fluctuation and instability, as Plat. Phæd. 1. 70. πάντα τὰ ὄντα, ἀεχνῶς ὥσπερ ἐν Εὐρίπῳ ἄνω καὶ κάτω στρέφεται, not “up and down,” but “backwards and forwards.” Plutarch in his life of

Timoleon relates, that the Carthaginian envoy, having held out his hand to Andromachus, first turned upwards and then downwards, threatened if he did not comply with his demands, τοιαύτην οὖσαν αὐτῷ τὴν πόλιν, τοιαύτην ποιήσειν· to which Andromachus replied by repeating the gesture, and ordering the envoy to depart, εἰ μὴ βούλοιτο τὴν γαῦν ἀντὶ τοιαύτης γενέσθαι τοιαύτην. c. 11. 2. 129. ed. Hutten. Wessel.

ἐν τοῖσι ἐπικούροισι λόγου οὐ σμικροῦ, ἐπιστάμενόν τε τὰ περὶ Αἴγυπτον ἀτρεκέστατα, μεταδιώκει ὁ Ἄμασις, σπουδὴν ποιούμενος ἐλεῖν. μεταδιώκει δὲ, τῶν εὐνούχων τὸν πιστότατον ἀποστείλας τριήρεϊ κατ' αὐτόν· ὃς αἰρέει μιν ἐν Λυκίῃ, ἐλὼν δὲ, οὐκ ἀνήγαγε ἐς Αἴγυπτον· σοφίῃ γάρ μιν περιῆλθε ὁ Φάνης. καταμεθύσας γὰρ τοὺς φυλάκους, ἀπαλλάσσετο ἐς Πέρσας. ὠρμημένῳ δὲ στρατεύεσθαι Καμβύσῃ ἐπ' Αἴγυπτον, καὶ ἀπορέοντι τὴν ἔλασιν, ὅπως τὴν ἀνυδρον διεκπερᾷ, ἐπελθὼν φράζει μὲν καὶ τᾶλλα τὰ Ἀμάσιος πράγματα, ἐξηγέεται δὲ καὶ τὴν ἔλασιν, ὥδε παραινέων· πέμψαντα παρὰ τὸν Ἀραβίων βασιλέα δέεσθαι, τὴν διέξοδόν οἱ  
 δ ἀσφαλέα παρασχεῖν. Μοῦνη δὲ ταύτῃ εἰσὶ φανεραὶ ἐσβολαὶ ἐς Αἴγυπτον. ἀπὸ γὰρ Φοινίκης μέχρι οὖρων τῶν Καδύτιος πόλιος, ἣ ἐστὶ Σύρων τῶν Παλαιστινῶν καλεομένων· ἀπὸ δὲ Καδύτιος, εὐύσης πόλιος (ὡς ἐμοὶ δοκεῖ) Σαρδίων οὐ πολλῶ ἐλάσσονος, ἀπὸ ταύτης τὰ ἐμπόρια τὰ ἐπὶ θαλάσσης μέχρι Ἰηνύσου πόλιός ἐστι τοῦ Ἀραβίου· ἀπὸ δὲ

SECT. 4. ἀποστείλας τριήρεϊ. Her. elsewhere omits the preposition in such phrases, 6. 19., 5. 85., after the analogy of the naval and military expressions, ἀπικέσθαι εἴκοσι νηυσί, &c. Matth. § 405. Obs. 2.

σπουδὴν ποιούμενος ἐλεῖν, "attaching great importance to capturing him."

SECT. 5. μέχρι οὖρων τῶν Κ. πόλιος, ἣ ἐστὶ Σύρων, "as far as the boundaries of the city of Cadytis, this (country) belongs to the Syrians," ἣ being used for αὕτη. Such is the reading of the MSS. I do not remember, however, that Her. elsewhere uses the article *in the nom. and without a particle*, for the demonstrative. The common reading is ἣ ἐστι, "which belongs," which leaves

the sense incomplete. Γῇ ἐστὶ has been also conjectured. Bähr says, "vocalam ἣ quæ confusionem peperit, prorsus ejiciendam esse censui," but retains it in his text. Of Cadytis, see note on p. 205. Wesseling having mentioned the various suppositions that it is Jerusalem, Gaza, Kadesh Barnea, and Gath, concludes, "Mihi, quod in vetere formula, N. L." (non liquet.)

Ἰηνύσου, Kan Iönes, five or six hours' travelling to the south-west of Gaza. Rennell 1.343. Between Kan Iönes and Salalah there is now no drinkable water, nor vegetation, along the route which the caravans follow, a distance of 107 geographical miles. The Casian mount is sixty geographical miles from Jenysus, and the termination

Ἰηνύσου, αὐτίς Σύρων μέχρι Σερβωνίδος λίμνης, παρ' ἣν δὴ τὸ Κάσιον ὄρος τείνει ἐς θάλασσαν· ἀπὸ δὲ Σερβωνίδος λίμνης, ἐν τῇ δὴ λόγος τὸν Τυφῶ κεκρύφθαι, ἀπὸ ταύτης ἤδη Αἴγυπτος. τὸ δὲ μεταξὺ Ἰηνύσου πόλιος καὶ Κασίου τε οὖρεος καὶ τῆς Σερβωνίδος λίμνης, ἐὼν τοῦτο οὐκ ὀλίγον χωρίον ἀλλ' ὅσον τε ἐπὶ τρεῖς ἡμέρας ὁδόν, ἀνδρὸν ἐστὶ δεινῶς. Τὸ δὲ ὀλίγοι τῶν ἐς Αἴγυπτον ναυτιλλομένων ἐννεῦκάσι, τοῦτο ἔρχομαι φράσω. ἐς Αἴγυπτον ἐκ τῆς Ἑλλάδος πάσης, καὶ πρὸς, ἐκ Φοινίκης, κέραμος ἐσάγεται πλήρης οἴνου δις τοῦ ἔτεος ἐκάστου· καὶ ἐν κεράμιον οἴνηρόν ἀριθμῶ κείμενον οὐκ ἔστι (ὡς λόγῳ εἰπεῖν) ἰδέσθαι. κοῦ δῆτα, εἴποι τις ἂν, ταῦτα ἀναισιμούνται; ἐγὼ καὶ τοῦτο φράσω. δεῖ τὸν μὲν δήμαρχον ἕκαστον ἐκ τῆς ἐωυτοῦ πόλιος συλλέξαντα πάντα τὸν κέραμον, ἄγειν ἐς Μέμφιν· τοὺς δὲ ἐκ Μέμφιος ἐς ταῦτα δὴ τὰ ἀνδρα τῆς Συρίας κομίζειν, πλῆσαντας ὕδατος. οὕτω ὁ ἐπιφοιτέων κέραμος, καὶ ἐξαιρεόμενος ἐν Αἰγύπτῳ, ἐπὶ τὸν παλαιὸν κομίζεται ἐς Συρίην. Οὕτω μὲν νυν Πέρσαι εἰσὶ οἱ τὴν ἐσβολὴν ταύτην 7

of the Serbonian lake several miles less. Her. in calling this *ἐπὶ τρεῖς ἡμέρας ὁδόν*, must refer to common itinerary rate, not to the march of an army. The country between the Casian mount and Salahiah seems to have been less destitute of water in ancient times than now, as Her. confines his description of *ἀνδρὸν δεινῶς* to the three days' journey. The fable of Typhon's being buried in the Serbonian bog is hardly explained by anything in its appearance or qualities. Has it been transferred hither from the Dead Sea, a district preeminently Typhæan?

SECT. 6. τοὺς ἐκ Μέμφιος. See note p. 191.

ὁ ἐπιφοιτέων κέραμος, καὶ ἐξαιρεόμενος, "which comes from time

to time, and is landed in Egypt." Comp. 4. 196. and Schweigh. Lex. s. v.

SECT. 7. Οὕτω μὲν κ. τ. λ. "the Persians then are the persons who in this way fitted up this entrance into Egypt, having furnished it with water as soon as ever they came into possession of Egypt." The Sancroft MS. alone reads *σάξαντες* (CAΞANTEC) instead of *ἐλξαντες* (ELΞANTEC). In Her. *σάρτω* does not signify "to fill," specifically, but "to furnish;" but Lucian, or whoever was the author of the *Dea Syria*, imitating the dialect and diction of Herodotus, has *ἀγγήιον ὕδατι σεσαγμένον*. 9. 125. ed. Bip., and so other later writers. See Wesseling.



παρασκευάσαντες ἐπ' Αἴγυπτον κατὰ δὴ τὰ εἰρημένα σάξαν-  
τες ὕδατι, ἐπεὶ τε τάχιστα παρέλαβον Αἴγυπτον. Τότε  
δὲ οὐκ ἔοντος κω ὕδατος ἐτοίμου, Καμβύσης πυθόμενος τοῦ  
Ἀλικαρνησῆος ξείνου, πέμψας παρὰ τὸν Ἀράβιον ἀγγέ-  
λους, καὶ δεηθεὶς τῆς ἀσφαλείης ἔτυχε, πίστις δούς τε καὶ  
δεξάμενος παρ' αὐτοῦ.

- 8 Σέβονται δὲ Ἀράβιοι πίστις ἀνθρώπων ὁμοῖα τοῖσι μά-  
λιστα. ποιεῦνται δὲ αὐτὰς τρόπῳ τοιῷδε· τῶν βουλομένων  
τὰ πιστὰ ποιέεσθαι, ἄλλος ἀνὴρ ἀμφοτέρων αὐτῶν ἐν μέσῳ  
έστεως, λίθῳ ὀξείῳ τὸ ἔσω τῶν χειρῶν παρὰ τοὺς δακτύ-  
λους τοὺς μεγάλους ἐπιτάμνει τῶν ποιευμένων τὰς πίστις·  
καὶ ἔπειτα λαβὼν ἐκ τοῦ ἱματίου ἐκατέρου κροκύδα, ἀλεί-  
φει τῷ αἵματι ἐν μέσῳ κειμένους λίθους ἑπτὰ· τοῦτο δὲ  
ποιέων, ἐπικαλεῖ τὸν τε Διόνυσον καὶ τὴν Οὐρανίην. ἐπιτε-  
λέσαντος δὲ τούτου ταῦτα, ὁ τὰς πίστις ποιησάμενος τοῖσι  
φίλοισι παρεγγυᾷ τὸν ξεῖνον, ἢ καὶ τὸν ἀστὸν, ἣν πρὸς  
ἀστὸν ποιέηται· οἱ δὲ φίλοι καὶ αὐτοὶ τὰς πίστις δικαιοῦσι  
σέβεσθαι. Διόνυσον δὲ θεὸν μῦνον καὶ τὴν Οὐρανίην ἡγεῦν-  
ται εἶναι· καὶ τῶν τριχῶν τὴν κουρὴν κείρεσθαί φασι, κατ-  
άπερ αὐτὸν τὸν Διόνυσον κεκάρθαι· κείρονται δὲ περιτρό-

SECT. 8. αὐτῶν is used here in the same redundant way after τῶν βουλομένων, as 3. 15. τῶν, ἣν καὶ σφεων ἀποστέωσι, ὅμως τοῖσι γε παισὶ αὐτῶν ἀποδιδούσι τὴν ἀρχήν. In the present instance, the sentence being long, the same persons are again described as τῶν ποιευμένων τὰς πίστις.

λίθους ἑπτὰ. A proof of the early and widely-diffused reverence for the number seven. Comp. Gen. xxi. 28. "To swear," in Hebrew, is literally, "to seven" (שֶׁבַע), as in Hom. Od. δ', 412. πεμπάζω (to five), is "to reckon."

Διόνυσον καὶ Οὐρανίην. Probably the sun and moon. The wor-

ship of these bodies appears from Job xxxi. 26. 27. to have prevailed in the country or neighbourhood of the Patriarch, i. e. Idumea. Urania is also the celestial Venus, the Assyrian Μύλιττα, the Arabian Ἀλίττα, Her. 1. 131., the root of all being 𐤀𐤋, "to bring forth," the sun and moon being considered as the active and passive principles of production.

κείρονται περιτρόχαλα, "cut the hair all round," so that the head appeared of the form of a milk-bowl, σκαφίον, whence this kind of tonsure was called by that name. It appears to have been regarded as a punishment to fe-

χαλα, περιξυροῦντες τοὺς κροτάφους. οὐνομάζουσι δὲ τὸν μὲν Διόνυσον, Ὀροτάλ· τὴν δὲ Οὐρανίην, Ἀλιλάτ. Ἐπεὶ 9 ὦν τὴν πίστιν τοῖσι ἀγγέλοισι τοῖσι παρὰ Καμβύσῳ ἀπιγμένοισι ἐποίησατο ὁ Ἀράβιος, ἐμηχανάτο τοιάδε. ἀκούς καμήλων πλήσας ὕδατος, ἐπέσαξε ἐπὶ τὰς ζωὰς τῶν καμήλων πάσας· τοῦτο δὲ ποιήσας, ἤλασε ἐς τὴν ἄνδρον, καὶ ὑπέμενε ἐνθαῦτα τὸν Καμβύσῳ στρατόν. Οὗτος μὲν ὁ πιθανώτερος τῶν λόγων εἴρηται· δεῖ δὲ καὶ τὸν ἥσσον πιθανόν, ἐπεὶ γε δὴ λέγεται, ῥηθῆναι. Ποταμός ἐστι μέγας ἐν τῇ Ἀραβίῃ, τῷ οὐνομα Κόρυς. ἐκδιδοῖ δὲ οὗτος ἐς τὴν Ἐρυθρὴν καλεομένην θάλασσαν. ἀπὸ τούτου δὴ ὦν τοῦ ποταμοῦ λέγεται τὸν βασιλέα τῶν Ἀραβίων, ραψάμενον τῶν ὠμοβοέων καὶ τῶν ἄλλων δερμάτων ὀχετὸν μήκει ἐπικνεύμενον ἐς τὴν ἄνδρον, ἀγαγεῖν διὰ δὴ τούτου τὸ ὕδωρ· ἐν δὲ τῇ ἀνύδρῳ μεγάλας δεξαμενὰς ὀρύξασθαι, ἵνα δεκόμεναι τὸ ὕδωρ σώζωσι. ὁδὸς δ' ἔστι θυώδεκα ἡμερέων ἀπὸ τοῦ ποταμοῦ ἐς ταύτην τὴν ἄνδρον. ἄγειν δέ μιν διὰ ὀχετῶν τριῶν ἐς τριζὰ χωρία.

Ἐν δὲ τῷ Πηλουσίῳ καλεομένῳ στόματι τοῦ Νείλου 10 ἐστρατοπεδεύετο Ψαμμήνιτος ὁ Ἀμάσιος παῖς, ὑπομένων Καμβύσεια. Ἀμασιν γὰρ οὐ κατέλαβε ζῶντα Καμβύσης, ἐλάσας ἐπ' Αἴγυπτον· ἀλλὰ βασιλεύσας ὁ Ἀμασις τέσσαρα καὶ τεσσαράκοντα ἔτεα, ἀπέθανε· ἐν τοῖσι οὐδέν οἱ μέγα ἀνάρσιον πρῆγμα συνενείχθη. ἀποθανὼν δὲ, καὶ ταριχευθεὶς, ἐτάφη ἐν τῇσι ταφῇσι τῇσι ἐν τῷ ἱρῷ, τὰς αὐτὰς οἰκοδο-

males. Hes. Σκαφίον· εἶδος κουράς τῆς κεφαλῆς, ὃ κείρεσθαι φασὶ τὰς ἐταίρεινους· εἶναι δὲ περιτρόχαλον. Jerem. ix. 26. marg. "the children of Ammon and Moab, and all that have the corners of their hair polled," i. e. Arabs of the Desert. Sept. ἐπὶ πάντα περικειρόμενον τὰ κατὰ πρόσωπον αὐτοῦ. and so all the ancient versions. "Arabes usque ad suum ævum

eundem tonsuræ modum servasse monet Schol. Græcus in Lev. xix." Bähr. Περιτρόχαλα is a neut. plur. used adverbially.

SECT. 9. Κόρυς. Wesseling quotes from Abulfeda a passage in which a torrent *Al-core* is mentioned. Of a great river, discharging itself into the Red Sea (which must be here meant, comp. 2. 159.), nothing is known.

- μήσατο. Ἐπὶ Ψαμμηνίτου δὲ τοῦ Ἀμάσιος βασιλεύοντος Αἰγύπτου, φάσμι Αἰγυπτίοισι μέγιστον δὴ ἐγένετο ὕσθησαν γὰρ Θῆβαι αἱ Αἰγύπτιαι, οὔτε πρότερον οὐδαμὰ ὕσθεισαι, οὔτε ὕστερον τὸ μέχρι ἐμεῦ, ὡς λέγουσι αὐτοὶ Θηβαῖοι. οὐ γὰρ δὴ ὕεται τὰ ἄνω τῆς Αἰγύπτου τὸ παράπαν·
- 11 ἀλλὰ καὶ τότε ὕσθησαν αἱ Θῆβαι ψακάδι. Οἱ δὲ Πέρσαι, ἐπεὶ τε διεξελάσαντες τὴν ἀνδρὸν ἵζοντο πέλας τῶν Αἰγυπτίων ὡς συμβαλέοντες, ἐνθαῦτα οἱ ἐπικούροι οἱ τοῦ Αἰγυπτίου, εὐντες ἄνδρες Ἕλληνές τε καὶ Κᾶρες, μεμφόμενοι τῷ Φάνῃ, ὅτι στρατὸν ἤγαγε ἐπ' Αἴγυπτον ἀλλόθροον, μηχανῶνται πρῆγμα ἐς αὐτὸν τοιόνδε. ἦσαν τῷ Φάνῃ παῖδες ἐν Αἰγύπτῳ καταλελειμμένοι τοὺς ἀγαγόντες ἐς τὸ στρατόπεδον καὶ ἐς ὅψιν τοῦ πατρὸς, κρητῆρα ἐν μέσῳ ἕστησαν ἀμφοτέρων τῶν στρατοπέδων· μετὰ δὲ, ἀγινέοντες κατὰ ἕνα ἕκαστον τῶν παιδῶν, ἔσφαζον ἐς τὸν κρητῆρα. διὰ πάντων δὲ διεξελθόντες τῶν παιδῶν, οἶνόν τε καὶ ὕδωρ ἐσεφόρεον ἐς αὐτόν· ἐμπιόντες δὲ τοῦ αἵματος πάντες οἱ ἐπικούροι, οὕτω δὴ συνέβαλον. μάχης δὲ γενομένης καρτερῆς, καὶ πε-

SECT. 10. ψακάδι, "but even then it rained at Thebes (only) in drops." Ψήχω, allied to ψάω, is "to attenuate by rubbing; hence ψακάς and ψεκάς, "a drop of rain." This, as opposed to a continued rain, generally has a diminutive force (Arist. Pac. 120.), but as opposed to mere mist, an augmentative. Æsch. Agam. 1361. βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου, of the blood spouting from the wound in heavy drops; whereas ib. 1512. (ψεκάς δὲ λήγει,) being opposed to ὀμβροῦ κρύπον, it means a slight shower. The MSS. of Her. vary between ψακάς and ψεκάς; the former is more agreeable to etymology, and was probably the orthography of the older Attic, from its affinity to the Ionic.

Ψακάς Ἀττικῶς, ψεκάς Ἑλληνικῶς. Moeris p. 419. ed. Piers. The rarity of rain at Thebes was exaggerated by superstition. "Quod in pace fors seu natura, tunc fatum et ira dei vocabatur." Tac. H. 4. 26. "Showers fall annually, perhaps on an average four or five in the year, and every eight or ten years heavy rain, which fills the torrent beds of the mountains. The lions on the cornices have tubes in their mouths to let the rain run off." Wilkinson Thebes, p. 75.

SECT. 11. κατὰ ἕνα ἕκαστον, "each of his children one at a time." See note p. 121. Σφαίνει ἐς occurs again 4. 62. ἀποσφάζουσι τοὺς ἀνθρώπους ἐς ἄγγος, "they cut their throats and let the blood run into a bowl."

σόντων ἐξ ἀμφοτέρων τῶν στρατοπέδων πλήθει πολλῶν, ἐτράποντο οἱ Αἰγύπτιοι. Θῶνμα δὲ μέγα ἶδον, πυθόμενος 12 παρὰ τῶν ἐπιχωρίων. τῶν γὰρ ὁστέων περικεχυμένων χωρὶς ἐκατέρων τῶν ἐν τῇ μάχῃ ταύτῃ πεσόντων (χωρὶς μὲν γὰρ τῶν Περσέων ἐκέετο τὰ ὁστέα, ὡς ἐχωρίσθη κατ' ἀρχάς· ἐτέρωθι δὲ, τῶν Αἰγυπτίων) αἱ μὲν τῶν Περσέων κεφαλαί εἰσι ἀσθενέες οὕτω, ὥστε εἰ θέλεις ψήφῳ μούνη βαλέειν, διατετρανέεις· αἱ δὲ τῶν Αἰγυπτίων οὕτω δὴ τι ἰσχυραί, μόγις ἂν λίθῳ παίσας διαρρήξειας. αἴτιον δὲ τούτου τόδε ἔλεγον, καὶ ἐμέ γ' εὐπετέως ἔπειθον, ὅτι Αἰγύπτιοι μὲν, αὐτίκα ἀπὸ παιδίων ἀρξάμενοι, ξυρεῖνται τὰς κεφαλὰς, καὶ πρὸς τὸν ἥλιον παχύνεται τὸ ὁστέον. τῶντὸ δὲ τοῦτο καὶ τοῦ μὴ φαλακροῦσθαι αἰτίον ἐστὶ· Αἰγυπτίων γὰρ ἂν τις ἐλαχίστους ἴδοιτο φαλακροὺς πάντων ἀνθρώπων. τούτοις μὲν δὴ τούτῳ ἐστὶ αἴτιον ἰσχυρὰς φορέειν τὰς κεφαλὰς. τοῖσι δὲ Πέρσησι, ὅτι ἀσθενέας φορέουσι τὰς κεφαλὰς, αἴτιον τύδε· σκιητροφέουσι ἐξ ἀρχῆς, πῖλους τιάρας φορέοντες. ταῦτα μὲν νυν τοιαῦτα εἶντα ἶδον· ἶδον δὲ

ΣΕΚΤ. 12. οὕτω δὴ τι ἰσχυραί. 3. 108. ὁ λαγὸς οὕτω δὴ τι πολύγονόν ἐστὶ, ἐπικύσκειται. There is therefore no need of ὥς, which the editors had inserted without authority, before μόγις. When δὴ τι are subjoined to πολύ, οὕτω, and ὥς, δὴ gives emphasis to the assertion of the fact, and τι, by expressing indefiniteness, enhances the possible extent of the action or degree of the quality. Plat. Tim. 26. B. ὥς δὴ τι, τὸ λεγόμενον, τὰ παιδίων μαθήματα θανμαστὸν ἔχει τι μνημεῖον. Hartung Gr. Part. 1. 280.

σκιητροφέουσι ἐξ ἀρχῆς, "they live under a covering from the first," 6. 12. σκηναὶς πηξάμενοι ἐσκιητροφείντο. What this covering was,

he explains by adding, πῖλους τιάρας φορέοντας, "wearing tiaras for hats." The πῖλος was the usual Greek covering of the head when any was worn at all. It denotes, properly, something of inspissated wool or felt. 7. 61. Her. calls the tiaras of the Persians πῖλους ἀπαγέας, "felt coverings without stiffening," the king alone being allowed to wear τιάραν ὀρθήν (Xen. Anab. 2. 5. 23. Cyrop. 8. 3. 13.), subjects having them ἐπτυγμένας καὶ προβάλλουσας ἐς τὸ μέτωπον. Schol. Ar. Av. 487. The construction is the same as in Xen. Cyrop. 1. 28. Φέρονται δὲ οἰκοθεν σῖτον μὲν ἄρτους, ὕψον δὲ κάρδαμον, "bread for food, and cresses for sauce."

καὶ ἄλλα ὁμοῖα τούτοισι ἐν Παπρήμι, τῶν ἅμα Ἀχαιμένει τῷ Δαρείου διαφθαρέντων ὑπὸ Ἰνάρῳ τοῦ Λίβυος.

- 13 Οἱ δὲ Αἰγύπτιοι ἐκ τῆς μάχης, ὡς ἐτράποντο, ἔφευγον οὐδενὶ κόσμῳ. κατειληθέντων δὲ ἐς Μέμφιν, ἔπεμπε ἀνά ποταμὸν Καμβύσης νέα Μυτιληναῖην, κήρυκα ἄγουσαν ἄνδρα Πέρσην, ἐς ὁμολογίην προκαλεόμενος Αἰγυπτίους. οἱ δὲ, ἐπεὶ τε τὴν νέα ἴδον ἐσελθοῦσαν ἐς τὴν Μέμφιν, ἐκχυθέντες ἀλέες ἐκ τοῦ τείχεος, τὴν τε νέα διέφθειραν, καὶ τοὺς ἄνδρας κρεουργηδὸν διασπάσαντες, ἐφόρεον ἐς τὸ τεῖχος. καὶ Αἰγύπτιοι μὲν μετὰ τοῦτο πολιορκεῦμενοι, χρόνῳ παρέστησαν. Οἱ δὲ προσεχές Λίβυες, δέισαντες τὰ περὶ τὴν Αἴγυπτον γεγονότα, παρέδοσαν σφέας αὐτοὺς ἀμαχητί· καὶ φόρον τε ἐτάξαντο, καὶ δῶρα ἔπεμπον. ὡς δὲ Κυρηναῖοι καὶ Βαρκαῖοι, δέισαντες ὁμοίως ἃ καὶ οἱ Λίβυες, ἕτερα τοι-

Ἰνάρῳ. See p. 2.

ΣΕΚΤ. 13. κρεουργηδόν. 7. 181. Cynægirus ἐς τοῦτο ἀντεῖχεν μαχόμενος ἐς ὃ κατεκρεουργήθη ἅπας, "was entirely hacked to pieces." Of the adverbs in -δόν, see Matth. §. 257. Κρεουργηδόν is derived rather from κρεουργεῖν than κρεουργός, but even when no verbal form exists, these adverbs often denote resemblance in an action, not merely in external appearance.

χρόνῳ παρέστησαν, "after a time submitted," literally "placed (themselves) beside" Cambyses.

φόρον ἐτάξαντο, "fixed a tribute on themselves," offered to pay a certain amount of tribute. In a different sense (3. 89.) Darius ἐτάξατο φόρους οἱ προσιέναι κατὰ ἑθνεα, as the benefit was to redound to himself; while Artaphernes (6. 42.), as not benefited by the result, φόρους ἔταξε τοῖς Ἰωσι.

ὡς δέ, "so." 3. 109. init. ὡς δὲ καὶ αἱ ἔχιδναί τε, "so vipers too." This use of ὡς for οὕτως, derived from the original identity of the relative and demonstrative, is rare in Attic prose, except in the combinations καὶ ὡς, οὐδ' ὡς, μηδ' ὡς. Plat. Protag. 1. 326. ὡς περ οἱ γραμματισταί—ὡς δὲ καὶ ἡ πόλις, with Heindorf's note.

ὁμοίως ἃ καί. In an author less redundant in phraseology than Herodotus, there would be little hesitation in omitting ὁμοίως or ἃ, one of which might originate from an explanation of the other. Struve (Spec. Quæst. p. 24.) objects to the use of the form ἃ after ὁμοίως, contending, that in combination with such words, Her. always uses the form with τ, except in the nom. The reading is doubtful in one of the only two other passages where the aspirated form occurs, 4. 62. τρόπῳ οὐ τῷ αὐτῷ ᾧ καὶ τὰ πρόβατα. 7. 86. Σκευὴν μὲν εἶχον

αὐτὰ ἐποίησαν. Καμβύσης δὲ τὰ μὲν παρὰ Λιβύων ἐλθόντα δῶρα φιλοφρόνως ἐδέξατο· τὰ δὲ παρὰ Κυρηναίων ἀπικόμενα μεμφθεῖς, ὡς ἐμοὶ δοκέει, ὅτι ἦν ὀλίγα· ἔπεμψαν γὰρ δὴ πεντηκοσίας μνέας ἀργυρίου οἱ Κυρηναῖοι· ταύτας δρασ- 14  
σόμενος, αὐτοχειρὶ διέσπειρε τῇ στρατιῇ. Ἡμέρῃ δὲ δεκάτῃ ἀπ' ἧς παρέλαβε τὸ τεῖχος τὸ ἐν Μέμφι Καμβύσης, κατίσας ἐς τὸ προάστειον ἐπὶ λύμῃ τὸν βασιλέα τῶν Αἰγυπτίων Ψαμμήνιτον, βασιλεύσαντα μῆνας ἕξ, τοῦτον κατίσας σὺν ἄλλοισι Αἰγυπτίοισι, διεπειράτο αὐτοῦ τῆς ψυχῆς, ποιέων τοιαύδε. στείλας αὐτοῦ τὴν θυγατέρα ἐσθῆτι δουλητῇ, ἐξέπεμπε ἐπ' ὕδωρ ἔχουσαν ὑδρήϊον· συνέπεμπε δὲ καὶ ἄλλας παρθένας, ἀπολέξας ἀνδρῶν τῶν πρῶτων, ὁμοίως ἐσταλμένας τῇ τοῦ βασιλέως. ὡς δὲ βοῇ τε καὶ κλαυθμῷ παρῆσαν αἱ παρθένοι κατὰ τοὺς πατέρας, οἱ μὲν ἄλλοι πατέρες ἀνεβόων τε καὶ ἀντέκλαιον, ὀρέοντες τὰ τέκνα κεκακωμένα· ὁ δὲ Ψαμμήνιτος, προῖδὼν καὶ μαθὼν, ἔκνυε ἐς τὴν γῆν. παρεξελθουσέων δὲ τῶν ὑδροφόρων, δεύτερά οἱ τὸν παῖδα ἔπεμπε μετ' ἄλλων Αἰγυπτίων δισχιλίων τὴν αὐτὴν ἡλικίην ἔχόντων, τοὺς τε αὐχένας κάλῳ δεδεμένους, καὶ τὰ στόματα ἐγκεχαλινωμένους. ἄγοντο δὲ ποιὴν τίσοντες Μυτι-

τὴν αὐτὴν ἦν καὶ ἐν τῷ πέζῳ, where Gaisford retains ἦν, which Bähr on the authority of the Sancroft MS. and some others, omits. 'Ομοίως ὡς καὶ is found in the present passage in the Socr. and Vienna MSS., but in the only other instance of such a combination (7. 100.), ὁμοίως ὡς καὶ τὸν πεζόν, ὡς has been omitted in the recent editions.

δρασσόμενος, "taking by handfuls." Hence δράξ, "a measure," ὅσον δυναταὶ τις δράξασθαι τῇ χειρὶ. Hes. δράγμα. ὅσον περιλαμβάνει τῇ ἀριστερᾷ χειρὶ ὁ θερίζων. Id.; and δραχμή.

SECT. 14. ἐξέπεμπε ἐπ' ὕδωρ. II.

ζ', 457. of the captive Andromache. Καὶ κεν ὕδωρ φορέοις Μεσσητῖδος, ἢ Ὑπερείης. Πόλλ' ἀεκαζομένη κρατερὴ δ' ἐπικείσεται ἀνάγκη.

παρῆσαν κατὰ τοὺς πατέρας, "arrived opposite their fathers," from παρεῖναι. Comp. note on 2. 121. p. 157. Παρήσαν παρὰ τοὺς π. "passed by their fathers," from παριέναι, which reading is also found, is less graphic. Matth. § 581. p. 1017. quotes παρήσαν, but in the posthumous edition of his Grammar (p. 1357.) παρῆσαν, as in his edition of Her.

ἐγκεχαλινωμένους, "gagged," to prevent their uttering curses. Æsch. Ag. 227. στόματός τε καλ-

ληναίων τοῖσι ἐν Μέμφι ἀπολομένοισι σὺν τῇ νηϊ ταῦτα γὰρ ἐδίκασαν οἱ βασιλεῖς δικασταί, ὑπὲρ ἀνδρὸς ἐκάστου δέκα Αἰγυπτίων τῶν πρώτων ἀνταπόλλυσθαι. ὁ δὲ, ἰδὼν παρεξίοντας, καὶ μαθὼν τὸν παῖδα ἀγεόμενον ἐπὶ θάνατον, τῶν ἄλλων Αἰγυπτίων τῶν περικατημένων αὐτὸν κλαιόντων καὶ δεινὰ ποιούντων, τῷτὸ ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρὶ. παρελθόντων δὲ καὶ τούτων, συνήνεκε ὥστε τῶν συμποτέων οἱ ἄνδρα ἀπληκέστερον, ἐκπεπτωκότα ἐκ τῶν ἐόντων, ἔχοντά τε οὐδὲν, εἰ μὴ ὅσα πτωχὸς, καὶ προσαιτέοντα τὴν στρατιὴν, παριέναι Ψαμμήνιτόν τε τὸν Ἀμάσιος, καὶ τοὺς ἐν τῇ προαστείᾳ κατημένους τῶν Αἰγυπτίων. ὁ δὲ Ψαμμήνιτος ὡς ἶδε, ἀνακλαύσας μέγα, καὶ καλέσας οὐνόματι τὸν ἐταῖρον, ἐπλήξατο τὴν κεφαλὴν. Ἦσαν δ' ἄρα αὐτοῦ φύλακοι, οἱ τὸ ποιούμενον πᾶν ἐξ ἐκείνου ἐπ' ἐκάστη ἐξόδῳ Καμβύσῃ ἐσήμαινον. θωυμάσας δὲ ὁ Καμβύσης τὰ ποιούμενα, πέμψας ἄγγελον, εἰρώτα αὐτὸν, λέγων τάδε· “ Δεσπότης σε Καμβύσης, Ψαμμήνιτε, εἰρωτᾷ, διότι δὴ τὴν “ μὲν θυγατέρα ὀρέων κεκακωμένην, καὶ τὸν παῖδα ἐπὶ θάνατον στείχοντα, οὔτε ἀνέβωσας, οὔτε ἀπέκλαυσας· τὸν “ δὲ πτωχὸν, οὐδὲν σοι προσήκοντα, ὡς ἄλλων πυνθάνομαι “ ἐτίμησας; ” Ὁ μὲν δὴ ταῦτα ἐπειρώτα, ὁ δ' ἀμείβετο τοῖσδε· “ ὦ παῖ Κύρου, τὰ μὲν οἰκῆϊα ἦν μέζω κακὰ ἢ

λιπρώρου φυλακὰν κατασχεῖν Φθόγον ἀραῖον οἴκοις, Βίᾳ, χαλίνων γ' ἀναδῦν μένει.

ἀγεόμενον, i. e. ἀγόμενον. Ἀγέσται for ἄγονται is found in the MS. Passionei, 2. 47. 67. “ Rarum videtur, minime tamen genio sermonis pugnans: convenit συμβαλλεόμενος τοῖς μῆνας, 6. 63.” Wess. So ῥιπτέουσι, 4. 188. ἀναβρίπτέοντες, 7. 50.

δεινὰ ποιούντων. Comp. the notes on this word, p. 157., and on the use of the active for the middle, p. 31.

Ἐπὶ τῇ θυγατρὶ, “ over his daughter,” after the analogy of a verb of speaking or lamenting, although he had in reality kept silence. S. c. Theb. 917. Πάρεστι δ' εἰπεῖν ἐπ' ἀθλίοισιν, ὧς ἐρξάτην πολλὰ πολίτας.

ἀπληκέστερον, “ considerably past his prime,” ἡλικία, when not accompanied by anything to mark a specific period, generally denoting vigorous age. Heb. xi. 11. παρὰ καιρὸν ἡλικίας.

μέζω κακὰ ἢ ὥστε ἀνακλαίειν. Matth. § 448. b. ἐπὶ γήραος οὐδῶ.

“ὥστε ἀνακλαίειν” τὸ δὲ τοῦ ἐταίρου πένθος, ἄξιον ἦν “δακρύων” ὅς ἐκ πολλῶν τε καὶ εὐδαιμόνων ἐκπεσῶν, ἐς “πτωχήτην ἀπίκται ἐπὶ γήραος οὐδῶ.” Καὶ ταῦτα ὡς ἀπενειχθέντα ὑπὸ τούτου, εὖ δοκέειν οἱ εἰρῆσθαι. ὥς δὲ λέγεται ὑπ’ Αἰγυπτίων, δακρύειν μὲν Κροῖσον, ἐτετεύχεε γὰρ καὶ οὗτος ἐπισπόμενος Καμβύσῃ ἐπ’ Αἴγυπτον, δακρύειν δὲ Περσέων τοὺς παρεόντας· αὐτῷ τε Καμβύσῃ ἐσελθεῖν οἰκτόν τινα, καὶ αὐτίκα κελεύειν τόν τε οἱ παῖδα ἐκ τῶν ἀπολλυμένων σώζειν, καὶ αὐτὸν ἐκ τοῦ προαστείου ἀναστήσαντας, ἄγειν παρ’ ἐωυτόν. Τὸν μὲν δὴ παῖδα εὖρον οἱ 15 μετιόντες οὐκέτι περιεόντα, ἀλλὰ πρῶτον κατακοπέντα· αὐτὸν δὲ Ψαμμήνιτον ἀναστήσαντες, ἦγον παρὰ Καμβύσεα· ἔνθα τοῦ λοιποῦ διαιτᾶτο, ἔχων οὐδὲν βίαιον. εἰ δὲ καὶ ἡπιστήθη μὴ πολυπρηγμονεῖν, ἀπέλαβε ἂν Αἴγυπτον, ὥστε ἐπιτροπεύειν αὐτῆς. ἐπεὶ τιμᾶν ἐώθασι Πέρσαι τῶν βασιλέων τοὺς παῖδας· τῶν, ἦν καὶ σφεων ἀποστέωσι, ὅμως τοῖσί γε παισὶ αὐτῶν ἀποδιδούσι τὴν ἀρχήν. πολλοῖσι μὲν νυν καὶ ἄλλοις ἐστὶ σταθμώσασθαι, ὅτι τοῦτο οὕτω νενομίκασι ποιεῖν· ἐν δὲ δὴ καὶ τῷδε, τῷ Λίβυος Ἰνάρῳ παιδὶ Θαννύρᾳ, ὅς ἀπέλαβε τὴν οἱ ὁ πατὴρ εἶχε ἀρχήν· καὶ τῷ Ἀμυρταίου Πανσίρι· καὶ γὰρ οὗτος ἀπέλαβε τὴν τοῦ πατρὸς ἀρχήν. καίτοι Ἰνάρῳ τε καὶ Ἀμυρταίου οὐδαμοί κω

The embellishing hand of a Greek narrator is seen in this Homeric phrase, Π. χ', 60.

ὥς δὲ λέγεται—δακρύειν. Comp. note p. 15.

ἐκ τῶν ἀπολλυμένων, “those who were in the act of being put to death.” From such a use of the present may be explained the conversion of the Latin part. in “*dus*,” originally belonging to the present passive, into a future, with the idea of necessity or duty.

ΣΕΚΤ. 15. εἰ καὶ ἡπιστήθη μὴ πολυπρηγμονεῖν, “had he known also

how to abstain from meddling,” i. e. in revolutionary projects. This is the rendering of Werfer (see Schw. Lex. s. v.). To the common translation, “had he been known not to have meddled,” it is justly objected, that ἡπιστήθη is never used in a passive sense. Οἶδα δὲ ταπεινοῦσθαι· οἶδα δὲ καὶ περισσεύειν. Philipp. iv. 12.

τῷ Ἀμυρταίου Πανσίρι. Inarus, the son of Psammitichus, revolted from the Persians, Ol. 80. B.C. 460. (Clinton F. H. 2. p. 254.), and held out for six years, Thuc. i. 104. 110.,



Πέρσαις κακὰ πλέω ἐργάσαντο. νῦν δὲ μηχανώμενος κακὰ ὁ Ψαμμήνιτος, ἔλαβε τὸν μισθόν· ἀπιστὰς γὰρ Αἴγυπτίους ἦλω. ἐπεὶ τε δὲ ἐπάϊστος ἐγένετο, ὑπὸ Καμβύσῳ αἶμα ταύρου πιὼν, ἀπέθανε παραχρῆμα. οὕτω δὲ οὗτος ἐτελεύτησε.

when he was taken by treachery and crucified. Amyrtæus, who was engaged with him in the revolt, took refuge in the marshes in the island of Elbo (Her. 2. 140.), and could not be dislodged by the Persians for at least six years (Thuc. 1. 112.). Many years afterwards an Amyrtæus appears, according to Eusebius and Syncellus (F. H. 2. 317.), revolting from the Persians in the reign of Darius Nothus, and maintaining himself in possession of Egypt for six years; and Amyrtæus or Amyrtoes, constitutes the 28th dynasty of Manetho (Anc. Un. Hist. 2. 13.), which lasted six years. Now it is certainly possible that the same individual may, at the end of forty years, have issued from the fens in which he had taken refuge, and have made himself master of Egypt; but in this case, as Amyrtæus died 408 B.C. (F. H. 2. 79.), the succession of Pausiris must have occurred, when Herodotus was in his seventy-sixth year and putting the last hand to his history. It seems to me that he speaks of it in a manner suited to a more remote event. Possibly Amyrtæus may have renounced all hostile attempts, after the unsuccessful issue of the second Athenian expedition to his assistance in 449 B.C. (Thuc. 1. 112.) Pausiris may then have succeeded him in the peaceful administration of the office which his father held

before the revolt; and Amyrtæus, after living in obscurity for nearly half a century, have come forth to head a second revolt; or a patriot may have assumed a name which had become illustrious. So we *may* reconcile the stories; but I am more inclined to the opinion of Wesseling, who denies all credit to Eusebius and Syncellus. Ctesias (Phot. 72. p. 111. ed. Hoesch.) gives an entirely different account. According to him Amyrtæus was king of Egypt when it was invaded by Cambyses, and being taken prisoner was carried to Susa and treated with great humanity. This rather confirms the account of Her. and Thuc., as it was more likely that the Persian authorities, whom Ctesias followed, should commit an anachronism by confounding Cambyses with Artaxerxes Longimanus, than with Darius Nothus, the immediate predecessor of Art. Mnemon, to whom Ctesias was physician. Ctesias places the revolt of Inarus in the reign of Artaxerxes Longimanus.

αἶμα ταύρου πιὼν. The blood of a bull was believed by the ancients to produce death by coagulating in the stomach and stopping the respiration. Themistocles, among others, was said to have died by it. Diod. 11. 58. Thuc. 1. 138. The arrangement of the words is ὑπὸ Καμβύσῳ ἀπέθανε, αἶμα τ. π. 7. 154. Κλέανδρος δὲ ἀπέθανε ὑπὸ

Καμβύσης δὲ ἐκ Μέμφιος ἀπίκητο ἐς Σάϊν πόλιν, βου- 16  
 λόμενος ποιῆσαι τὰ δὴ καὶ ἐποίησε. ἐπεὶ τε γὰρ ἐσῆλθε  
 ἐς τὰ τοῦ Ἀμάσιος οἰκία, αὐτίκα ἐκέλευε ἐκ τῆς ταφῆς  
 τὸν Ἀμάσιος νέκυν ἐκφέρειν ἔξω. ὡς δὲ ταυτὰ οἱ ἐπιτε-  
 λέα ἐγένετο, μαστιγοῦν ἐκέλευε, καὶ τὰς τρίχας ἀποτίλ-  
 λειν, καὶ κεντοῦν τε, καὶ τᾶλλα πάντα λυμαίνεσθαι. ἐπεὶ  
 τε δὲ καὶ ταῦτα ἔκαμον ποιεῦντες, (ὁ γὰρ δὴ νεκρὸς, ἅτε  
 τεταριχευμένος, ἀντεῖχέ τε καὶ οὐδὲν διεχέετο,) ἐκέλευσέ  
 μιν ὁ Καμβύσης κατακαῦσαι, ἐντελλόμενος οὐκ ὅσια. Πέρ-  
 σαι γὰρ θεὸν νομίζουσι εἶναι πῦρ. τὸ ὦν κατακαίειν γε  
 τοὺς νεκροὺς οὐδαμῶς ἐν νόμῳ οὐδετέροισι ἔστι. Πέρσῃσι  
 μὲν, δι' ὅπερ εἴρηται, θεῷ οὐ δίκαιον εἶναι λέγοντες νέμειν  
 νεκρὸν ἀνθρώπου. Αἰγυπτίοισι δὲ νενομίσταί πῦρ θηρίον εἶ-  
 ναι ἔμφυχον, πάντα δὲ αὐτὸ κατεσθίειν τά περ ἂν λάβῃ,  
 πλησθὲν δὲ αὐτὸ τῆς βορῆς συναποθνήσκειν τῷ κατεσθιο-  
 μένῳ. οὐκων θηρίοισι νόμος οὐδαμῶς σφί ἔστι τὸν νεκρὸν δι-  
 δόναι. καὶ διὰ ταῦτα ταριχεύουσι, ἵνα μὴ κείμενος ὑπὸ εὐ-  
 λέων καταβρωθῇ. οὕτω δὲ οὐδετέροισι νομιζόμενα ἐνετέλ-  
 λετο ποιεῖν ὁ Καμβύσης. Ὡς μέντοι Αἰγύπτιοι λέγουσι,  
 οὐκ Ἀμασις ἦν ὁ ταῦτα παθὼν, ἀλλὰ ἄλλος τῶν τις Αἰ-  
 γυπτίων, ἔχων τὴν αὐτὴν ἡλικίην Ἀμάσι· ὃ λυμαίνόμενοι  
 Πέρσαι, ἐδόκεον Ἀμασιν λυμαίνεσθαι. λέγουσι γὰρ, ὡς πυ-  
 θόμενος ἐκ μαντητίου ὁ Ἀμασις τὰ περὶ ἐωντὸν μέλλοι ἀπο-  
 θανόντα γίνεσθαι, οὕτω δὲ ἀκεόμενος τὰ ἐπιφερόμενα, τὸν

Σαβύλλον. So λείπειν τὴν γῆν  
 ὑπὸ ὀφίων, "to be driven out of  
 their country by serpents," and  
 very commonly φεύγειν ὑπό, "to  
 be banished by some one."

SECT. 16. οὐκων θηρίοισι νόμος,  
 "now it is not their custom to  
 give the corpse at all to wild  
 beasts;" for this reason they did  
 not expose it to fire, which they  
 considered as a wild beast; one  
 of those fanciful reasons which  
 betray subsequent refinement.

τὴν αὐτὴν ἡλικίην, "the same  
 stature." 4. 111. Hes. s. v. Ἠλι-  
 κία. μέγεθος σώματος. It is how-  
 ever not absolutely size, but size  
 as characteristic of a certain pe-  
 riod of life, and the purpose of  
 misleading Cambyses required that  
 both these should be combined in  
 the supposititious body. Of the  
 construction of λυμαίνεσθαι in Her.  
 with a dat. or accus., see p. 225.  
 Matth. § 391. p. 627.

ἀκεόμενος, "intending to reme-

μὲν ἄνθρωπον τοῦτον, τὸν μαστιγωθέντα, ἀποθανόντα ἔθαψε ἐπὶ τῇσι θύρῃσι ἐντὸς τῆς ἐωυτοῦ θήκης, ἐωυτὸν δὲ ἐντείλατο τῷ παιδί ἐν μυχῇ τῆς θήκης ὡς μάλιστα θεῖναι. αἱ μὲν νυν ἐκ τοῦ Ἀμάσιος ἐντολαὶ αὗται, αἱ ἐς τὴν ταφήν τε καὶ τὸν ἄνθρωπον ἔχουσai, οὗ μοι δοκέουσι ἀρχὴν γενέσθαι, ἄλλως δ' αὐτὰ Αἰγύπτιοι σεμνοῦν.

- 17 Μετὰ δὲ ταῦτα ὁ Καμβύσης ἐβουλεύσατο τριφασίας στρατηίας, ἐπὶ τε Καρχηδονίους, καὶ ἐπὶ Ἀμμωνίους, καὶ ἐπὶ τοὺς Μακροβίους Αἰθίοπας, οἰκημένους δὲ Λιβύης ἐπὶ

dy what was coming upon him." 1. 209. ἐμεῦ θεοὶ κήδονται καὶ μοι πάντα προδεικνύουσι τὰ ἐπιφερόμενα, said by Cyrus, who anticipated from his dream that his son would plot against him. The force of *intending* or *attempting* the present derives from the force of an imperfect which it involves, no less than the tense so called. 8. 11. of Leonidas, τὸν βασιλέα ἀπέκτεινας, ῥυόμενον τὴν Ἑλλάδα. Pind. Ol. 13. 82. Τοὶ μὲν, γένει φίλῳ σὺν Ἀτρέϊω Ἑλέναν κομίζοντες· οἱ δ' ἀπὸ πάμπαν Εἵργοντες, "with the intention of bringing back Helen."

ἄλλως, "idly." 5. 41. φάμενοι αὐτὴν κομπέειν ἄλλως. In the Attic writers, *frustrà*. Ruhnck. Tim. p. 198. 1. 95. οἱ μὴ βουλόμενοι σεμνοῦν τὰ περὶ Κύρον, ἀλλὰ τὸν ἐόντα λέγειν λόγον.

SECT. 17. Λιβύης ἐπὶ τῇ νοτίῃ θαλάσῃ, "in that part of Africa which is on the southern sea," the genitive Λιβύης depending on the limiting words which follow it. Compare note p. 15. Here Her. supposed to be the southern limit of Africa (2. 32.), having no knowledge of the immense projection from Cape Guardafui to the Cape of Good Hope; whence he would

more readily believe the account of the Phœnician circumnavigation. According to his conception, therefore, the Macrobian inhabited the shore of Africa just to the south of the Straits of Babel-mandeb. Comp. 3. 114., where he places the Ethiopia which was the extremity of the habitable world towards the south-west, in the immediate vicinity of Arabia, describing it as producing much gold and huge elephants (Juven. 10. 150.), and trees of all sorts, and ebony, καὶ ἄνδρας μεγίστους καὶ καλλίστους καὶ μακροβιωτάτους. But it would be vain to seek them on the map of ancient geography, much more to identify them with any existing people. The Ethiopians had long been the subject of poetical fiction (Hom. Il. α', 423. Od. α', 23.), not only for their blameless virtue (Paus. 1. 33.), but for size and longevity. The inhabitants of Abyssinia are a well-framed and stately race of men (Comp. Is. xlv. 14. of the Sabæans); and in other respects the fiction conforms itself to known facts, though coloured with the marvellous and influenced perhaps by satirical contrast to Greek manners.

τῇ νοτίῃ θαλάσῃ. βουλευομένην δέ οἱ ἔδοξε, ἐπὶ μὲν Καρχηδονίους τὸν ναυτικὸν στρατὸν ἀποστέλλειν· ἐπὶ δὲ Ἀμμωνίους, τοῦ πεζοῦ ἀποκρίναντα· ἐπὶ δὲ τοὺς Αἰθίοπας, κατόπτας πρῶτον, ὀφομένους τε τὴν ἐν τούτοισι τοῖσι Αἰθίοψι λεγομένην εἶναι ἡλίου τράπεζαν, εἰ ἔστι ἀληθές, καὶ πρὸς ταύτῃ τὰ ἄλλα κατοικομένους· δῶρα δὲ τῷ λόγῳ φέροντας τῇ βασιλείῃ αὐτῶν. Ἡ δὲ τράπεζα τοῦ ἡλίου τοι- 18  
 ἦδε τις λέγεται εἶναι· λειμῶν ἐστὶ ἐν τῷ προαστείῳ ἐπί-  
 πλεος κρεῶν ἐφθῶν πάντων τῶν τετραπόδων· ἐς τὸν τὰς  
 μὲν νύκτας ἐπιτηδεύοντας τιθέναι τὰ κρέα τοὺς ἐν τέλει  
 ἐκάστους ἔοντας τῶν ἀστῶν, τὰς δὲ ἡμέρας δαίνυσθαι προσ-  
 ιόντα τὸν βουλόμενον· φάναι δὲ τοὺς ἐπιχωρίους ταῦτα τὴν  
 γῆν αὐτὴν ἀναδιδόναι ἐκάστοτε. ἡ μὲν δὴ τράπεζα τοῦ ἡλί-  
 ου καλεομένη, λέγεται εἶναι τοιήδε. Καμβύση δὲ ὡς ἔδοξε 19  
 πέμπει τοὺς κατασκόπους, αὐτίκα μετεπέμπετο ἐξ Ἑλε-  
 φαντίνης πόλιος τῶν Ἰχθυοφάγων ἀνδρῶν τοὺς ἐπισταμέ-  
 νους τὴν Αἰθιοπίδα γλῶσσαν· ἐν ᾧ δὲ τούτους μετήϊσαν,

τοῦ πεζοῦ ἀποκρίναντα, "de-  
 taching a portion of his land army,"  
 3. 25.

SECT. 18. δαίνυσθαι προσιόντα  
 τὸν βουλόμενον. Pomponius Mela  
 (3. 9.) thus explains the reason of  
 the name: "Est locus apparatis  
 epulis semper refertus, et quia ut  
 libet vesci volentibus licet ἡλίου  
 τράπεζαν appellant, et quæ passim  
 apposita sunt affirmant innasci  
 subinde divinitus." To live with-  
 out labour is an essential feature  
 in those pictures of ideal happi-  
 ness which men groaning under  
 the burdens of the social state  
 draw, and refer to antehistoric  
 times, and countries beyond the  
 limits of geographical knowledge.  
 So the Hyperboreans of Pindar  
 (Pyth. 10.). Νόσοι δ' οὔτε γῆρας  
 οὐλόμενοι Κέκραται ἱερᾷ γενεᾷ.

πόνων δὲ καὶ μαχᾶν ἄτερ οἰκίοισι.  
 The gods were δωτῆρες ἐάων, gi-  
 vers of good things, and the sun  
 the principal god. "Æthiopicus  
 quoque sol cultus, nomine Assabi-  
 nus; quem quia summus illis foret  
 Deus, Jovem Æthiopicum dixere  
 Romani ac Græci." Voss. Idol.  
 1. 2. p. 183.

SECT. 19. Ἰχθυοφάγων. The  
 proper abode of this tribe was on  
 the shore of the Red Sea, south-  
 ward of Berenice, and extending,  
 according to Paus. (1. 33.), to the  
 mouth of the Strait. They would  
 thus be conterminous with the Ma-  
 crobians, who lived just beyond it,  
 and hence Her. assigns to a portion  
 of them, who had settled so far in-  
 land as Elephantine, the office of  
 ambassadors and interpreters.  
 μετήϊσαν, "while they were

ἐν τούτῳ ἐκέλευε ἐπὶ τὴν Καρχηδόνα πλέειν τὸν ναυτικὸν στρατόν. Φοίνικες δὲ οὐκ ἔφασαν ποιήσκειν ταῦτα· ὀρκίοισι τε γὰρ μεγάλοισι ἐνδεδέσθαι, καὶ οὐκ ἂν ποιέειν ὅσια, ἐπὶ τοὺς παῖδας τοὺς ἐνωτῶν στρατευόμενοι. Φοινίκων δὲ οὐ βουλομένων, οἱ λοιποὶ οὐκ ἀξιόμαχοι ἐγίνοντο. Καρχηδόνιοι μὲν νυν οὕτω δουλοσύνην διέφυγον πρὸς Περσέων. Καμβύσης γὰρ βίην οὐκ ἐδικαίου προσφέρειν Φοίνιξι, ὅτι σφέας τε αὐτοὺς ἐδεδώκεσαν Πέρσῃσι, καὶ πᾶς ἐκ Φοινίκων ἥρτητο ὁ ναυτικὸς στρατός. δόντες δὲ καὶ Κύπριοι σφέας

20 αὐτοὺς Πέρσῃσι, ἐστρατεύοντο ἐπ' Αἴγυπτον. Ἐπεὶ τε δὲ τῷ Καμβύσῃ ἐκ τῆς Ἐλεφαντίνης ἀπίκοντο οἱ Ἰχθυοφάγοι, ἔπεμπε αὐτοὺς ἐς τοὺς Αἰθίοπας, ἐντειλάμενος τὰ λέγειν χρῆ, καὶ δῶρα φέροντας, πορφύρεόν τε εἶμα, καὶ χρύσειον στρεπτὸν περιανχένιον, καὶ ψέλια, καὶ μύρου ἀλάβαστρον, καὶ φοινικηίου οἴνου κάδον. Οἱ δὲ Αἰθίοπες οὗτοι, ἐς τοὺς ἀπέπεμπε ὁ Καμβύσης, λέγονται εἶναι μέγιστοι καὶ κάλλιστοι ἀνθρώπων πάντων· νόμοισι δὲ καὶ ἄλλοις χρᾶσθαι αὐτοὺς φασι κεχωρισμένοις τῶν ἄλλων ἀνθρώπων, καὶ δὴ καὶ κατὰ τὴν βασιλῆϊν τοιῶδε· τὸν ἂν τῶν ἀστῶν κρίνωσι μέγιστόν τε εἶναι, καὶ κατὰ τὸ μέγαθος ἔχειν τὴν ἰσχὺν, τοῦτον ἀξιούσι βασιλεύειν.

gone to fetch them." The MSS. all read *μετῆσαν*, as from *μερεῖναι*, which Wess. changed into *μετῆσαν*, and Gaisf. following Valck. into *μετῆσαν*. "Atticum est *μετῆσαν*; *μετῆσαν* Ionicum. *Ire quid petitum*, ἐλθεῖν ἐπὶ τι, poetis et in veteri lingua dicebatur *μετά τι*: hinc ista vis significandi hæsit in *μετελθεῖν*, *μετιέναι*, *μεθήκειν* similibusque." Valck.

ΣΕΚΤ. 20. μύρου ἀλάβαστρον. ἄγγος μύρον μὴ ἔχον λαβὰς, λίθινον. Suid. Vessels designed to hold perfume, without handles, of a white or yellowish semitranspa-

rent stone, frequently, though not always, of the kind which mineralogists call *alabaster*, are very common in collections of antiquities, having been often placed in tombs. The neck was narrow and carefully sealed up. "Hinc mulier, Christi caput ungens (Matth. xxvi. 7.), *alabastrum fregit*, quod ex abundantia amoris expectare non potuit ut unguentum tardius ex angusto orificio in caput ejus promanaret." Biel. ad Hes. ed. Alb. p. 215.

κατὰ τὸ μέγαθος. Comp. note on κατὰ τὸν Νεῖλον, p. 18.

Ἐς τούτους δὴ ὦν τοὺς ἄνδρας ὡς ἀπίκοντο οἱ Ἴχθυο- 21  
 φάγοι, διδόντες τὰ δῶρα τῷ βασιλεῖ αὐτῶν, ἔλεγον τάδε·  
 “Βασιλεὺς ὁ Περσέων Καμβύσης, βουλόμενος φίλος τοι  
 “καὶ ξεῖνος γενέσθαι, ἡμέας τε ἀπέπεμψε, ἐς λόγους τοι  
 “ἐλθεῖν κελεύων, καὶ δῶρα ταῦτά τοι διδοί, τοῖσι καὶ αὐ-  
 “τὸς μάλιστα ἦδεται χρεώμενος.” Ὁ δὲ Αἰθίοψ, μαθὼν  
 ὅτι κατόπται ἦκοιεν, λέγει πρὸς αὐτοὺς τοιάδε· “Οὔτε ὁ  
 “Περσέων βασιλεὺς δῶρα ὑμέας ἔπεμψε φέροντας, προ-  
 “τιμῶν πολλοῦ ἐμοὶ ξεῖνος γενέσθαι· οὔτε ὑμεῖς λέγετε  
 “ἀληθέα, ἦκετε γὰρ κατόπται τῆς ἐμῆς ἀρχῆς. οὔτε ἐκεῖ-  
 “νος ἀνὴρ ἐστὶ δίκαιος· εἰ γὰρ ἦν δίκαιος, οὐτ’ ἂν ἐπεθύ-  
 “μησε χώρας ἄλλης ἢ τῆς ἐωυτοῦ, οὐτ’ ἂν ἐς δουλοσύ-  
 “νην ἀνθρώπους ἦγε ὑπ’ ὧν μηδὲν ἠδίκηται. νῦν δὲ αὐτῷ  
 “τόξον τόδε διδόντες, τάδε ἔπεα λέγετε· Βασιλεὺς ὁ Αἰ-  
 “θίοπων συμβουλεύει τῷ Περσέων βασιλεῖ, ἐπεὰν οὕτω  
 “εὐπετέως ἔλκωσι τὰ τόξα Πέρσαι ἐόντα μεγάθει τοσ-  
 “αῦτα, τότε ἐπ’ Αἰθίοπας τοὺς Μακροβίους πλήθει ὑπερ-  
 “βαλλόμενον στρατεύεσθαι. μέχρι δὲ τούτου, θεοῖσι εἰδέ-  
 “ναι χάριν, οἳ οὐκ ἐπὶ νόον τρέπουσι Αἰθίοπων παισὶ γῆν  
 “ἄλλην προσκτᾶσθαι τῇ ἐωυτῶν.” Ταῦτα δὲ εἶπας, καὶ 22  
 ἀνείς τὸ τόξον, παρέδωκε τοῖσι ἦκουσι. λαβὼν δὲ τὸ εἶμα  
 τὸ πορφύρεον, εἰρώτα ὃ τι εἶη, καὶ ὅπως πεποιημένον. εἰ-  
 πάντων δὲ τῶν Ἴχθυοφάγων τὴν ἀληθινήν περὶ τῆς πορ-  
 φύρης καὶ τῆς βαφῆς, δολεροὺς μὲν τοὺς ἀνθρώπους ἔφη  
 εἶναι, δολερά δὲ αὐτῶν τὰ εἴματα. δεύτερα δὲ, τὸν χρυ-  
 σοῦν εἰρώτα στρεπτὸν τὸν περιανχένιον, καὶ τὰ ψέλια. ἐξ-

SECT. 21. προτιμῶν πολλοῦ, “because he sets a high value on obtaining my friendship,” i. e. τιμῶν πρὸ πολλοῦ.

οὔτ’ ἂν ἐς δουλοσύνην ἦγε, “nor would he have been attempting to bring into slavery men by whom he has not been injured at all.” The exact force of μηδὲν ἠδίκηται

cannot be given in English, but it differs from οὐδὲν ἠδίκηται, as in Latin, “a quibus nullo modo laesus sit,” from “laesus est;” the latter expressing simply the fact that no injury had been committed, the former emphatically that this constituted his injustice. Zumpt, § 76. 12.

γεομένων δὲ τῶν Ἰχθυοφάγων τὸν κόσμον αὐτῶν, γελάσας ὁ βασιλεὺς, καὶ νομίσας εἶναί σφεα πέδας, εἶπε ὡς παρ' ἐωυτοῖσιν εἰσι ῥωμαλεώτεραι τούτων πέδαι. τρίτον δὲ, εἰρώτα τὸ μύρον. εἰπάντων δὲ τῆς ποιήσιος πέρι καὶ ἀλείψιος, τὸν αὐτὸν λόγον τὸν καὶ περὶ τοῦ εἵματος εἶπε. ὡς δὲ ἐς τὸν οἶνον ἀπύκετο, καὶ ἐπύθετο αὐτοῦ τὴν ποίησιν, ὑπερησθεὶς τῷ πόματι, ἐπείρετο ὃ τι τε σιτέεται ὁ βασιλεὺς, καὶ χρόνον ὁκόσον μακρότατον ἀνὴρ Πέρσης ζῶει. οἱ δὲ σιτέεσθαι μὲν τὸν ἄρτον εἶπαν, ἐξηγησάμενοι τῶν πυρῶν τὴν φύσιν· ὁγδῶκοντα δ' ἔτεα ζόης πλήρωμα ἀνδρὶ μακρότατον προκέεσθαι. πρὸς ταῦτα ὁ Αἰθίοψ ἔφη, οὐδὲν θωυμάζειν, εἰ σιτεόμενοι κόπρον, ἔτεα ὀλίγα ζώουσι· οὐδὲ γὰρ ἂν τοσαῦτα δύνασθαι ζῶειν σφέας, εἰ μὴ τῷ πόματι ἀνέφερον, φράζων τοῖσι Ἰχθυοφάγοις τὸν οἶνον· τοῦτο γὰρ ἐωυτοῦς 23 ὑπὸ Περσέων ἐσσῶσθαι. Ἀντειρομένων δὲ τὸν βασιλῆα τῶν Ἰχθυοφάγων τῆς ζόης καὶ διαίτης περὶ, ἔτεα μὲν ἐς ἐείκοσι καὶ ἑκατὸν τοὺς πολλοὺς αὐτῶν ἀπικνέεσθαι, ὑπερβαλλέειν δὲ τινὰς καὶ ταῦτα· σίτησιν δὲ εἶναι κρέα ἐφθά· καὶ πόμα, γάλα. θῶυμα δὲ ποιευμένων τῶν κατασκόπων περὶ τῶν ἐτέων, ἐπὶ κρήνην σφι ἡγήσασθαι, ἀπ' ἧς λουόμενοι, λιπαρώτεροι ἐγίνοντο, κατάπερ εἰ ἐλαίου εἴη· ὅζειν

SECT. 22. ἀνέφερον, "revived themselves." It is used with various constructions. 1. 116. ἐπὶ χρόνον ἔφθογγος ἦν. μόγισ δὲ δῆκοτε ἀνεγειχθεῖς, εἶπε, "having recovered himself." Æl. H. An. 13. 12. ἀναφέροντες ἑαυτοὺς ἀνεβίωσκοντο. Ἀνέφυρον, the reading of Wesseling's edition, furnishes a not inappropriate sense, "if they did not knead it up with this liquor."

SECT. 23. ἔτεα μὲν ἐς ἐείκοσι καὶ ἑκατὸν. Arganthonius, king of the Tartessians, is said by Her. 1. 163. to have been 120 years old,

and to have reigned eighty; on which Bähr observes, "Quod ut intelligatur teneamus necesse est, ipsum numerum *ter quadraginta* et *bis quadraginta* annorum. Nam numerus quadraginta, seu dierum seu annorum, apud veteres subinde ita ponitur, ut longum omnino temporis spatium nec accurate definitum declaratur. Accedit quod orientales homines hoc numero omnino *multum quoddam* indicant."

ὅζειν ἀπ' αὐτῆς ὡσεὶ ἔων. Agam. 1281. XO. Καὶ πῶς τὸδ' ὅζει θυμάτων ἐφεστίων; KA. ὁμοίως

δὲ ἀπ' αὐτῆς ὥσει ἴων. ἀσθενὲς δὲ τὸ ὕδωρ τῆς κρήνης ταύτης οὕτω δὴ τι ἔλεγον εἶναι οἱ κατάσκοποι, ὥστε μηδὲν οἷόν τε εἶναι ἐπ' αὐτοῦ ἐπιπλέειν, μήτε ξύλον, μήτε τῶν ὅσα ξύλου ἐστὶ ἐλαφρότερα· ἀλλὰ πάντα σφέα χωρέειν ἐς βυσσόν. τὸ δὲ ὕδωρ τοῦτο εἴ σφί ἐστι ἀληθέως οἷόν τι λέγεται, διὰ τοῦτο ἂν εἶεν, τούτῳ τὰ πάντα χρεώμενοι, μακρόβιοι. ἀπὸ τῆς κρήνης δὲ ἀπαλλασσομένων, ἀγαγεῖν σφέας ἐς δεσμωτήριον ἀνδρῶν, ἔνθα τοὺς πάντας ἐν πέδῃσι χρυσέσι δεδέσθαι. ἔστι δὲ ἐν τούτοις τοῖσι Αἰθίοψι πάντων ὁ χαλκὸς σπανιώτατον καὶ τιμιώτατον. θεησάμενοι δὲ καὶ τὸ δεσμωτήριον, ἐθήσαντο καὶ τὴν τοῦ Ἡλίου λεγομένην τράπεζαν. Μετὰ δὲ ταύτην, τελευταίας 24 ἐθήσαντο τὰς θήκας αὐτῶν, αἱ λέγονται σκευάζεσθαι ἐξ ὑέλου, τρόπῳ τοιῷδε. ἐπεὰν τὸν νεκρὸν ἰσχυρήνῃσι, εἴτε δὴ κατάπερ Αἰγύπτιοι, εἴτε ἄλλως κως, γυψώσαντες ἅπαντα αὐτὸν, γραφῇ κοσμέουσι, ἐξομοιῶντες τὸ εἶδος ἐς τὸ δυνατόν· ἔπειτα δὲ οἱ περιμίστασι στήλην ἐξ ὑέλου πεποιημένην

ἀτμός ὥσπερ ἐκ τάφου πρέπει, in which passage, as in this, the object from which the smell actually proceeds has the preposition; that by resemblance to which it is characterized is without it. It is much more reasonable with Von Hammer (Wiener Jahrb. 9. 64.) to illustrate this marvellous fountain by a comparison with the fountain of life, celebrated in the Shahnameh, than with Boerhaave (see Wess.) to inquire whether it may not have owed its reputation for lightness to the great specific gravity of some of the African woods. Water was held to be salubrious in proportion to its lightness. Cels. 2. 18.

ἐν πέδῃσι χρυσέσι. With this may be compared the reports which Orellana published of the El Dorado which he had discovered in

the interior of South America. Robertson, Book 6. Iron was really scarce among the Ethiopians. Heeren 1. 329. Eng. Tr.

SECT. 24. ὑέλου. By this word glass or rock-crystal are designated, from their watery (ὕω) transparency. But glass is here out of the question, as Her. represents it as dug from the earth; and no country is known in which rock-crystal is found in such large pieces as to contain a human body. Diodorus (2. 15.) says that it was poured in a liquid state around the body. Amber, rocksalt, mica, alabaster, have been conjectured to be the substance really employed. Crystal is the only word by which a translator is justified in rendering it. The orthography ὑελος, is conformable to etymology, and therefore probably



κοίλῃν· ἡ δὲ σφι πολλὴ καὶ εὐεργὸς ὀρύσσεται. ἐν μέσῳ δὲ τῇ στήλῃ ἐνεὼν διαφαίνεται ὁ νέκυς, οὔτε ὁδμὴν οὐδεμίαν ἄχαριν παρεχόμενος, οὔτε ἄλλο ἀεικὲς οὐδέν· καὶ ἔχει πάντα φανερά ὁμοίως αὐτῷ τῷ νέκυϊ. ἐνιαυτὸν μὲν δὴ ἔχουσι τὴν στήλῃν ἐν τοῖσι οἰκίοισι οἱ μάλιστα προσήκοντες, πάντων τε ἀπαρχόμενοι, καὶ θυσίας οἱ προσάγοντες· μετὰ δὲ ταῦτα ἐκκομίσαντες, ἰστᾷσι περὶ τὴν πόλιν.

- 25 Θεησάμενοι δὲ τὰ πάντα οἱ κατάσκοποι, ἀπαλλάσσοντο ὀπίσω. ἀπαγγειλάντων δὲ ταῦτα τούτων, αὐτίκα ὁ Καμβύσης, ὀργὴν ποιησάμενος, ἐστρατεύετο ἐπὶ τοὺς Αἰθίοπας· οὔτε παρασκευὴν σίτου οὐδεμίαν παραγγείλας, οὔτε λόγον ἐωυτῷ δούς, ὅτι ἐς τὰ ἔσχατα τῆς γῆς ἔμελλε στρατεύεσθαι. οἷα δὲ ἐμμανὴς τε ἐὼν καὶ οὐ φρενήρης, ὡς ἤκουε τῶν Ἰχθυοφάγων, ἐστρατεύετο, Ἑλλήνων μὲν τοὺς παρόντας αὐτοῦ ταύτῃ τάξας ὑπομένειν, τὸν δὲ πεζὸν πάντα ἅμα ἀγόμενος. Ἐπεὶ τε δὲ στρατευόμενος ἐγένετο ἐν Θήβῃσι, ἀπέκρινε τοῦ στρατοῦ ὡς πέντε μυριάδας· καὶ τούτοις μὲν ἐνετέλλετο, Ἀμμωνίους ἑξανδραποδισαμένους τὸ χρηστήριον τὸ τοῦ Διὸς ἐμπρῆσαι· αὐτοὺς δὲ τὸν λοιπὸν ἄγων στρατὸν, ἥϊε ἐπὶ τοὺς Αἰθίοπας. Πρὶν δὲ τῆς ὁδοῦ τὸ πέμπτον μέρος διεληλυθῆναι τὴν στρατιὴν, αὐτίκα πάντα

older than the Attic form ὕαλος. Mær. p. 373.

πάντων ἀπαρχόμενοι. Hes. ἀπάρχων. τὰς ἀπαρχὰς πρόσφερε, which is the meaning here. 4. 61. ὁ θύσας, τῶν κρεῶν καὶ τῶν σπλάγχνων ἀπαρχάμενος ῥίπτει ἐς τὸ ἔμπροσθεν, where ἀπαρχ. signifies, "to offer to the god a portion of the victim when slaughtered and cooked, before it was tasted by the company," and this is the usual meaning. Homer (Od. γ', 446. ξ', 422.) uses it of cutting off the hair and throwing it into

the fire, which Her. and the Attic writers include in κατάρχεσθαι. See p. 73. Homer uses ἀρχεσθαι (Od. ξ', 427.) for the offering of a portion to the god, before the cooking began; ὁ δ' ὠμοθετεῖτο συβώτης Πάντοθεν ἀρχόμενος μελέων, ἐς πλοῖα δημόν.

SECT. 25. ὀργὴν ποιησάμενος, "putting himself in a passion." Ἑλλήνων μὲν τοὺς παρόντας. From the context it appears that they were chiefly naval forces, which had ascended the river to Memphis.

αὐτοὺς τὰ εἶχον σιτίων ἐχόμενα ἐπελελοιπέε· μετὰ δὲ τὰ σιτία, καὶ τὰ ὑποζύγια ἐπέλιπε κατεσθίόμενα. εἰ μὲν νυν μαθὼν ταῦτα ὁ Καμβύσης ἐγνωσιμάχεε, καὶ ἀπῆγε ὀπίσω τὸν στρατὸν, ἐπὶ τῇ ἀρχῇθεν γενομένη ἀμαρτάδι ἦν αὐ σοφὸς ἀνὴρ· νῦν δὲ οὐδένα λόγον ποιούμενος, ἥϊε αἰεὶ ἐς τὸ πρόσω. οἱ δὲ στρατιῶται, ἕως μὲν τι εἶχον ἐκ τῆς γῆς λαμβάνειν, ποιηφαγέοντες διέζων· ἐπεὶ δὲ ἐς τὴν ψάμμον ἀπίκοντο, δεινὸν ἔργον αὐτῶν τινὲς ἐργάσαντο· ἐκ δεκάδος γὰρ ἕνα σφέων αὐτῶν ἀποκληρώσαντες, κατέφαγον. πυθόμενος δὲ ταῦτα ὁ Καμβύσης, δείσας τὴν ἀλληλοφαγίην, ἀπείς τὸν ἐπ' Αἰθίοπας στόλον, ὀπίσω ἐπορεύετο, καὶ ἀπικνέεται ἐς Θήβας, πολλοὺς ἀπολέσας τοῦ στρατοῦ. ἐκ Θηβέων δὲ καταβὰς ἐς Μέμφιν, τοὺς Ἕλληνας ἀπῆκε ἀποπλέειν. ὁ μὲν ἐπ' Αἰθίοπας στόλος οὕτω ἔπρηξε. Οἱ 26 δ' αὐτῶν ἐπ' Ἀμμωνίους ἀποσταλέντες στρατεύεσθαι, ἐπεὶ τε ὀρμηθέντες ἐκ τῶν Θηβέων ἐπορεύοντο ἔχοντες ἀγωγούς, ἀπικόμενοι μὲν φανεροὶ εἰσι ἐς Ὀασιν πόλιν, τὴν

σιτίων ἐχόμενα. See p. 29.  
ἐγνωσιμάχεε. Γνωσιμαχῆσαι, ὡς Ἀριστοφάνης "Ὀρνισι" (555.) μετανοῆσαι, Ἑλληνικῶς. Mæris. "Nil aliud sonat nisi τῇ γνώσει i. e. τῇ γνώμῃ (nempe τῇ προτέρῃ ἑαυτοῦ γνώμῃ) μάχεσθαι, priori suæ sententiæ repugnare, mutare sententiam." Schw. Lex. Her. "If Cambyses, when he had learnt these things, had changed his mind and led back his army, after his original fault, he would have been a wise man." The common punctuation connects ἐπὶ τῇ ἀρχῇθεν γενομένη ἀμαρτάδι with the following words, instead of the preceding.

οὕτω ἔπρηξε. "Adeo cessit infelicitè. Nonnunquam utuntur in designanda calamitate verbo πράξαι simpliciter posito, mali ominis voce

κακῶς omissa. Postquam triste factum narrasset Anacharsidis Herodotus 4. 77. Οὗτος μὲν inquit οὕτω δὴ ἔπρηξε. Thuc. 7. 24. Dem. pro Cor. p. 172." Valck. It must not be supposed, however, that οὕτως has ever any other meaning than *thus*, or that it implies calamity, except when the preceding description is of something calamitous. Reflections of this kind are not usually made except at the close of a narrative of misfortune. Liv. 22. 7. "*Hæc est nobilis ad Trasimenum pugna atque inter paucas numerata populi Romani clades.*" id. 50. "*Hæc est pugna Cannensis, Alliensi cladi nobilitate par.*" Polyb. 3. 17. "*Hunc Tib. Gracchi liberi vitæ mortisque habuere exitum.*" Vell. Pat. 2. 7.  
SECT. 26. ἐς Ὀασιν πόλιν. The

ἔχουσι μὲν Σάμιοι, τῆς Αἰσχρινῆς φυλῆς λεγόμενοι εἶναι· ἀπέχουσι δὲ ἑπτὰ ἡμερῶν ὁδὸν ἀπὸ Θηβέων διὰ ψάμμου· οὐνομάζεται δὲ ὁ χώρος οὗτος κατὰ Ἑλλήνων γλῶσσαν, Μακάρων νῆσος. ἐς μὲν δὴ τοῦτον τὸν χώρον λέγεται ἀπι-

Great Oasis, *El Wah* (Wah is said to signify "*habitation*" in Coptic), visited and described by Caillaud and Edmonstone; nearly in the latitude of Thebes, and about seven days' journey to the west of it. It is itself composed of two oases, *El Kargeh* and *El Dakel*. It lies in the caravan road from Thebes to Ammonium. See Heeren 1. 211. Tr. Her. only speaks of this one oasis; Strabo of three; Pliny and Ptolemy of two. The fact is, that numerous such verdant spots, some mere halting-places for caravans, others assuming the size of kingdoms, as Darfur and Fezzan, are scattered like islands through the sandy ocean of the Desert. They are generally surrounded by limestone hills, rising to the height of several hundred feet, and bounding them on all sides. Wilkinson 1. 222.

ἔχουσι Σάμιοι. Of the manner in which the Samians became possessed of this oasis, we have no historical account. They were early distinguished for their naval power and distant voyages, and one of their vessels having been driven to Tartessus, the traffic which they carried on with this hitherto unknown country was the source of such riches as no other trade yielded. This was about 640 B.C. Their establishment in the Oasis may have originated in the friendship between them and the Cyrenians, Her. 4. 152., who

resorted to Ammonium, 2. 32. It is to be presumed that Ammonium itself was colonized by Greeks, since the name of the king was Etearchus. This may have been the source of some of those tales of wonder respecting the Libyan Desert which are post-Homeric.

Μακάρων νῆσος. Comp. Od. δ', 564. Hes. Opp. et D. 169. The voyages of the Phœnicians beyond the Straits of Hercules, and their discovery of the Azores, seem to have given rise to the fiction of the Islands of the Blessed, with which the Greeks combined the notion of Elysian fields. Strabo 3. 201. Gesner de Nav. extra Col. Herc. p. 644. of Hermann's Orphica. The name of Rhadamanthus, which is purely Greek (ῥαδαμεῖ· βλαστώνει, Hes. ἄνθος), who presides over these islands, is originally allusive to the luxuriance of flowery vegetation by which they were characterized. Pind. Ol. 2. 75. ed. Boeckh. Mythology made him a grandson of Phoenix (Il. ξ, 321.), and the combination above-mentioned invested him with the character of a rigid judge, the brother and assessor of the Creto-Phœnician Minos. It was very natural for the Desert traveller to call a verdant oasis an Island of the Blessed. From the circumstance that the Acropolis of Thebes was called Μακάρων νῆσος (Phot. Lex. Gr. p. 178.), it has been inferred that the Bœotian

κέσθαι τὸν στρατόν· τὸ ἐνθεῦτεν δὲ, ὅτι μὴ αὐτοὶ Ἀμμωνιοὶ καὶ οἱ τούτων ἀκούσαντες, ἄλλοι οὐδένας οὐδὲν ἔχουσι εἰπεῖν περὶ αὐτῶν· οὔτε γὰρ ἐς τοὺς Ἀμμωνίους ἀπίκοντο, οὔτε ὀπίσω ἐνόστησαν. λέγεται δὲ καὶ τάδε ὑπ' αὐτῶν Ἀμμωνίων· ἐπειδὴ ἐκ τῆς Ὀάσιος ταύτης ἰέναι διὰ τῆς ψάμμου ἐπὶ σφέας, γενέσθαι τε αὐτοὺς μεταξύ κου μάλιστα αὐτῶν τε καὶ τῆς Ὀάσιος, ἄριστον αἰρεομένοισι αὐτοῖσι ἐπιπνεῦσαι νότον μέγαν τε καὶ ἐξαίσιον, φορέοντα δὲ θίνας τῆς ψάμμου, καταχῶσαί σφεας, καὶ τρόπῳ τοιούτῳ ἀφανισθῆναι. Ἀμμωνιοὶ μὲν οὕτω λέγουσι γενέσθαι περὶ τῆς στρατιῆς ταύτης.

Ἀπιγμένου δὲ Καμβύσεω ἐς Μέμφιν, ἐφάνη Αἰγυπτίοισι 27 ὁ Ἄπις, τὸν Ἕλληνας Ἐπαφον καλέουσι. ἐπιφανέος δὲ τούτου γενομένου, αὐτίκα οἱ Αἰγύπτιοι εἵματά τε ἐφόρεον τὰ κάλλιστα, καὶ ἦσαν ἐν θαλίῃσι. ἰδὼν δὲ ταῦτα τοὺς Αἰγυπτίους ποιεῦντας ὁ Καμβύσης, πάγχυ σφέας καταδόξας,

city and the legend of the Island of the Blessed were of Egyptian origin. See Bähr's note. But the coincidence of the name seems accidental. The Egyptian Thebes was so called from its native name (Lepsius p. 33.), the Boeotian from a Greek word, signifying "a hill." "Lingua prisca et in Græcia Æoles Boeotii sine afflatu vocant colles *tebas*, et in Sabinis, quo e Græcia venerunt Pelasgi, etiam nunc ita dicunt." Varr. R. Rust. 3. 1.

φορέοντα θίνας τῆς ψάμμου. Bruce (6. 458.) has described the moving pillars of sand which the wind raises and which suddenly precipitate themselves when the supporting force fails. A recent and less imaginative traveller (Burckhardt, Nubia 1. 207.) doubts the truth of the stories of caravans being overwhelmed by

them. There is certainly no necessity to account in this way for the destruction of the army of Cambyses. Ignorant of the road, they were entirely at the mercy of their guides, and the track might be obliterated by the fall of the shower of sand. Belzoni (2. 180.) speaks of heaps of bones covered with sand in the desert, and his Arabs told him of others of still greater extent; but the researches of some more philosophical traveller are necessary, before we can receive these statements as confirmatory of the tradition of the Ammonians respecting Cambyses and his army.

ΣΕΚΤ. 27. καταδόξας. "Idem fere quod simplex δόξας, nisi quod malam quandam in partem adhiberi videtur verbum compositum." Bähr. 6. 16. πάγχυ σφέας κατα-

- έωντοῦ κακῶς πρήξαντος, χαρμόσυνα ταῦτα ποιέειν, ἐκάλεε τοὺς ἐπιτρόπους τῆς Μέμφιος· ἀπικομένους δὲ ἐς ὄψιν, εἶρετο “ὅ τι πρότερον μὲν, ἐόντος αὐτοῦ ἐν Μέμφι, ἐποίεον τοιοῦτον οὐδὲν Αἰγύπτιοι· τότε δὲ, ἐπεὶ αὐτὸς παρ’ εἰη τῆς στρατιῆς πληθὸς τι ἀποβαλὼν;” οἱ δὲ ἔφραζον, ὥς σφι θεὸς εἴη φανείς, διὰ χρόνου πολλοῦ ἐωθῶς ἐπιφαίνεσθαι· καὶ ὥς ἐπεὰν φανῇ, τότε πάντες οἱ Αἰγύπτιοι κεχαρηκότεες ὀρτάζοιεν. ταῦτα ἀκούσας ὁ Καμβύσης, ἔφη ψεύδεσθαι σφεας· καὶ ὥς ψευδομένους, θανάτῳ ἐζημίουν.
- 28 Ἀποκτείνας δὲ τούτους, δευτέρα τοὺς ἱρέας ἐκάλεε ἐς ὄψιν. λέγοντων δὲ κατὰ τὰ αὐτὰ τῶν ἱρέων, οὐ λήσειν ἔφη αὐτὸν, εἰ θεὸς τις χειροῆθης ἀπιγμένος εἴη Αἰγυπτίοισι. τοσαῦτα δὲ εἶπας, ἐπάγειν ἐκέλευε τὸν Ἄπιν τοὺς ἱρέας· οἱ μὲν δὴ μετήϊσαν ἄζοντες. Ὁ δὲ Ἄπης οὗτος, ὁ

δόξαντες εἶναι κλῶπας. It is found (9.99.) with a dative of the person τοῖσι κατεδόκεον νεοχμὸν ἂν τι ποιέειν. In other instances (as 1. 22.), κατὰ seems to be used merely to strengthen the meaning, “to be persuaded.”

χαρμόσυνα ταῦτα ποιέειν, “were doing these things as a public rejoicing.” Χαρμοσύνη, is “joy,” the neut. plur. χαρμόσυνα, “festivities, indications of joy.” Plut. Is. et Os. 362. D. τὴν ἑορτὴν Αἰγύπτιοι, τὰ χαρμόσυνα, ΣΑΙΠΕΙ καλοῦσιν, where τὰ χαρ. is in apposition to τὴν ἑορτὴν. Hes. s. v.

ΣΚΡ. 28. Ἄπης οὗτος, ὁ Ἐπαφος. Ἐπαφος appears to be derived from ἐπί and ἄπτω, “to touch or kindle,” denoting the mode of his conception. Plut. Is. et Os. 368. C. τὸν δὲ Ἄπιν, εἰκόνα μὲν Ὀσίριδος ἐμψυχον εἶναι, γενέσθαι δὲ θανὼν φῶς ἐρείση γόνιμον ἀπὸ τῆς σελήνης καὶ καθάψεται βοδὸς ὀργώσης. Æsch. Prom. V. 873.

ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἐμφορὰν Ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον, suggests a different etymology. When a bull having the requisite marks was found among the herds, he was first kept four months in a stable erected on the spot, and then brought to Memphis, and placed in a sacred inclosure adjoining the temple of Vulcan. Here he was seen by his worshipers, and from his various motions, his entering one or the other of two chambers, especially from his receiving or rejecting food, omens were deduced concerning the welfare of the state, or the individual who offered it to him. Plin. 8. 71. After a certain time, probably twenty-five years, if he were still living, he was drowned by the priests in a well, the situation of which was studiously concealed; public mourning took place, and a new Apis was sought for; “nec tamen,”

Ἐπαφος, γίνεται μόσχος ἐκ βοῶς ἥτις οὐκέτι οἷη τε γίνεται ἐς γαστέρα ἄλλον βάλλεσθαι γόνον. Αἰγύπτιοι δὲ λέγουσι σέλας ἐπὶ τὴν βοῦν ἐκ τοῦ οὐρανοῦ κατίσχειν, καὶ μιν ἐκ τούτου τίκτειν τὸν Ἄπιν. Ἐχει δὲ ὁ μόσχος οὗτος, ὁ Ἄπις καλεόμενος, σημήϊα τοιάδε· ἐὼν μέλας, ἐπὶ μὲν τῷ μετώπῳ λευκὸν τετράγωνον φορέει· ἐπὶ δὲ τοῦ νώτου, αἰετὸν εἰκασμένον· ἐν δὲ τῇ οὐρῇ, τὰς τρίχας διπλᾶς· ἐπὶ δὲ τῇ γλώσσῃ, κάνθαρον. Ὡς δὲ ἡγαγον τὸν 29 Ἄπιν οἱ ἱρέες, ὁ Καμβύσης, οἷα ἐὼν ὑπομαργότερος, σπασάμενος τὸ ἐγχειρίδιον, θέλων τύψαι τὴν γαστέρα τοῦ Ἀπιοῦ, παίει τὸν μηρόν· γελάσας δὲ, εἶπε πρὸς τοὺς ἱρέας· “ὦ κακαὶ κεφαλαί, τοιοῦτοι θεοὶ γίνονται, ἔναιμοί τε καὶ “σαρκώδεες, καὶ ἐπαίοντες σιδηρίων; ἄξιος μὲν Αἰγυπτίων “οὗτός γε ὁ θεός. ἀτάρ τοι ὑμεῖς γε οὐ χαίροντες γέ-

says Pliny (8. 46.), “unquam diu quærebatur.” Jabl. Panth. Eg. lib. 4. c. 2. A sacred bull called Mnevis was kept at Heliopolis, and was supposed especially to belong to the sun, as Apis to the moon. Æl. Hist. Anim. 11. 11., though others refer Apis also to the sun. Macrob. Sat. 1. 21.

ἐπὶ τῇ γλώσσῃ, κάνθαρον. Pliny (8. 71.) says, “Nodus *sub* lingua, quem cantharum appellant;” and Porphyry (quoted by Euseb. Præp. Ev. 3. 13.), ὑπὸ τῇ γλώττῃ. The scarabæus appears on almost every kind of Egyptian antiquities, from the earliest to the latest times. Of its significance as an emblem various accounts are given, most of them without foundation in the structure and habits of the animal. Horapollo 1. 10. Æl. 10. 15. Plut. Is. et Os. 2. 355. Zoega observes (De Or. Ob. p. 450.), “Invenio scarabæum taurum, supra dictum, in magno honore esse apud ultimos

in Africa barbaros et velut bonum genium coli. Vide Kolben.” Perhaps its transformations, and the circumstance of its being concealed in the earth for a time and then appearing on the surface, may have caused it to be considered as a type of the changes of nature; for it is doubtful whether it originally represented nature or the sun.

ΣΕΚΤ. 29. κακαὶ κεφαλαί. *Ridicula capita!* Ter. Andr. 2. 2. 34. Blockheads!

ἐπαίοντες. Ἄλω, though generally used of hearing, is the root of the longer form αἰσθάνεσθαι, and denotes “to feel.” Hes. ἄτον, ἤκουον καὶ ἡσθάνομην. ἐπατεῖν, αἰσθάνεσθαι.

οὐ χαίροντες γέλωτα ἐμὲ θήσεσθε, “ye shall not with impunity make me your laughing-stock.” Of χαίρων used in this sense (to which κλαίων answers, “to your sorrow”), see Herm. ad Vig. 767.

- “λωτα ἐμὲ θήσεσθε.” Ταῦτα εἶπας, ἐνετείλατο τοῖσι ταῦτα πρήσσουσι, τοὺς μὲν ἱρέας ἀπομαστιγῶσαι, Αἰγυπτίων δὲ τῶν ἄλλων τὸν ἂν λάβωσι ὀρτάζοντα, κτείνειν. ὀρτὴ μὲν δὴ διελέλυτο Αἰγυπτίοισι· οἱ δὲ ἱρέες ἐδίκαιευντο. ὁ δὲ Ἄπις πεπληγμένος τὸν μηρὸν, ἔφθινε ἐν τῷ ἱρῷ κατακείμενος. καὶ τὸν μὲν, τελευτήσαντα ἐκ τοῦ τρώματος,
- 30 ἔθαψαν οἱ ἱρέες λάθρη Καμβύσεω. Καμβύσεως δὲ, ὡς λέγουσι Αἰγύπτιοι, αὐτίκα διὰ τοῦτο τὸ ἀδίκημα ἐμάνη, ἐὼν οὐδὲ πρότερον φρενῆρης.
- 37 Ὁ μὲν δὴ τοιαῦτα πολλὰ ἐς Πέρσας τε καὶ τοὺς ξυμμάχους ἐξεμαίνετο, μένων ἐν Μέμφι, καὶ θήκας τε παλαιὰς ἀνοίγων, καὶ σκεπτόμενος τοὺς νεκρούς. ἐς δὲ δὴ καὶ τοῦ Ἥφα-

“Eupolis. Οὐ γὰρ μὰ τὴν Μαραθῶνι τὴν ἐμὴν μάχην, Χαίρων τις αὐτῶν τοῦμὸν ἀλγυνεῖ κέαρ. Quæ ita festivissime vertit, verus Musarum sacerdos, Gulielmus Smith, Decanus Cestrensis: *No! by my labours in that glorious field, Their joy shall not produce my discontent.* Atqui, mi homo, χαίρων est impune. Her. 9. 106. Ἰώνας οὐδεμίαν ἐλπίδα εἶχον χαίροντας πρὸς τῶν Περσέων ἀπαλλάξειν, *impune laturos.*” Toup. ad Longin. 16. 2.

τοῖσι ταῦτα πρήσσουσι, “to those who managed these things,” the officers of justice. So τὰ ναυτικὰ πράττειν, Xen. Hell. 3. 4. 29. “to manage the naval department.”

[The sections which have been omitted, from 30 to 37, contain an account of various frantic and cruel acts of Cambyses; his putting to death his brother Smerdis, by the hands of Prexaspes; his brutality towards his wife, who was also his sister; his murder of the son of Prexaspes and execution of twelve Persians; and the reproof administered to him by

Croesus, whom he ordered his servants to kill; and finding that his orders had been disobeyed, spared the life of Croesus, but put his servants to death.]

SECT. 37. Ἥφαίστου τὸ ἱρὸν. Phtha (Cic. N. D. 3. 22. Suid. s. v. Φθάς,) was not only the chief divinity of Memphis, but the principal god of the Egyptian Pantheon. In the interpretation given by Ammianus Marcellinus (17. 4.) of the obelisk of Heliopolis, he is called Ἥφαιστος, ὁ τῶν θεῶν πατήρ, and some of those who gave an historical interpretation to the Egyptian mythology made him the first king of Egypt. Diod. 1. 13. It is evident from the identification of him with their own Hephæstus by the Greeks, that he represented the element of fire. The misshapen pygmy figures which appear among Egyptian antiquities, and which have been taken for Typhon, probably belong to this god. See Atlas zu Minutoli, tab. xxxi. fig. 6., xxxiii. bis. 12. 24. 29. Hieroglyphics, which have been read

στον τὸ ἱρὸν ἦλθε, καὶ πολλὰ τῷ ἀγάλματι κατεγέλασε. ἔστι γὰρ τοῦ Ἡφαίστου τῷ γάλμα τοῖσι Φοινικηίοισι Παταϊκοῖσι ἐμπερέστατον, τοὺς οἱ Φοίνικες ἐν τῇσι πρῶρῃσι τῶν τριήρεων περιάγουσι. ὁ δὲ τούτους μὴ ὀπώπες, ἐγὼ δὲ οἱ σημανέω πνγμαίου ἀνδρὸς μίμησίς ἐστι. Ἐσῆλθε δὲ καὶ ἐς τῶν Καβείρων τὸ ἱρὸν, ἐς τὸ οὐ θεμιτόν ἐστι εἶσιναι ἄλλον γε ἢ τὸν ἱρέα· ταῦτα δὲ τὰ ἀγάλματα καὶ ἐνέπρησε, πολλὰ κατασκώψας. ἔστι δὲ καὶ ταῦτα ὁμοῖα τοῦ

*Socari*, appear near some phallic representations of this god, which will explain Hesych. Παμύλης. Αἰγύπτιος θεὸς πριαπῶδης. ἢ Αἰγυπτῶδης Σόχαρις, Παμύλης, and what Her. (2. 51.) says of the Samothracian Hermes, who was probably the same. These images are found in considerable numbers in the mummy-pits of Saccarah and Gizah. Wilk. Thebes, p. 337. The more refined taste of the Greeks shrunk from the representation of a god in so ridiculous and deformed a shape as the Egyptian Vulcan, and retained only the circumstance of lameness and the epithet of ἀμφιγυῖς, which is properly, "having two bow legs," and corresponds exactly with the images of Phtha-Socari. For the idea which unites all the senses of γῦα, γυῖα, and γυῖον in a common root, whether used for the *hand*, the *foot*, the *buris* of the plough (Virg. Georg. 1. 170.), a *crooked* leg, or a *level plain*, is hollowness and flexure. Comp. note on εὐκυλον, p. 55.

τῷ ἀγάλματι κατεγέλασε. Of the construction, see Matth. § 402. 5. Obs. 2.

Παταϊκοῖσι. The name may be derived from Phtha, and is given

to other diminutive figures, as to that of the Idæan Hercules (Paus. 8. 31.), which was placed upon the table at banquets, and called εὐφράδης (see Hes. s. voc.), from presiding over mirth. Such a statue Statius describes (Sylv. 4. 6. 37.) "parvusque videri, Senticurique ingens et cum mirabilis *intra Stet mensura pedem* tamen exclamare licebit," &c. The coins of Ascalon and Sidon represent two Patæci on the prow of a war-galley. Münter Religion der Karthager, p. 170. Eckhel D. N. 3. 444. "duo Hermæ acutis pileis tecti : videntur esse Cabiri vel Dioscuri."

τῶν Καβείρων τὸ ἱρὸν. See note at the end of the volume.

ὁμοῖα τοῦ Ἡφαίστου. Thom. Mag. 649. ὁμοῖον τῷ δεῖνι καὶ ὁμοῖον τοῦ δεῖνος. Prisc. 18. 25., 2. 228. Krehl. "Hoc ipsum adjectivum ut apud Latinos *similis*, construitur etiam cum genitivo, fere tum, quum similitudo interna spectatur." Fisch. ad Well. 3. 395. The genitive denotes a more general resemblance. Arist. Pac. 519. Μῶν οὖν ὁμοιον καὶ γυλίου στρατιωτικοῦ; "at all like a soldier's knapsack," in quality and effect? Xen. Anab. 4. 1. 17. ἡ πορεία ὁμοῖα φυγῆς ἐγίγνετο



- 38 Ἡφαίστου· τούτου δέ σφεας παῖδας λέγουσι εἶναι. Πανταχῇ ὧν μοι δηλὰ ἐστὶ, ὅτι ἐμάνη μεγάλως ὁ Καμβύσης· οὐ γὰρ ἂν ἱροῖσιν τε καὶ νομαίοισι ἐπεχείρησε καταγελᾶν. εἰ γὰρ τις προθείη πᾶσι ἀνθρώποισι ἐκλέξασθαι κελύων νόμους τοὺς καλλίστους ἐκ τῶν πάντων νόμων, διασκεψάμενοι ἂν ἐλοίατο ἕκαστοι τοὺς ἐωυτῶν· οὕτω νομίζουσι πολὺ τι καλλίστους τοὺς ἐωυτῶν νόμους ἕκαστοι εἶναι. οὐκ ὦν οἰκός ἐστι ἄλλον γε δὴ ἢ μαινόμενον ἄνδρα γέλωτα τὰ τοιαῦτα τίθεσθαι. Ὡς δὲ οὕτω νενομίκασι τὰ περὶ τοὺς νόμους οἱ πάντες ἄνθρωποι, πολλοῖσι τε καὶ ἄλλοις τεκμηρίοις παρέστι σταθμώσασθαι, ἐν δὲ δὴ καὶ τῷδε. Δαρεῖος ἐπὶ τῆς ἐωυτοῦ ἀρχῆς καλέσας Ἑλλήνων τοὺς παρέοντας, εἶρετο “ἐπὶ κόσῳ ἂν χρήματι βουλοίατο τοὺς “πατέρας ἀποθνήσκοντας κατασιτέεσθαι.” οἱ δὲ ἐπ’ οὐδενὶ ἔφασαν ἔρδειν ἂν τοῦτο. Δαρεῖος δὲ μετὰ ταῦτα καλέσας Ἰνδῶν τοὺς καλεομένους Καλλατίας, οἱ τοὺς γονέας κατεσθίουσι, εἶρετο, παρέοντων τῶν Ἑλλήνων καὶ δι’ ἐρμηνέος μανθανόντων τὰ λεγόμενα, “ἐπὶ τίνι χρήματι δεξιάτ’ ἂν “τελευτέοντας τοὺς πατέρας κατακαίειν πυρί.” οἱ δὲ, ἀμ-

τοῖς ὀπισθοφύλαξι, “*instar fugæ*.” “*Retinui casum secundum, qui tertio mihi exquisitior visus est. Neuter a Græcitate abhorret, vid. Schæfer Mell. crit. p. 134.*” Bornemann ad loc. In this passage of Her. however, external and visible resemblance is certainly intended, and as he elsewhere uses the dative (comp. 3. 14. 24.), we should here supply τοῖσι ἀγάλλμασι, from the context.

SECT. 38. Οὐ γὰρ ἂν ἐπεχείρησε, *i. e.* “if he had not been mad;” the protasis, as being obvious from the connexion, being omitted. Soph. CEd. T. 82. Ἄλλ’ εἰκάσαι μὲν ἡδύς. οὐ γὰρ ἂν κάρα

Πολυστεφῆς ὡδ’ εἶπε παγκάρπον δάφνης, if he were not a messenger of good news.

γέλωτα τίθεσθαι. Comp. 3. 29. Ἰνδῶν τοὺς καλεομένους Καλλατίας. Probably the same who are called *Καλαντίαι*, 3. 97. Similar customs are recorded of the *Padæi*, (3. 99.) who put to death those who by disease or age seemed likely to become less suitable for food. The existence of cannibalism in ancient and modern times is not to be denied; but it may be observed, that the story related by Her. is evidence only of the horror of the *Callatiæ* at the proposal to burn their parents.

βώσαντες μέγα, εὐφημέειν μιν ἐκέλευον. Οὕτω μὲν νυν ταῦτα νενόμισται· καὶ ὀρθῶς μοι δοκεῖ Πίνδαρος ποιῆσαι, νόμον πάντων βασιλέα φήσας εἶναι.

Καμβύση δὲ τῷ Κύρου, χρονίζοντι περὶ Αἴγυπτον καὶ 61 παραφρονήσαντι, ἐπανιστέαται ἄνδρες Μάγοι, δύο ἀδελφοί· τῶν τὸν ἕτερον καταλελοίπεε τῶν οἰκίων μελεδωνὸν ὁ Καμβύσης. οὗτος δὴ ὢν οἱ ἐπανεστη, μαθὼν τε τὸν Σμέρδιος

εὐφημέειν μιν ἐκέλευον. The exhortation to silence carries with it also an expression of horror at the atrocity of the proposal. Comp. note, p. 214.

νόμον πάντων βασιλέα. Her. has here used a liberty common in quoting, that of taking the words in a somewhat different sense from his author. The passage in Pindar, judging from the quotations of Plato (Gorg. 484. B.), Clem. Alex. (Strom. 1. p. 427. Pott.), and the allusion of Euripides (Hec. 794. Pors.), appears to have been an assertion of the supremacy of law. Hermann has thus arranged and supplied the lines. Νόμος ὁ πάντων βασιλεὺς θνατῶν τε καὶ ἀθανάτων ἀγεί Δικαιῶν τὸ βιαιότατον ὑπερτάτη Χειρὶ· τεκμαίρομαι Ἐργοῖσιν Ἡρακλέους. Heyne Fragm. Incert. II. Herodotus uses it to denote the absolute power of custom, which causes the very same action to appear a duty to one man, an atrocity to another. Νόμος and the derivatives, νομίζω, νομαῖος, are equally used of law and custom, as indeed law is only an authoritative custom.

[The omitted sections, from 39 to 61, contain a digression on the history of Samos, introduced on occasion of the expedition of the Lacedæmonians against that

island, B.C. 525. Clinton F. H. 2. 14.]

SECT. 61. χρονίζοντι περὶ Αἴγυπτον. "Manetho, quoted by Africanus (apud Syncellum, p. 75.), improperly gives Cambyses six years in Egypt, and eleven years in the whole. His reign in Egypt could be only about three years and five months, which is not contrary to Herodotus, whose expressions Καμβύση χρονίζοντι περὶ Αἴγυπτον, do not imply, "staid several years in Egypt," as Jackson has understood them (vol. 1. p. 453. note.), but simply, "wasting much time there." Clinton 2. 313. note d.

τὸν Σμέρδιος θάνατον. Camby-ses had sent Prexaspes to Persia to put his brother Smerdis to death (3. 30.), his jealousy having been excited by a dream, in which he thought that a messenger from Persia had announced to him that Smerdis was seated on the throne, touching the sky with his head. The manner of his death was unknown, some reporting that he had been assassinated by Prexaspes during a hunting-party; others that he had been drowned in the Persian Gulf. As usual, when eminent persons have been secretly taken off, rumours prevailed that he was still living, and impostors

θάνατον, ὡς κρύπτοιτο γενόμενος, καὶ ὡς ὀλίγοι ἦσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιεόντά μιν εἰδείσαν. πρὸς ταῦτα βουλευσας τάδε, ἐπεχείρησε τοῖσι βασιληίοισι. Ἦν οἱ ἀδελφεὸς, τὸν εἰπά οἱ συνεπαναστῆναι, οἰκῶς μάλιστα τὸ εἶδος Σμέρδι τῷ Κύρου, τὸν ὁ Καμβύσης, εὐόντα ἐωυτοῦ ἀδελφεὸν, ἀπέκτεινε· ἦν τε δὴ ὁμοίος εἶδος τῷ Σμέρδι, καὶ δὴ καὶ οὐνομα τῶντ' εἶχε Σμέρδιν. τοῦτον τὸν ἄνδρα ἀναγνώσας ὁ Μάγος Πατιζέιθης, ὡς οἱ αὐτὸς πάντα διαπρήξει, εἶσε ἄγων ἐς τὸν βασιλῆϊον θρόνον. ποιήσας δὲ τοῦτο, κήρυκας τῇ τε ἄλλῃ διέπεμπε, καὶ δὴ καὶ

assumed his name. Such was the case in England with regard to Perkin Warbeck, the pretended son of Edward IV., and more remarkably in Russia, in the end of the 16th and beginning of the 17th centuries, where, after the assassination of Demetrius, the son of John Basilides, not fewer than six pretenders successively appeared, claiming to be the prince who was supposed to be murdered. Some public discontent or ferment of opinion, such for instance as attends an usurpation or change of dynasty, will generally be found to exist, at the same time exciting men's passions and increasing their credulity.

ὡς κρύπτοιτο γενόμενος, καὶ ὡς ὀλίγοι ἦσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιεόντά μιν εἰδείσαν. Matthiæ § 529. 5. gives several instances of this variation between the indicative and optative in the 'obliqua oratio,' concluding (note a, p. 918.) that no distinction has been suggested that is applicable to all cases. In the posthumous edition of his Grammar, however (1835), p. 1225., he says, "the indicative

appears to point out a definite and actual fact, the optative only something probable," as 8. 70. ὅτι μέλλοιεν, what was merely an object of thought, πολιορκήσονται, what was certainly about to take place, in the event of defeat. In the present passage the distinction is clear, κρύπτοιτο and εἰδείσαν referring to a matter of uncertain opinion,—the death of Smerdis, ἦσαν to a certain fact,—that his person was known to few. So 9. 69. ἀγγέλλεται, ὅτι μάχη τε γέγονε καὶ νικῶεν οἱ μετὰ Πανσανίῳ. Εἰδείσαν is "judged" or "supposed," though contrary to fact, a sense which ἐπίστασθαι frequently has in Her., as 3. 66. οὔτοι μὲν νῦν ἠπιστέατο Σμέρδιν τὸν Κύρου βασιλέα ἀνεστῶτα, but which I have not elsewhere observed εἰδέναι to bear.

ἐπεχείρησε τοῖσι βασιληίοισι. "Schw. interpretatur, *regiam occupare instituit*. (1. 30.) Malim equidem subaudire *πρήγμασι* indeque sic vertere *regnum affectavit* sive cum H. Stephano *invadendum regnum sibi putavit*." Bähr. Schw. in his Lexicon adopts the same meaning.

ἐς Αἴγυπτον προερέοντα τῷ στρατῷ, ὡς Σμέρδιος τοῦ Κύρου ἀκουστέα εἶη τοῦ λοιποῦ, ἀλλ' οὐ Καμβύσεω. Οἱ τε 62 δὴ ὦν ἄλλοι κήρυκες προηγόρευον ταῦτα, καὶ δὴ καὶ ὁ ἐπ' Αἴγυπτον ταχθεὶς, εὗρισκε γὰρ Καμβύσεα καὶ τὸν στρατὸν ἔοντα τῆς Συρίας ἐν Ἀγβατάνοις, προηγόρευε στὰς ἐς μέσον τὰ ἐντεταλμένα ἐκ τοῦ Μάγου. Καμβύσης δὲ ἀκούσας ταῦτα ἐκ τοῦ κήρυκος, καὶ ἐλπίσας μιν λέγειν ἀληθέα, αὐτός τε προδεδοσθαι ἐκ Πρηξάσπεος, (πεμφθέντα γὰρ αὐτὸν ὡς ἀποκτενέοντα Σμέρδιν, οὐ ποιῆσαι ταῦτα,) βλέψας ἐς τὸν Πρηξάσπεα εἶπε· "Πρήξασπες, οὕτω μοι διεπρήξαι τό " τοι προσέθηκα πρῆγμα;" Ὁ δὲ εἶπε· "ὦ δέσποτα, οὐκ

ἀκουστέα εἶη. Of this use of the neuter plural of the verbal, see Matth. § 443. 1. I have removed the comma, usually placed before *προερέοντα*, as it refers exclusively to Egypt. *Πρὸ* is used in this combination, as in *προηγόρευον*, in the sense of *forth*, *aloud*, "proclamare." So *προφήτης*, *πρόμαντις*, is properly not one who announces *beforehand*, but one who proclaims aloud what the god secretly suggested to him.

ΣΕΚΤ. 62. *Συρίας ἐν Ἀγβατάνοις*. The town really meant is probably Batanea (Rel. Pal. 616.), which either gave its name to, or received it from, the region Batanea, lying on the eastern side of the Jordan, adjacent to Galilee and Trachonitis. It was in the high road from Babylon to Judæa, for we learn from Josephus (Ant. 17. 2.) that Herod caused a strong place, named Bathuri to be erected there, to protect the Jews who came from Babylon to the temple at Jerusalem. Josephus indeed, according to the common text, speaks of an *Ecbatana* in this re-

gion (Vit. 22.), and his authority would be decisive in a matter relating to the geography of a country which he knew so well. But his text is doubtful, and we should read for *Ἐκβατάνοις* either *Βαράνοις* or *Βαθύροις*. Pliny (N. H. 5. 19.) speaks of a town on Mount Carmel, of the same name (*i. e.* Carmel), *once* called Ecbatana, which has been supposed to be the Ecbatana where Cambyses died. But Carmel was not in the natural line of his march; and as it appears that the town was not in Pliny's time actually called Ecbatana, the story that it once had been may have originated from the account of Herodotus. Towns of a name resembling this, Bethany, Betane (Judith i. 8.), Bethanoth (Jos. xv. 39.), were found in various parts of Palestine, and probably among the nations who spoke a kindred tongue.

οὕτω μοι διεπρήξαι τό τοι προσέθηκα πρῆγμα; "have you executed the commission which I gave you, no better than this?" Virg. Æn. 2. 43. "Sic notus Ulixes?"

- “ἔστι ταῦτα ἀληθέα, ὅπως κοτε σοι Σμέρδις ἀδελφεὸς ὁ  
 “σὸς ἐπανάστηκε, οὐδὲ ὅπως τι ἐξ ἐκείνου τοῦ ἀνδρὸς νεῖ-  
 “κός τοι ἔσται ἢ μέγα ἢ σμικρόν· ἐγὼ γὰρ αὐτὸς, ποιή-  
 “σας τὰ σὺ με ἐκέλευες, ἔθαιψά μιν χερσὶ τῇσι ἐμεωντοῦ.  
 “εἰ μὲν νῦν οἱ τεθνεώτες ἀνεστέασι, προσδέκεό τοι καὶ  
 “Ἀστυάγεα τὸν Μῆδον ἐπαναστήσεσθαι· εἰ δ’ ἔστι ὥσπερ  
 “πρὸ τοῦ, οὐ μή τι τοι ἔκ γε ἐκείνου νεώτερον ἀναβλα-  
 “στήσει. νῦν ὧν μοι δοκέει, μεταδιώξαντας τὸν κήρυκα,  
 “ἐξετάζω εἰρωτεύοντας παρ’ ὅτεν ἦκων προαγορεύει ἡμῖν  
 63 “Σμέρδιος βασιλέος ἀκούειν.” Ταῦτα εἰπαντος Πρηξά-  
 σπεος, ἤρесе γὰρ Καμβύσῃ, αὐτίκα μεταδιώκτος γενόμενος  
 ὁ κήρυξ ἦκε. ἀπιγμένον δέ μιν εἶρετο ὁ Πρηξάσπης τάδε·  
 “Ὁνθρωπε, φῆς γὰρ ἦκειν παρὰ Σμέρδιος τοῦ Κύρου ἄγ-  
 “γελος· νῦν ὧν, εἶπας τὴν ἀληθινήν, ἀπιθὶ χαίρων. κότερα  
 “αὐτός τοι Σμέρδις φαινόμενος ἐς ὅψιν ἐνετέλλετο ταῦτα,  
 “ἢ τῶν τις ἐκείνου ὑπηρετέων;” Ὁ δὲ εἶπε· “Ἐγὼ Σμέρ-  
 “διν μὲν τὸν Κύρου, ἐξ ὅτου βασιλεὺς Καμβύσῃς ἤλασε  
 “ἐς Αἴγυπτον, οὗ κω ὅπωπα· ὁ δέ μοι Μάγος, τὸν Καμ-  
 “βύσῃς ἐπίτροπον τῶν οἰκίων ἀπέδεξε, οὗτος ταῦτα ἐνε-  
 “τείλατο, φὰς Σμέρδιν τὸν Κύρου εἶναι τὸν ταῦτα ἐπι-

εἰ δ’ ἔστι ὥσπερ πρὸ τοῦ. “*The times have been* That when the brains were out the man would die, And there an end; but now they rise again,” &c. *Macbeth* iii. 4. The mention of Astyages the Mede may confirm the opinion of Heeren, that this conspiracy of the Magi was really an attempt on the part of the Medes to regain the sovereignty of which the Persians had deprived them. *Comp.* 3. 65. μὴ περιιδεῖν τὴν ἡγεμονίην αὐτῆς ἐς Μήδους περιελθούσαν.

νεώτερον, “anything unpleasant.” This euphemism, which occurs elsewhere in Herodotus (5.

19. of a meditated assassination, *ib.* 35. of revolt), is also found in the tragic writers, and has been illustrated by Markland ad Eur. *Suppl.* 1032. (1042.) Βαίνει πέλας Γεραιὸς Ἴφις εἰς νεωτέρους λόγους Οὐδὲ οὐ καρεϊδῶς πρόσθεν ἀλγῆσει κλύων. Some MSS. in this passage of Her. insert κακόν, originally no doubt a gloss upon νεώτερον.

ΣΕΚΤ. 63. ἀπιθὶ χαίρων, “depart unhurt.” *Comp.* p. 251. Sometimes it is used ironically. Alc. 829. χαίρων ἴθ’, “go, and joy go with you;” addressed by the servant of Admetus to Hercules, whose presence was unwelcome.

“θέμενον εἶπαι πρὸς ὑμέας.” Ὁ μὲν δὴ σφί ἔλεγε, οὐδὲν ἐπικατεψευσμένος. Καμβύσης δὲ εἶπε· “Πρήξασπες, σὺ μὲν, “οἷα ἀνὴρ ἀγαθὸς ποιήσας τὸ κελευόμενον, αἰτίνῃ ἐκπέφυ-  
 “γας· ἐμοὶ δὲ τίς ἂν εἴη Περσέων ὁ ἐπανεστῶς, ἐπιβα-  
 “τεύων τοῦ Σμέρδιος οὐνόματος;” Ὁ δὲ εἶπε· “Ἐγὼ μοι  
 “δοκέω συνιέναι τὸ γεγονός τοῦτο, ὦ βασιλεῦ. οἱ Μάγοι  
 “εἰσὶ τοι οἱ ἐπανεστῶτες, τὸν τε ἔλιπες μελεδωνόν τῶν  
 “οἰκίων, Πατιζείθης, καὶ ὁ τούτου ἀδελφεὸς Σμέρδις.”  
 Ἐνθαῦτα ἀκούσαντα Καμβύσεα τὸ Σμέρδιος οὐνομα, ἔτυψε 64  
 ἡ ἀληθινή τῶν τε λόγων καὶ τοῦ ἐννυνίου· ὃς ἐδόκεε ἐν  
 τῷ ὕπνῳ ἀπαγγεῖλαι τινὰ οἱ, ὡς Σμέρδις ἰζόμενος ἐς τὸν  
 βασιλῆϊον θρόνον ψαύσειε τῇ κεφαλῇ τοῦ οὐρανοῦ. μαθὼν  
 δὲ ὡς μάτην ἀπολωλεκὼς εἶη τὸν ἀδελφεόν, ἀπέκλαιε Σμέρ-  
 διν. ἀποκλαύσας δὲ, καὶ περιημεκτῆσας τῇ ἀπάσῃ συμφορῇ,  
 ἀναθρώσκει ἐπὶ τὸν ἵππον, ἐν νόφῃ ἔχων τὴν ταχίστην ἐς  
 Σοῦσα στρατεύεσθαι ἐπὶ τὸν Μάγον. καὶ οἱ ἀναθρώσκοντι  
 ἐπὶ τὸν ἵππον, τοῦ κουλεοῦ τοῦ ξίφεος ὁ μύκης ἀποπίπτει

ἐπιβατεύων, “usurping.” Ἐπι-  
 βασία, ἡ ἐς ἀλλότριον οἶκον ἀναρ-  
 χος εἰσέλευσις. καὶ ἐπιβατεύων τοῦ  
 Σμέρδιος οὐνόματος, Ἡρόδοτος. Jul.  
 Poll. 2. 200. Ἐπιβάτης, the imme-  
 diate root of ἐπιβατεύω, was, pro-  
 perly, “a person who went as a pas-  
 senger in another man’s vessel.”  
 Thom. Mag. ἐπιβάται κυρίως, οἱ  
 ἐπ’ ἀλλοτρίοις τὸν πλοῦν ποι-  
 ούμενοι, διδόντες ναῦλον. Ἀγτι-  
 κῶς δὲ, οἱ ἐνοπλοὶ τε ὄντες καὶ  
 παρεσκευασμένοι εἰς μάχην. See  
 Duker’s note on Thuc. 6. 43.  
 Her. 3. 67. uses it without ὄνομα,  
 ἐπιβατεύων τοῦ ὀμωνύμου Σμέρ-  
 διος. 9. 95. with ὄνομα.

Σεπτ. 64. ὁ μύκης ἀποπίπτει.  
 Μύκης (-ου or -ητος) is properly,  
 “a mushroom,” thence applied to  
 various protuberant things; the  
 pommel, which terminates the hilt

of a sword (Eust. II. β', 546. 569.),  
 the fungus on a wick (Virg. Georg.  
 1. 392.), the diseased excrescence  
 on trees (Hes. s. voc.), and here,  
 the knob by which the scabbard of  
 the sword was closed at the lower  
 end, τὸ κατακλείον τὴν θήκην, as  
 explained by the Schol. on Ni-  
 cand. Alex. 103. quoted by Bähr.  
 The short sword, ἀκινάκης, “pu-  
 gio,” as it is called by Ammian.  
 Marc. (23. 6.), was worn by the  
 Persians on the right thigh, as  
 may be seen in the sculptures of  
 Persepolis (Ker Porter Travels, 1.  
 Pl. xxxvii. p. 606.); and when the  
 point was bared by the μύκης drop-  
 ping off, a dangerous wound might  
 easily be inflicted on the wearer,  
 in the violent action of leaping on  
 horseback. Ctesias represents Cam-  
 byses as dying at Babylon from a

γυμνωθὲν δὲ τὸ ξίφος παίει τὸν μηρόν. τραυματισθεὶς δὲ κατὰ τοῦτο τῇ αὐτὸς πρότερον τὸν τῶν Αἰγυπτίων θεὸν Ἄπιν ἐπληξε, ὥς οἱ καιρὶν ἔδοξε τετύφθαι, εἶρετο ὁ Καμβύσης ὃ τι τῇ πόλει οὖνομα εἴη. οἱ δὲ εἶπαν ὅτι Ἀγβά-  
 τανα. τῷ δὲ ἔτι πρότερον ἐκέχρηστο ἐκ Βουτούς πόλιος, ἐν Ἀγβατάνοισι τελευτήσῃ τὸν βίον. ὁ μὲν δὲ ἐν τοῖσι Μηδικοῖσι Ἀγβατάνοισι ἐδόκεε τελευτήσῃ γηραιός, ἐν τοῖσι οἱ ἦν πάντα τὰ πρήγματα· τὸ δὲ χρηστήριον τοῖσι ἐν Συρίῃ Ἀγβατάνοισι ἔλεγε ἄρα. καὶ δὴ ὥς τότε ἐπα-  
 ρεύμενος ἐπύθετο τῆς πόλιος τὸ οὖνομα, ὑπὸ τῆς συμ-  
 φορῆς τῆς τε ἐκ τοῦ Μάγου ἐκπεπληγμένος καὶ τοῦ τρώ-  
 ματος, ἐσωφρόνησε· συλλαβὼν δὲ τὸ θεοπρόπιον, εἶπε  
 “Ἐνθαῦτα Καμβύσεια τὸν Κύρου ἐστὶ πεπρωμένον τελεν-  
 “τῶν.”

65. Τότε μὲν τοσαῦτα· ἡμέρησι δὲ ὕστερον ὥς εἴκοσι μετα-  
 πεμψάμενος Περσέων τῶν παρεόντων τοὺς λογιμωτάτους,  
 ἔλεγε σφί τάδε· “ὦ Πέρσαι, καταλελάβηκέ με, τὸ πάν-  
 “των μάλιστα ἔκρυπτον πρηγμάτων, τοῦτο ἐς ὑμέας ἐκ-

wound in the thigh, produced by a  
 plane which he was using. Phot.  
 p. 114. ed. Hoesch.

καιρὶν τετύφθαι. sc. πληγῇ. Pro-  
 perly, “a well-aimed,” and thence  
 a “mortal stroke.” Comp. Bos.  
 Ell. s. voc. A similar ellipsis takes  
 place with nouns of number. Luc.  
 xii. 47. 2 Cor. xi. 24.

ἐν Ἀγβατάνοισι τελευτήσῃ τὸν  
 βίον. Comp. Henry IV. Part 2.  
 end of Act iv. “In that Jerusalem  
 shall Harry die.” A similar story  
 is told by the Italian translator of  
 Robert Guiscard, Duke of Apulia,  
 who having been told that he  
 should die in Jerusalem, was ta-  
 ken ill in Zante, on his way to the  
 Holy Land, and on asking the  
 name of the place in which he

was attacked, found that it was  
 called Jerusalem, and died there  
 in the course of a few days. See  
 Bähr. Other instances might be  
 collected of ambiguous prophecies  
 fulfilled in an unexpected way;  
 they are not to be regarded as  
 borrowed from one another, but  
 as springing out of a general feel-  
 ing respecting the Superior Power,  
 from which intimations of the fu-  
 ture proceed,—that it reserves the  
 right of interpreting its own pre-  
 dictions, and accomplishes them  
 in circumstances the least likely  
 to be anticipated by man.

ΣΕΚΤ. 65. καταλελάβηκε, “the  
 necessity has befallen me.” Comp.  
 2. 66.

“ φῆναι. ἐγὼ γάρ, ἐὼν ἐν Αἰγύπτῳ, εἶδον ὄψιν ἐν τῇ  
 “ ὑπνῳ, τὴν μηδαμὰ ὄφελον ἰδεῖν. ἐδόκεον δέ μοι ἄγγελον  
 “ ἐλθόντα ἐξ οἴκου ἀγγέλλειν, ὡς Σμέρδις ἰζόμενος ἐς τὸν  
 “ βασιλῆιον θρόνον ψαύσειε τῇ κεφαλῇ τοῦ οὐρανοῦ. δεί-  
 “ σας δὲ μὴ ἀπαιρεθῆω τὴν ἀρχὴν πρὸς τοῦ ἀδελφεοῦ,  
 “ ἐποίησα ταχύτερα ἢ σοφώτερα· ἐν τῇ γὰρ ἀνθρωπητῇ  
 “ φύσει οὐκ ἐνὴν ἄρα τὸ μέλλον γίνεσθαι ἀποτρέπειν·  
 “ ἐγὼ δὲ ὁ μάταιος Πρηνξάσπεα ἀποπέμπω ἐς Σοῦσα ἀπο-  
 “ κτενέοντα Σμέρδιν. ἐξεργασθέντος δὲ κακοῦ τοσούτου,  
 “ ἀδεῶς διαιτώμην, οὐδαμὰ ἐπιλεξάμενος μή κοτέ τις μοι,  
 “ Σμέρδιος ὑπαιρημένου, ἄλλος ἐπανασταίη ἀνθρώπων.

τὴν μηδαμὰ ὄφελον ἰδεῖν. This expression of a wish is generally explained, by assuming the sense of ὄφελον or ὠφελον to be “*debui*.” It seems, however, the easiest mode of resolving it, to consider the original meaning to be, “I should have profited,” as *χρῆν*, without *ἄν* (p. 34.), is, “it would have been fit,” and in the impersonal form ὠφеле (Herm. ad Vig. p. 758.), “it would have been profitable.” This sense of ὄφελον is retained in ὄφελος, ὠφελῆς, ὠφέλιμος, ὠφέλλω, and the sense of *debt* is allied to that of *use*, as seen in the affinity of *χρέος* and *χρῆσθαι*. Another mode of expressing a wish, is by *εἰ*, *εἴθε* (*αἶθε*, Hom.), *εἰ γάρ*. Her. 1. 27. Αἰ γάρ τοῦτο θεοὶ ποιήσαιαν ἐπὶ νόον νησιώτησι, ἐλθεῖν ἐπὶ Λυδῶν παῖδας σὺν ἱπποισι, in which case the consequence is left to be supplied by the mind, as with the Latin *utinam*. In εἴθ' ὠφеле (Eur. Med. 1. εἴθ' ὠφελ' Ἀργούς μὴ διαπτάσθαι σκάφος Κόλχων ἐς αἶαν, κυανέας Συμπληγάδας,) these two modes have been combined, but so that the whole

phrase cannot be resolved by giving each its primary and proper force. Soph. Œd. Col. 539. has substituted for ὄφελον, ἐπωφέλησα. Ἐδεξάμην Δῶρον, δ' μή ποτ' ἐγὼ ταλακάρδιος Ἐπωφέλησα πόλεος ἐξελέσθαι, “I should have profited by never receiving,” i. e. “I wish I had not received;” where the difficulty has arisen from taking ἐπωφέλησα in the sense of “*debui*,” which it never bears. Comp. Elmsley's note.

ταχύτερα ἢ σοφώτερα. See note p. 59. Matth. § 456. This mode of comparison is very common in Livy and Tacitus; in Cicero one or more words is usually interposed between the two comparatives. Pro Mil. 29. “Non timeo ne *libentius* hæc in illum evomere videar quam *verius*.” See Ramshorn's Gram. p. 493.

ἐπιλεξάμενος. “Admonent interpretes ad Her. 7. 149. verbum ἐπιλέγεσθαι, quod proprie valet *secum reputare, perpendere*, haud raro metus quandam simul induere notionem, idemque fere significare quod φοβεῖσθαι, ut 7.47.49.” Bähr.



“ παντὸς δὲ τοῦ μέλλοντος ἔσεσθαι ἀμαρτῶν, ἀδελφεο-  
 “ κτόνος τε, οὐδὲν δέον, γέγονα, καὶ τῆς βασιληΐης οὐδὲν  
 “ ἦσσαν ἐστέρημαι. Σμέρδις γὰρ δὴ ἦν ὁ Μάγος, τόν μοι  
 “ ὁ δαίμων προέφαινε ἐν τῇ ὄψει ἐπαναστήσεσθαι. Τὸ μὲν  
 “ δὴ ἔργον ἐξέργασταί μοι, καὶ Σμέρδιν τὸν Κύρου μη-  
 “ κέτι ὑμῖν ἐόντα λογιζέσθε· οἱ δὲ ὑμῖν Μάγοι κρατέουσι  
 “ τῶν βασιληΐων, τόν τε ἔλιπον ἐπίτροπον τῶν οἰκίων, καὶ  
 “ ὁ ἐκείνου ἀδελφεὸς Σμέρδις. τὸν μὲν νυν μάλιστα χρῆν,  
 “ ἐμεῦ αἰσχυρὰ πρὸς τῶν Μάγων πεπονθότος, τιμωρέειν  
 “ ἐμοί, οὗτος μὲν ἀνοσίῳ μόρῳ τετελεύτηκε ὑπὸ τῶν ἐνω-  
 “ τοῦ οἰκῆσιότατων. Τούτου δὲ μηκέτι ἐόντος, δεύτερα τῶν  
 “ λοιπῶν ὑμῖν, ὧ Πέρσαι, γίνεται μοι ἀναγκαιότατον ἐν-  
 “ τέλλεσθαι, τὰ θέλω μοι γενέσθαι, τελευτῶν τὸν βίον.  
 “ καὶ δὴ ὑμῖν τάδε ἐπισκήπτω, θεοὺς τοὺς βασιλεῖς ἐπι-  
 “ καλέων, καὶ πᾶσιν ὑμῖν, καὶ μάλιστα Ἀχαιμενιδέων τοῖσι  
 “ παρικοῦσι, μὴ περιιδεῖν τὴν ἡγεμονίην αὐτῆς ἐς Μήδους  
 “ περιελθούσαν· ἀλλ’, εἴτε δόλῳ ἔχουσι αὐτὴν κτησάμενοι,  
 “ δόλῳ ἀπαيرهθῆναι ὑπὸ ὑμέων· εἴτε καὶ σθένει τῶν κατ-  
 “ εργασάμενοι, σθένει κατὰ τὸ καρτερόν ἀνασώσασθαι. καὶ  
 “ ταῦτα μὲν ποιέουσι ὑμῖν γῇ τε καρπὸν ἐκφέροι, καὶ

Ἀχαιμενιδέων τοῖσι παρικοῦσι.  
 The family to which the Persian  
 kings belonged, and therefore spe-  
 cially interested in preventing the  
 crown from reverting to the Medes,  
 1. 125.

Of ἔχουσι κτησάμενοι, see note,  
 p. 81.

κατὰ τὸ καρτερόν, “by the strong  
 hand.” 1. 212. more commonly  
 κατὰ κρατός.

καὶ ταῦτα μὲν ποιέουσι ὑμῖν γῇ  
 τε καρπὸν ἐκφέροι. Comp. Deut.  
 xxviii. 15. seq. CEd. Tyr. 269.  
 seq. Καὶ ταῦτα τοῖς μὴ δρώσιν εὖ-  
 χομαι θεοὺς Μῆτ’ ἄροτον αὐτοῖς  
 γῆν ἀνιέναι τινα, Μῆτ’ οὖν γυναι-

κῶν παῖδας. From the resem-  
 blance in these passages of Her.  
 and Soph., the correspondence of  
 the sentiment of Antigone (909.)  
 with that of the wife of Intapher-  
 nes (3. 119.), and the description  
 of the habits of men and women  
 in Egypt (Ced. Col. 337. Her. 2.  
 35.), it has been concluded, that  
 some communication of their works  
 must have taken place between  
 these authors, and the siege of  
 Samos, in which Sophocles com-  
 manded under Pericles, B.C. 440.  
 (Strab. p. 915. ed. Ox.), has even  
 been fixed as the time when they  
 became acquainted, and when So-

“ γυναικές τε καὶ ποίμνια τίκτοιν, ἐοῦσι ἐς τὸν ἅπαντα  
 “ χρόνον ἐλευθέροι· μὴ ἀνασωσαμένοισι δὲ τὴν ἀρχὴν,  
 “ μὴδ’ ἐπιχειρήσασι ἀνασώζειν, τὰ ἐναντία τούτοισι ἀρέσμαι  
 “ ὑμῖν γενέσθαι· καὶ πρὸς ἔτι τούτοις, τὸ τέλος Περσέων  
 “ ἐκάστω ἐπιγενέσθαι οἷον ἐμοὶ ἐπιγέγονε.” Ἄμα τε εἶ-  
 πας ταῦτα ὁ Καμβύσης, ἀπέκλαιε πᾶσαν τὴν ἐωυτοῦ πρῆ-  
 ξιν. Πέρσαι δ’ ὡς τὸν βασιλέα εἶδον ἀνακλαύσαντα, πάν- 66  
 τες τὰ τε ἐσθῆτος ἐχόμενα εἶχον, ταῦτα κατηρέικοντο,  
 καὶ οἴμωγῇ ἀφθόνη διεχρέωντο. μετὰ δὲ ταῦτα, ὡς ἐσφα-  
 κέλισέ τε τὸ ὀστέον, καὶ ὁ μῆρὸς τάχιστα ἐσάπη, ἀπή-  
 νεικε Καμβύσεα τὸν Κύρου, βασιλεύσαντα μὲν τὰ πάντα  
 ἑπτὰ ἔτεα καὶ μῆνας πέντε, ἄπαιδα δὲ τὸ παράπαν ἐόντα  
 ἔρσηνος καὶ θήλεος γόνου.

phocles wrote the epigram on Herodotus, of which a fragment has been preserved by Plutarch (An seni sit resp. gerenda, Jaeger Disputationes Herodotæ, p. 23.). But the Antigone was performed *before* the Samian expedition. See the Argument of that play, and Clinton F. H. 2. p. 57.

SECT. 66. “ Ἄμα εἶπας, “ as he said.” Quint. Inst. 10. 7. 23. Gesn: “ Hoc dum egredimur e portu, si nos nondum aptatis satis armamentis ager ventus; deinde paulatim *simul euntes* aptabimus vela,” “ as we go.” Matth. § 565. Obs. 2. Her. also uses the verb with ἄμα (1. 112.). ἄμα δὲ ταῦτα ἔλεγε ὁ βουκόλος καὶ ἐκκαλύψας ἀπεδείκνυε.

τὰ ἐσθῆτος ἐχόμενα. Comp. note p. 29. διεχρέωντο, note p. 23.

ἐσφακέλισε, “ became carious.”

6. 136. Μιλτιάδης μὲν μετὰ ταῦτα, σφακέλισαντος τε τοῦ μῆρου καὶ σαπέντος, τελευτᾷ.

ἄπαιδα ἔρσηνος καὶ θήλεος γόνου. Eur. Supp. 35. ἄπαιδας τὰςδε μητέρας τέκνων. It was an idiom of the Greek language, when privation was to be expressed, to use an adjective denoting deficiency in the same thing, or some quality of it, which the genitive also denoted. In prose it occurs chiefly in this combination (see Bernhardt Synt. 173.), in the tragedians, in many others. See Brunck’s note on Soph. Œd. T. 191. ἀχαλκας ἀσπίδων. Trach. 693. ἀλαμπές ἡλίου. Eur. Phœn. 334. ἀπεπλος φάρεων λευκῶν. ibi Valck. The length of the reign of Cambyses is variously stated; by Ctesias (Phot. p. 115.) at eighteen years.

## NOTE ON THE CABIRI (3. 37.).

[Comp. 2. 51. fin., of the Samothracian Mercury.]

Ἔς δὲ δὴ καὶ τοῦ Ἡφαίστου τὸ ἱρὸν ἦλθε, καὶ πολλὰ τῷ ἀγάλματι κατεγέλασε. ἔστι γὰρ τοῦ Ἡφαίστου τῶγαλμα τοῖσι Φοινικητοῖσι Παταϊκοῖσι ἐμφορέστατον, τοὺς οἱ Φοίνικες ἐν τῇσι πλώρησι τῶν τριήρων περιάγουσι. ὃς δὲ τούτους μὴ ὀπώπее, ἐγὼ δὲ οἱ σημανέω· πυγμαίου ἀνδρὸς μίμησις ἔστι. Ἐσῆλθε δὲ καὶ ἐς τῶν Καβείρων τὸ ἱρὸν, ἐς τὸ οὐ θεμιτόν ἐστι εἰσέναι ἄλλον γε ἢ τὸν ἱερά· ταῦτα δὲ τὰ ἀγάλματα καὶ ἐνέκρησε, πολλὰ κατασκόψας. ἔστι δὲ καὶ ταῦτα ὁμοῖα τοῦ Ἡφαίστου· τούτου δὲ σφέας παῖδας λέγουσι εἶναι.

ON a subject which has been so much obscured by mysticism, both in ancient and modern times, all that can be done is to state, without controversy, the results of investigation. "Sequimur probabilia nec ultra quam id quod verisimile occurrerit progredi possumus." Cic.

I. We learn from this passage the existence of the worship of the Cabiri at Memphis under a pygmy form, and its connexion with the worship of Vulcan, that is, the element of fire and the art of metallurgy. This connexion is confirmed by the coins of cities in which they were worshiped. Those of Thessalonica, for example, exhibit, with the legend Κάβειρος, a figure with a hammer in his hand, the pileus and succinct apron which characterize Vulcan, and sometimes an anvil near the feet (Eckh. 2. 77.). The earliest of these, struck before the Roman dominion, are indeed modern compared with the antiquity of the Cabiriac religion in Egypt; and Thessalonica itself was, under that name, a modern city<sup>1</sup>, having been founded by Cassander or Philip, but it had received the population of an older town, *Ænea* (Dion. Hal. Ant. 1. 49. Strabo 480. Ox.), in which we shall see reason hereafter to conclude, that the Cabiriac worship had prevailed: and the existence of the symbols of any worship on the public monuments of a city is always presumptive evidence of its high antiquity. The place which Vulcan held in Egyptian mythology (see note on 3. 37.) warrants us in concluding that the Cabiri also belonged from time immemorial to the religious system of Memphis at least, if not of Egypt generally.

<sup>1</sup> Its original name was *Θέρμη*, which it derived no doubt from its hot-springs, an indication of volcanic agency and a

motive to the worship of Vulcanian divinities.

II. The Cabiri belonged also to the Phœnician theology. Here again we must have recourse to recent evidence, but evidence from which we are entitled to assume the fact till disproved by more ancient authority. Herodotus does not expressly say that the Phœnicians placed their images on the prows of their vessels, but he says that the Cabiri were like Vulcan, and Vulcan very like the Patæci, and it seems most natural to conclude that this close resemblance in the image was derived from identity in the conception. A variety of circumstances indicates the connexion of the worship of Vulcan at Memphis with the Phœnicians. The *rémeros* of Proteus, whom Her. considered as a king of Egypt, but who was certainly a god, appears (Her. 2. 112.) to have adjoined the temple of Vulcan, and to have been included in the quarter of the Tyrians: the temple of Helen, the sister of the Dioscuri, whom the ancients regarded as the same with the Cabiri, stood in this *rémeros*. On the coins of Tripolis in Phœnicia, Antoninus, Commodus, Lucius Verus are represented according to the inscription as Cabiri<sup>1</sup>; and even this perversion of the popular religion proves its antiquity, as the assumption of the name and emblems of Hercules by Commodus. The coins of Cossyra (Pantalaria), a Phœnician settlement, as the use of the Phœnician characters shows, exhibit a dwarfish figure with the hammer and short apron, and sometimes a radiated head, apparently allusive to the element of fire, like the star of the Dioscuri<sup>2</sup>. It is not called in the inscription Cabirus, but justly inferred by Gesenius to be so from the attributes. The coins of Malaca (Malaga), another Phœnician settlement, exhibit a similar figure. "Typus est caput Cabiri (Vulcani) barbatus et pileo tectum; pone forceps." Ges. 1. 313. The fable of Proteus was transferred, as we know from the Georgics (4. 390. "Hic nunc Emathiæ portus patriamque revisit Pallenem—"), to the coast of Macedonia<sup>3</sup>, and especially to the district of Pallene, a region abounding with the traces of Cabiriac worship and Phœnician settlements, as well as with those marks of volcanic fire with which the worship of Vulcan and the operations of metallurgy were closely connected; whence its ancient name of Φλέγγρα (Heyn. ad Apoll. Obs. p. 29.). Καβείρω, the wife of Vulcan and mother of the Cabiri, was made the daughter of Proteus, according to Pherecydes (Strabo, lib. 10. 689. Ox.)<sup>4</sup>. We have

<sup>1</sup> Eckhel D. Num. 3. 374.

<sup>2</sup> Gesen. Mon. Punic. tab. 39. vol. 1. p. 300.

<sup>3</sup> "Summa veneratione coluerunt Macedones Cabirum—Lemnos Vulcanum." Lact. 1. 15.

<sup>4</sup> Welcker (Trilogie p. 9.) explains this union of a god of the sea and of fire in the

genealogy of the Cabiri, by the belief in the combined operation of water and fire in vivifying all things; and remarks that, according to Homer (Il. 18. 395.), Vulcan takes refuge in the depth of the sea with Thetis and Eurynome, and carries on his operations there.

## NOTE ON THE CABIRI (3. 37.).

[Comp. 2. 51. fin., of the Samothracian Mercury.]

Ἔς δὲ δὴ καὶ τοῦ Ἡφαίστου τὸ ἱὸν ἦλθε, καὶ πολλὰ τῷ ἀγάλματι κατεγέλασε. ἔστι γὰρ τοῦ Ἡφαίστου τῷγαλμα τοῖσι Φοινικηίοισι Παταϊκοῖσι ἐμφορέστατον, τοὺς οἱ Φοίνικες ἐν τῇσι πρῶρρησι τῶν τριήρων περιάγουσι. ὃς δὲ τούτους μὴ ὀπώπее, ἐγὼ δὲ οἱ σημανέω πνγμαῖον ἀνδρὸς μίμησις ἐστι. Ἐσῆλθε δὲ καὶ ἐς τῶν Καβείρων τὸ ἱὸν, ἐς τὸ οὐ θεμτόν ἐστι εἰσέναι ἄλλον γε ἢ τὸν ἱέρα· ταῦτα δὲ τὰ ἀγάλματα καὶ ἐνέκρησε, πολλὰ κατασώψας. ἔστι δὲ καὶ ταῦτα ὁμοῖα τοῦ Ἡφαίστου· τούτου δὲ σφεας παῖδας λέγουσι εἶναι.

ON a subject which has been so much obscured by mysticism, both in ancient and modern times, all that can be done is to state, without controversy, the results of investigation. "Sequimur probabilia nec ultra quam id quod verisimile occurrit progredi possumus." Cic.

I. We learn from this passage the existence of the worship of the Cabiri at Memphis under a pygmy form, and its connexion with the worship of Vulcan, that is, the element of fire and the art of metallurgy. This connexion is confirmed by the coins of cities in which they were worshipped. Those of Thessalonica, for example, exhibit, with the legend Κάβειρος, a figure with a hammer in his hand, the pileus and succinct apron which characterize Vulcan, and sometimes an anvil near the feet (Eckh. 2. 77.). The earliest of these, struck before the Roman dominion, are indeed modern compared with the antiquity of the Cabiriac religion in Egypt; and Thessalonica itself was, under that name, a modern city<sup>1</sup>, having been founded by Cassander or Philip, but it had received the population of an older town, *Ænea* (Dion. Hal. Ant. 1. 49. Strabo 480. Ox.), in which we shall see reason hereafter to conclude, that the Cabiriac worship had prevailed: and the existence of the symbols of any worship on the public monuments of a city is always presumptive evidence of its high antiquity. The place which Vulcan held in Egyptian mythology (see note on 37.) warrants us in concluding that the Cabiri also belonged to the system of Memphis at generally.

<sup>1</sup> Its original name it derived no doubt from an indication of vol-

which motive to  
ags, vinitics.  
al a

II. The Cabiri belonged also to the Phœnician theology. Here again we must have recourse to recent evidence, but evidence from which we are entitled to assume the fact till disproved by more ancient authority. Herodotus does not expressly say that the Phœnicians placed their images on the prows of their vessels, but he says that the Cabiri were like Vulcan, and Vulcan very like the Patæci, and it seems most natural to conclude that this close resemblance in the image was derived from identity in the conception. A variety of circumstances indicates the connexion of the worship of Vulcan at Memphis with the Phœnicians. The *rémevos* of Proteus, whom Her. considered as a king of Egypt, but who was certainly a god, appears (Her. 2. 112.) to have adjoined the temple of Vulcan, and to have been included in the quarter of the Tyrians: the temple of Helen, the sister of the Dioscuri, whom the ancients regarded as the same with the Cabiri, stood in this *rémevos*. On the coins of Tripolis in Phœnicia, Antoninus, Commodus, Lucius Verus are represented according to the inscription as Cabiri<sup>1</sup>; and even this perversion of the popular religion proves its antiquity, as the assumption of the name and emblems of Hercules by Commodus. The coins of Cossyra (Pantalaria), a Phœnician settlement, as the use of the Phœnician characters shows, exhibit a dwarfish figure with the hammer and short apron, and sometimes a radiated head, apparently allusive to the element of fire, like the star of the Dioscuri<sup>2</sup>. It is not called in the inscription Cabirus, but justly inferred by Gesenius to be so from the attributes. The coins of Malaca (Malaga), another Phœnician settlement, exhibit a similar figure. "Typus est caput Cabiri (Vulcani) barbatus et pileo tectum; pone forceps." Ges. 1. 313. The fable of Proteus was transferred, as we know from the Georgics (4. 390. "Hic nunc Emathiæ portus patriamque revisit Pallenen—"), to the coast of Macedonia<sup>3</sup>, and especially to the district of Pallene, a region abounding with the traces of Cabiriac worship and Phœnician settlements, as well as with those marks of volcanic fire with which the worship of Vulcan and the operations of metallurgy were closely connected; whence its ancient name of Φλέγγρα (Heyn. ad Apoll. Obs. p. 29.). Καβειρω, the wife of Vulcan and mother of the Cabiri, was made the daughter of Proteus, according to Pherecydes (Strabo, lib. 10. 689. Ox.)<sup>4</sup>. We have

<sup>1</sup> Eckhel D. Num. 3. 374.

<sup>2</sup> Gesen. Mon. Punic. tab. 39. vol. 1. p. 300.

"eratione coluerunt Mallemnos Vulcanum."

ie p. 9.) explains this sea and of fire in the

genealogy of the Cabiri, by the belief in the combined operation of water and fire in vivifying all things; and remarks that, according to Homer (Il. 18. 395.), Vulcan takes refuge in the depth of the sea with Thetis and Eurynome, and carries on his operations there.

## NOTE ON THE CABIRI (3. 37.).

[Comp. 2. 51. fin., of the Samothracian Mercury.]

Ἔς δὲ δὴ καὶ τοῦ Ἥφαιστου τὸ ἱρὸν ἦλθε, καὶ πολλὰ τῷ ἀγάλματι κατεγέλασε. ἔστι γὰρ τοῦ Ἥφαιστου τῷγαλμα τοῖσι Φοινικῆτοισι Παταϊκοῖσι ἐμφορέστατον, τοὺς οἱ Φοίνικες ἐν τῇσι πρῶρῃσι τῶν τριήρεων περιάγουσι. ὁς δὲ τούτους μὴ ὀπώπεε, ἐγὼ δὲ οἱ σημανένῳ πυγμαίου ἀνδρὸς μίμησις ἔστι. Ἐσῆλθε δὲ καὶ ἐς τῶν Καβείρων τὸ ἱρὸν, ἐς τὸ οὐ θεμιτὸν ἔστι ἐσιέναι ἄλλον γε ἢ τὸν ἱέρα· ταῦτα δὲ τὰ ἀγάλματα καὶ ἐνέπρησε, πολλὰ κατασκώψας. ἔστι δὲ καὶ ταῦτα ὁμοῖα τοῦ Ἥφαιστου· τούτου δὲ σφας παῖδας λέγουσι εἶναι.

ON a subject which has been so much obscured by mysticism, both in ancient and modern times, all that can be done is to state, without controversy, the results of investigation. "Sequimur probabilia nec ultra quam id quod verisimile occurrerit progredi possumus." Cic.

I. We learn from this passage the existence of the worship of the Cabiri at Memphis under a pygmy form, and its connexion with the worship of Vulcan, that is, the element of fire and the art of metallurgy. This connexion is confirmed by the coins of cities in which they were worshiped. Those of Thessalonica, for example, exhibit, with the legend *Κάβειρος*, a figure with a hammer in his hand, the pileus and succinct apron which characterize Vulcan, and sometimes an anvil near the feet (Eckh. 2. 77.). The earliest of these, struck before the Roman dominion, are indeed modern compared with the antiquity of the Cabiriac religion in Egypt; and Thessalonica itself was, under that name, a modern city<sup>1</sup>, having been founded by Cassander or Philip, but it had received the population of an older town, *Ænea* (Dion. Hal. Ant. 1. 49. Strabo 480. Ox.), in which we shall see reason hereafter to conclude, that the Cabiriac worship had prevailed: and the existence of the symbols of any worship on the public monuments of a city is always presumptive evidence of its high antiquity. The place which Vulcan held in Egyptian mythology (see note on 3. 37.) warrants us in concluding that the Cabiri also belonged from time immemorial to the religious system of Memphis at least, if not of Egypt generally.

<sup>1</sup> Its original name was *Θέρμη*, which it derived no doubt from its hot-springs, an indication of volcanic agency and a

motive to the worship of Vulcanian divinities.

II. The Cabiri belonged also to the Phœnician theology. Here again we must have recourse to recent evidence, but evidence from which we are entitled to assume the fact till disproved by more ancient authority. Herodotus does not expressly say that the Phœnicians placed their images on the prows of their vessels, but he says that the Cabiri were like Vulcan, and Vulcan very like the Patæci, and it seems most natural to conclude that this close resemblance in the image was derived from identity in the conception. A variety of circumstances indicates the connexion of the worship of Vulcan at Memphis with the Phœnicians. The *rêmevos* of Proteus, whom Her. considered as a king of Egypt, but who was certainly a god, appears (Her. 2. 112.) to have adjoined the temple of Vulcan, and to have been included in the quarter of the Tyrians: the temple of Helen, the sister of the Dioscuri, whom the ancients regarded as the same with the Cabiri, stood in this *rêmevos*. On the coins of Tripolis in Phœnicia, Antoninus, Commodus, Lucius Verus are represented according to the inscription as Cabiri<sup>1</sup>; and even this perversion of the popular religion proves its antiquity, as the assumption of the name and emblems of Hercules by Commodus. The coins of Cossyra (Pantalaria), a Phœnician settlement, as the use of the Phœnician characters shows, exhibit a dwarfish figure with the hammer and short apron, and sometimes a radiated head, apparently allusive to the element of fire, like the star of the Dioscuri<sup>2</sup>. It is not called in the inscription Cabirus, but justly inferred by Gesenius to be so from the attributes. The coins of Malaca (Malaga), another Phœnician settlement, exhibit a similar figure. "Typus est caput Cabiri (Vulcani) barbatus et pileo tectum; pone forceps." Ges. 1. 313. The fable of Proteus was transferred, as we know from the Georgics (4. 390. "Hic nunc Emathiæ portus patriamque revisit Pallenem—"), to the coast of Macedonia<sup>3</sup>, and especially to the district of Pallene, a region abounding with the traces of Cabiriac worship and Phœnician settlements, as well as with those marks of volcanic fire with which the worship of Vulcan and the operations of metallurgy were closely connected; whence its ancient name of Φλέγγρα (Heyn. ad Apoll. Obs. p. 29.). Καβείρω, the wife of Vulcan and mother of the Cabiri, was made the daughter of Proteus, according to Pherecydes (Strabo, lib. 10. 689. Ox.)<sup>4</sup>. We have

<sup>1</sup> Eckhel D. Num. 3. 374.

<sup>2</sup> Gesen. Mon. Punic. tab. 39. vol. 1. p. 300.

<sup>3</sup> "Summa veneratione coluerunt Macedones Cabirum—Lemnos Vulcanum." Lact. 1. 15.

<sup>4</sup> Welcker (Trilogie p. 9.) explains this union of a god of the sea and of fire in the

genealogy of the Cabiri, by the belief in the combined operation of water and fire in vivifying all things; and remarks that, according to Homer (Il. 18. 395.), Vulcan takes refuge in the depth of the sea with Thetis and Eurynome, and carries on his operations there.



## NOTE ON THE CABIRI (3. 37.).

[Comp. 2. 51. fin., of the Samothracian Mercury.]

Ἐς δὲ δὴ καὶ τοῦ Ἡφαίστου τὸ ἱδὸν ἦλθε, καὶ πολλὰ τῷ ἀγάλματι κατεγέλασε. ἔστι γὰρ τοῦ Ἡφαίστου τῷγαλμα τοῖσι Φοινικηίοισι Παταῖκοῖσι ἐμφορέστατον, τοὺς οἱ Φοίνικες ἐν τῇσι πρῶρῃσι τῶν τριήρεων περιάγουσι. οὗς δὲ τούτους μὴ ὀπώπее, ἐγὼ δὲ οἱ σημανένω· πυγμαίου ἀνδρὸς μίμησις ἐστι. Ἐσῆλθε δὲ καὶ ἐς τῶν Καβείρων τὸ ἱδὸν, ἐς τὸ σὺ θεμιτόν ἐστι εἰσέναι ἄλλον γε ἢ τὸν ἱέρα· ταῦτα δὲ τὰ ἀγάλματα καὶ ἐνέκρησε, πολλὰ κατασκώψας. ἔστι δὲ καὶ ταῦτα ὁμοῖα τοῦ Ἡφαίστου· τούτου δὲ σφεας παῖδας λέγουσι εἶναι.

ON a subject which has been so much obscured by mysticism, both in ancient and modern times, all that can be done is to state, without controversy, the results of investigation. "Sequimur probabilia nec ultra quam id quod verisimile occurrerit progredi possumus." Cic.

I. We learn from this passage the existence of the worship of the Cabiri at Memphis under a pygmy form, and its connexion with the worship of Vulcan, that is, the element of fire and the art of metallurgy. This connexion is confirmed by the coins of cities in which they were worshiped. Those of Thessalonica, for example, exhibit, with the legend Κάβειρος, a figure with a hammer in his hand, the pileus and succinct apron which characterize Vulcan, and sometimes an anvil near the feet (Eckh. 2. 77.). The earliest of these, struck before the Roman dominion, are indeed modern compared with the antiquity of the Cabiriac religion in Egypt; and Thessalonica itself was, under that name, a modern city<sup>1</sup>, having been founded by Cassander or Philip, but it had received the population of an older town, *Ænea* (Dion. Hal. Ant. 1. 49. Strabo 480. Ox.), in which we shall see reason hereafter to conclude, that the Cabiriac worship had prevailed: and the existence of the symbols of any worship on the public monuments of a city is always presumptive evidence of its high antiquity. The place which Vulcan held in Egyptian mythology (see note on 3. 37.) warrants us in concluding that the Cabiri also belonged from time immemorial to the religious system of Memphis at least, if not of Egypt generally.

<sup>1</sup> Its original name was *Θέρμη*, which it derived no doubt from its hot-springs, an indication of volcanic agency and a

motive to the worship of Vulcanian divinities.

II. The Cabiri belonged also to the Phœnician theology. Here again we must have recourse to recent evidence, but evidence from which we are entitled to assume the fact till disproved by more ancient authority. Herodotus does not expressly say that the Phœnicians placed their images on the prows of their vessels, but he says that the Cabiri were like Vulcan, and Vulcan very like the Patæci, and it seems most natural to conclude that this close resemblance in the image was derived from identity in the conception. A variety of circumstances indicates the connexion of the worship of Vulcan at Memphis with the Phœnicians. The *rêmevos* of Proteus, whom Her. considered as a king of Egypt, but who was certainly a god, appears (Her. 2. 112.) to have adjoined the temple of Vulcan, and to have been included in the quarter of the Tyrians: the temple of Helen, the sister of the Dioscuri, whom the ancients regarded as the same with the Cabiri, stood in this *rêmevos*. On the coins of Tripolis in Phœnicia, Antoninus, Commodus, Lucius Verus are represented according to the inscription as Cabiri<sup>1</sup>; and even this perversion of the popular religion proves its antiquity, as the assumption of the name and emblems of Hercules by Commodus. The coins of Cossyra (Pantalasia), a Phœnician settlement, as the use of the Phœnician characters shows, exhibit a dwarfish figure with the hammer and short apron, and sometimes a radiated head, apparently allusive to the element of fire, like the star of the Dioscuri<sup>2</sup>. It is not called in the inscription Cabirus, but justly inferred by Gesenius to be so from the attributes. The coins of Malaca (Malaga), another Phœnician settlement, exhibit a similar figure. "Typus est caput Cabiri (Vulcani) barbatus et pileo tectum; pone forceps." Ges. 1. 313. The fable of Proteus was transferred, as we know from the Georgics (4. 390. "Hic nunc Emathiæ portus patriamque revisit Pallenem—"), to the coast of Macedonia<sup>3</sup>, and especially to the district of Pallene, a region abounding with the traces of Cabiriac worship and Phœnician settlements, as well as with those marks of volcanic fire with which the worship of Vulcan and the operations of metallurgy were closely connected; whence its ancient name of Φλέγγρα (Heyn. ad Apoll. Obs. p. 29.). Καβείρω, the wife of Vulcan and mother of the Cabiri, was made the daughter of Proteus, according to Pherecydes (Strabo, lib. 10. 689. Ox.)<sup>4</sup>. We have

<sup>1</sup> Eckhel D. Num. 3. 374.

<sup>2</sup> Gesen. Mon. Punic. tab. 39. vol. 1. p. 300.

<sup>3</sup> "Summa veneratione coluerunt Macedones Cabirum—Lemnos Vulcanum." Lact. 1. 15.

<sup>4</sup> Welcker (Trilogie p. 9.) explains this union of a god of the sea and of fire in the

genealogy of the Cabiri, by the belief in the combined operation of water and fire in vivifying all things; and remarks that, according to Homer (Il. 18. 395.), Vulcan takes refuge in the depth of the sea with Thetis and Eurynome, and carries on his operations there.

also direct testimony to the prevalence of the Cabiriac worship among the Phœnicians. Sanchoniathon (whom I quote not as a man πολυμαθῆς καὶ πολυπράγμων τῶν Τρωικῶν χρόνων πρεσβύτερος, as Eusebius (Præp. Ev. 1.9.) believed, but as the assumed name of Philo of Byblos, a contemporary of Trajan), says, that from *Suduk* were born, according to the Phœnician theology, Διόσκουροι, ἢ Καβειροί, ἢ Κορύβαντες, ἢ Σαμοθράκες: οὗτοι πρῶτοι πλοῖον εἶδον; and Damascius (Phot. p. 1074. ed. Hoeschl.), speaking of the Æsculapius of Berytus, says, that he was not the Greek nor the Egyptian god, but one indigenous to Phœnicia, and the eighth of the Cabiri, the sons of Saduk. Late as this testimony comes, it is not suspicious, because there was no motive for falsification, though doubtless in the lapse of time much room for corruption and addition, and for those variations in the number and relationship of divinities which constantly occur among the Greek and Roman authors. According to Euseb. (ib. 1. p. 37. ed. Vig.), Æsculapius was a son of Suduk, but not a Cabirus.

III. Of the worship of the Cabiri and Vulcan, as representing the element of fire, the island of Lemnos was a remarkable seat<sup>1</sup>. (Hes. Κάβειροι. πάνν δὲ τιμῶνται οὗτοι ἐν Λήμνῳ ὡς θεοί. λέγονται δὲ εἶναι Ἡφαίστου παῖδες.) Mystic rites were celebrated here over which they presided, and the coins of the island exhibit the head of Vulcan, or a Cabirus, with the pileus, hammer and forceps<sup>2</sup>. The Σίντιες, inhabitants of this island, are said to have been so called, ὅτι πρῶτον ἐχάλευσαν ὄπλα οἷς σίνονται οἱ πολέμοι (Hellan. ap. Schol. Ap. Rh. 1. 608.)<sup>3</sup>. It was this connexion with fire, metallurgy, and the most remarkable product of the art, weapons of war, which caused the Cabiri to be identified with the Curetes of Etolia, the Idæi Dactyli of Crete, the Corybantes of Phrygia, and the Telchines of Rhodes (Strabo, lib. 10. p. 679. seq. Oxf.). They were the same probably in Phœnician origin, the same in presiding over fire and the manufacture of armour, the same in mystical and orgiastic rites, but different in number, genealogy, and local circumstances, and by the mixture of other mythical traditions, according to the various countries in which their worship prevailed. The fable that one Cabirus had been killed by his brother or brothers<sup>4</sup>, was

<sup>1</sup> Philoct. Attii ap. Varro. L. L. 6. p. 82. ed. Bip.: "qui Lemni aspera Tesca tuere, et *celsa Cabirum* Delubra tenes mysteria-que Pristina castis concepta sacris."

<sup>2</sup> Welcker, Tril. p. 261., and frontispiece.

<sup>3</sup> For a similar reason, Japetus (Ἰάπερος, *Iædo*), was made the father of Prometheus, to whom was specially attributed the application of fire to art (Æsch. Pr. V. 486.),

and as a natural extension of the fiction, all art, writing, medicine, astronomy.

<sup>4</sup> Firmicus de Error. prof. Relig. p. 426. ed. Gronov. "In sacris Corybantum parricidium colitur. Nam unus frater a duobus interemptus est, et ne quod indicium necem fratris mortis aperiret, sub radicibus Olympi montis a parricidis fratribus consecratur. Hunc eundem Mace-

probably a moral mythus representing the result of the invention of armour, and analogous to the story of the mutual destruction of the men in brazen armour who sprang from the dragons' teeth, sown by Cadmus and Jason. It is remarkable, that the name of the first fratricide (𐤀𐤓) in Hebrew signifies "a lance," and in Arabic, "a smith" (Gesen. Lex. s. voc.). The circumstance which Clem. Alex. (Coh. ad Gentes, p. 16. ed. Pott.)<sup>1</sup> adds to the account of the murder, illustrates the peculiar attribute of Phtha Socari, the Cabiriac Vulcan, mentioned in the quotation from Hesychius (p. 253.). It is probable that from this ithyphallic Vulcan the ithyphallic Mercury may have originated. Ἐρμῆς properly means only "a post" (ἔρμα, ἐρμῖς), and any divinity represented by this primitive contrivance of a post of wood or pillar of stone, bearing a head and emblems, was a *Hermes*.

IV. Imbros was another of the islands lying near the entrance of the Hellespont, in which the Cabiriac worship prevailed (Steph. Byz. "Ἰμβρος νῆσος ἐστὶν ἱερὰ Καβειρῶν καὶ Ἑρμοῦ"), and therefore we shall not easily be persuaded that the Great Gods in the neighbouring island of Samothrace, whom so many ancient authorities identify with the Cabiri, were different in their origin, though there was something specific in their character. The Cabiri, Curetes, and Corybantes, appear to have represented air as well as fire, two elements inseparable in nature, and especially combined in metallurgy. The connexion of *flamma* with *flo*, of the English *blaze* with the German *blasen* (blow), of *πῆθω* with *πρήθω*, and other analogous etymologies, show how closely the idea of fire and a current of air are connected, and enable us to understand how the same gods, who in one place were worshiped chiefly as Vulcanian divinities, in another might preside over the winds, and be the patrons of navigators<sup>2</sup>. The coins of Ascalon represent the two

donum colit stulta persuasio. Hic est Cabirus, cui Thessalonicenses, quondam cruento, cruentis manibus supplicabant." "Sub radicibus Olympi," ὑπὸ ταῖς ὑπερείας τοῦ Ὀλύμπου (Strabo 7. p. 479.), stood the Tyrrhenian town Ἰνυρῶν, inhabited by the Φλεγύαι, and ruled over by Pirithoüs and Ixion, names which will meet us again in the course of our inquiries.

<sup>1</sup> Καβείρου δὲ τοὺς Κορύβαντας καλοῦντες καὶ τελετὴν Καβειρικὴν κατάγελλουσιν· αὐτῷ γὰρ δὴ τούτῳ τῷ ἀδελφοκτόνῳ, τὴν εἰσὴν ἀνελομένῳ, ἐν τῷ τοῦ Διονύσου αἰδοῖον ἀπέκειτο, εἰς Τυρρηνίαν κατήγαγον. Tyrrhenia here includes Rome, and the εἰσὴν was the

Cumerus which the Casmillus carried at nuptials, "in quo quid sit in ministerio plerique extrinsecus nesciunt," according to Varro L.L. p. 88. Compare also Varro's account of the phallic rites performed in Italy in honour of Bacchus, quoted by Augustin. Civ. Dei 7. 21. This Casmillus was in "Samothraces mysteriis Deus quidem administer Diis magnis," the Samothracian *Hermes*. Varro L.L. p. 88. Schol. Ap. Rhod. 1. 915.

<sup>2</sup> Hence *Æolus*, the god of wind (*αἰολος*, "swift," Il. r', 404.), is also a god of fire, and as such has his abode in the volcanic Lipari islands. According to the Phœnician mythology, as given by Eusebius (Præp. 1. p. 35.), two brothers

Patæci, whom, from the passage in Her., we have concluded to be the Cabiri, on the prow of a war-galley; they are rude images resembling Hermæ. Münter *Rel. der Karthager*, p. 170. That Samothrace was a settlement of the Phœnicians, may be inferred from what Diod. (5.48.) mentions, that Cadmus came there in his search for Europa, and was initiated in the mysteries: for we have already observed (p. 71.) that this search represents the progress of Phœnician colonization, as marked by the traces of Phœnician religion. Considering the formidable idea which the ancients, even to a late period, entertained of the dangers of navigation in the Hellespont and Euxine<sup>1</sup>, it is not wonderful that seamen should have offered vows in going, and paid them in returning, at the shrine of the Samothracian deities, and have sought initiation as a special protection. The well-known story of Diagoras (Cic. N. D. 3. 37.) shows that the temple was full of votive pictures. The Orphic hymn (37.) describes them under the name of *Κουρήτες*. *Χαλκόχροτοι Κουρήτες, Ἀρήϊα τεύχε' ἔχοντες, Ζωογόνοι πνοιαί, κόσμον σωτήρες ἀγανοί, Οἷτε Σαμοθρήκην, ἱερὴν χθόνα, ναιετάοντες Κινδύνους θνητῶν ἀπερίκετε ποντοπλανήτων*. This island was inhabited by (Tyrrhenian) Pelasgi, from whom, according to Her. (2. 51.), the Athenians and Samothracians had learnt the worship of an ithyphallic Mercury; but this is not inconsistent with the Pelasgi themselves having derived it from the Phœnicians. The worship of the Cabiri appears to have been mingled here with dogmas and ceremonies derived from the neighbouring countries of Thrace and Phrygia, and with the old Pelasgic mysteries of Ceres; and to this we may attribute the variety of explanations given of the Samothracian deities, so that there is hardly one of the gods of the Hellenic mythology to whom they have not been referred. Their number, too, has been variously stated, some making them two, some three, some four<sup>2</sup>, and the Phœnician theology, as reported to us by Philo of Byblos, eight, a remarkable coincidence with the number assigned by Herodotus to the earliest Egyptian gods (2. 43. p. 70.). But

were the inventors of iron, and one of them, Vulcan, was the first navigator.

<sup>1</sup> "Præterea tam sunt Arcturi sidera nobis, Hædorumque dies servandi et lucidus anguis, Quam quibus in patriam ventosa per æquora vectis, Pontus et ostriferi fauces tentantur Abydi." Virg. Georg. 1. 207.

<sup>2</sup> Τοὺς μνοῦντας ἐν Σαμοθράκῃ Καβείρους εἶναι φησι Μνασέας τρεῖς ὄντας τὸν ἀριθμὸν, Ἀξίερον, Ἀξιώκεσαν, Ἀξιώκεσσον. Ἀξίερον μὲν εἶναι τὴν Δημητράν, Ἀξιώκεσαν δὲ τὴν Περσε-

φόνην, Ἀξιώκεσσον δὲ τὸν Αἰδὸν. Οἱ δὲ προστιθέασι καὶ τέταρτον, Κασμίλον. Ἔστι δὲ οὗτος ὁ Ἑρμῆς ὡς ἱστορεῖ Διονυσόδωρος. Ἀθηνίων δὲ φησι, δύο εἶναι τοὺς Καβείρους, γεγονότας υἱοὺς Διὸς καὶ Ἠλέκτρας τῆς Ἀτλαντος Δάρδανον καὶ Ἰάσονα. Καβείρους δὲ ὀνομασθῆναι ἀπὸ Καβείρου ὄρους ἐν Φρυγίᾳ ὅθεν εἰς Σαμοθράκην μετηνέχθησαν. Οἱ δὲ φασι, δύο πρότερον εἶναι τοὺς Καβείρους, Δία τε πρεσβύτερον καὶ Διόνυσον νεώτερον. Schol. Ap. Rhod. 1. 915.

the identification of the Cabiri with the Dioscuri and Tyndaridæ, who were only two, as well as the number of the Patæci on the Phœnician vessels, lead us to conclude that they were originally only two. With the addition of Vulcan, who may have been sometimes reckoned as their father and sometimes as their brother, they became three, and a mother (Cabiro) was assigned to them as we have already seen. Κάδμος (from κάζω, *instruo, orno*,) appears to me only an epithet of Vulcan, considered as the inventor of arms<sup>1</sup>. The word may, according to its etymology, mean "an *armourer*," and it was used by the Cretans for a suit of armour. Hes. Κάδμος. δόρυ, λόφος, ἄσπις. Κρήτες. Cadmus was the reputed inventor of brazen armour (Hygin. 274.), and Ἀρμονία (proportion) was assigned to Cadmus as a wife, upon the same principle as Venus or a Grace to Vulcan, to denote the union of proportion and grace with mechanical labour in the works of art<sup>2</sup>. The Greeks themselves referred their earliest works in metal to the Phœnicians. The cup which Menelaus gives to Telemachus (Od. δ', 615.) is a work of Vulcan, and the present of the king of Sidon; the cup offered by Achilles in the games to the best runner, which κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν πόλλον, was the work of the Σιδόνες πολυδαίδαλοι (Il. ψ', 743.), and Sidon itself is called πολύχαλκος (Od. ο', 424.). From κάδμος, as denoting a suit of brazen armour, the Theban warriors were denominated Καδμείωνες, and their citadel Καδμεία<sup>3</sup>. So the military

<sup>1</sup> That Κάδμος, Καδμίλος, should also have been interpreted "Mercury," as was the case in Bœotia especially (according to the Schol. Lycophr. 162. 219.), may be explained from what has been said at the end of No. III.

<sup>2</sup> The derivation of Cadmus from the Hebrew צפ, "the East," has obtained more currency than it deserves. What should induce the Greeks to call the colonists from the east by a name which to *themselves* conveyed no meaning? If, in ignorance of the country from which they came (though this was no secret, as Cadmus is called a Tyrian), they had wished to designate them by a name which implied merely *Easterns*, it would have been Ἐβροί, Ἀνατολείς, or something which expressed this in their own language. Müller (Etrusk. 1. 77.) justly observes, that if Κάδμος were not Greek, it would never have occurred in the name of the artist Ἐβκαδμος, compounded with the Greek εὔ.

<sup>3</sup> The Ἐγγέλεες, whom Cadmus is said

to have led against the Illyrians (Apollod. 3. 5.), are probably only another form of the same idea (ἐγγχος ἐλέειν). The serpent is such a multiform symbol, that it is hazardous to interpret the fable of the conversion of Cadmus and his wife into serpents. It is, however allied to the Vulcanian religion. The Cabirus on the coins of Cossyra holds a serpent; Mercury has them on his caduceus; the giants whom Jupiter attacked, and who appear to have represented volcanic eruptions, were *anguipedes* (Ov. Met. 1. 184.; and the beautiful cameo of Athenion Millin Gal. Myth. No. 33.). Pindar Pyth. 1. 47., and Æschylus Pr. V. 363. conceived of Typhœus as a serpent. A serpent was found in the *κίσση*, in which Erichthonius, the progeny of Vulcan, was concealed (Apoll. 3. 14.). The conquest of Illyria by Cadmus is only the usual mythic expression of the fact, that his name and worship were found there as well as in Bœotia.

element of the Roman people were called Quirites, from *curis* or *quiris*, "a spear" (Ov. Fast. 2. 475. Fest. s. voc.). The names of *Τρώες* (from the root of *τιρώσκω*) and *Τεύκροι* (from *τεῦχος*) are derived also from the use of armour, and we shall see how both these nations are connected with Samothracian religion. *Κάστωρ*, a name which belongs equally to both the DioscURI, is of the same import as *Κάδμος*. *Πολυδέκης*, which the Latin form *Polluces* (Varr. Ling. Lat. 4. p. 22. Bip.) leads us to suppose was originally *Πολυλεύκης*, signifies "the brilliant." Thus the one epithet denotes the principal office of the Cabiri, the other alludes to the element of fire<sup>1</sup>. The inhabitants of the island of Samothrace had a tradition or speculation respecting the flood caused by the bursting forth of the Euxine into the Egean, by the opening of the Symplegades and the Hellespont (Diod. 5. 47.),—a circumstance which has led some learned men, especially in this country, to endeavour to connect the worship of the Cabiri with the Scriptural history of Noah's flood<sup>2</sup>. We are assured, however, on physical evidence, that no such disruption and consequent deluge can have taken place<sup>3</sup>, and therefore we are warranted in concluding, that the tradition arose from the observation of traces of former operations of the sea, above its actual level, and that to exalt the antiquity of their own peculiar religion, the Samothracians referred its establishment to the time immediately succeeding this deluge.

V. The Samothracian divinities continued to be held in high veneration, even in late times (Juv. 5. 3. 144. "Jures licet et Samothracum Et nostrorum aras contemnere fulmina pauper Creditur"); but in connexion with navigation they are more commonly spoken of as the twin DioscURI or Tyndaridæ, and identified with them. In Gruter (Inscr. p. cccix. V. 2.), mention is made of a certain Gaius of Acharnæ, *ιερέως γενομένου θεῶν μεγάλων Διοσκόρων Καβείρων*, and in the passage from Damasc. quoted before, it is said, *Σαδύκῃ ἐγένοντο παῖδες, οὓς Διοσκόπους ἐρμηνεύουσι καὶ Καβείρους*: as, on the other hand, these same DioscURI are identified with the Curetes and Corybantes. Orph. H.

<sup>1</sup> Pollux was equally the name of both DioscURI. Hor. Carm. 3. 29. "*geminusque Pollux*."

<sup>2</sup> Among these Mr. Bryant deserves to be distinguished, as a man of extensive learning and great acuteness. He was one of the first to perceive the untenableness of the common opinion, which made the gods and heroes of antiquity deified kings and chieftains of their respective countries, and to refer them to their true

origin, the personification of religious conceptions. He also showed the wide diffusion and influence of solar and fire worship. But he had a theory of his own to which everything was made to bend, and his principle of etymology, according to which Greek and Latin names are derived from the Semitic languages, was radically unsound.

<sup>3</sup> Cuvier Disc. sur les Rév. du Globe, 1826, pp. 83—87.

37. 20. Κουρήτες, Κορύβαντες ἀνάκτορες εὐδυνατοί τε Ἐν Σαμοθρίῃ ἀνακτες ὁμοῦ Ζητὸς κόροι αὐτοί· Πανοιαὶ ἀέναοι, ψυχτορόφοι, ἡεροειδεῖς· Οἷτε καὶ οὐράνιοι διδύμοι κλήζεσθ' ἐν Ὀλύμπῳ. The coins of Tri-polis before referred to (II.), with the inscription *Cabiri*, exhibit the spears and star of the Dioscuri. Hemsterhusius, in his very learned note on the subject of these deities (Luc. Dial. D. 26. T. 2. p. 331. seq. ed. Bip.), speaks of the Dioscuri and Tyndaridæ as having *usurped* the honours of the older Cabiri, but without explaining how such an usurpation could take place. It seems more agreeable to analogy, as well as more probable in itself, that they are originally the same, and that the Lacedæmonian twins are only the Cabiri in a *hellenized* form. Their oldest representation, as described by Plutarch (II. 478. A.), under the title of *Δόκανα*, two pieces of wood joined together at the head, is more like the Phœnician Patæci than the armed and mounted warriors (the Tyndaridæ) of later description and art<sup>1</sup>. The egg-shaped covering of their heads, *obba*, is the pileus of the Cabiri; their star, an emblem of the element of fire, especially meteoric, the St. Elmo's fire of Mediterranean sailors (Sen. N. Q. 1. 1.); their power over the winds the same which made the Cabiri the saviour-gods of navigators. It is true that Her. (2. 43.) declares that the Egyptians had not the worship of the Dioscuri, and therefore did not suppose them the same with the Cabiri; nor is this wonderful, considering how great was the outward change which they had undergone. So he could not understand how the god Hercules and the hero Hercules should be the same. In the Spartan Dioscuri the idea of warriors was principally developed, the germ of which is found in the fabrication of arms, and it is in a similar character that they appear in Roman story. Müller (Dorier 1. 408.) thinks that the worship of the great gods of Samothrace has been amalgamated with the history of the Tyndaridæ. I should be disposed to deny to the latter any historical character<sup>2</sup>. Their epithet *Λάκροσαι* might be plausibly derived from the intensive *λα* and *πέρθω*, allusive to wind and fire; the name of their father *Τύνδαρος*, (*tundo*), is an epithet of Vulcan, answering to *Mulciber* (*mulco*, "to beat"). His alleged birth from Bâ-

<sup>1</sup> On an Etruscan mirror of bronze they appear joined, something after the manner of the Siamese twins; a star is between them, and both wear not the *obba*, but the Phrygian bonnet. Inghirami Specchi Mist. 2. 1. pl. 20. Welcker Trilogie, p. 225.

<sup>2</sup> Homer speaks of the Tyndaridæ (Od. λ', 300.) as deceased heroes, but it is in connexion with a circumstance clearly

mythical, their alternate life and death. So he considers Hercules as a hero. But instead of inferring from such circumstances that all other conceptions and representations of them are post-Homeric inventions, I regard them only as proofs that even in Homer's time the popular belief was that the heroes were men of divine parentage, and that he took the popular view as the most poetical.



*reia* (Apoll. 3. 2. 5. Comp. Il. β', 813.)<sup>1</sup> refers him to a Trojan and Samothracian origin, as his descent from Æolus connects him with the god of wind and fire. For though the mythologists may distinguish the god Æolus from the progenitor of the Æolidæ, the name is better evidence of identity than their distinction is of original difference<sup>2</sup>. Amyclæ, the alleged native place of the Tyndaridæ, had been peopled by colonists from Lemnos and Imbros, the great seats of Cabiriæ worship. It is true that this event is referred by Conon (Müller Orchomenus, 316.) to the Dorian conquest, but in such cases the fact may always be regarded as much more certain than the date. 'Ιλάειρα and Φοιβή, the wives of the Dioscuri, both denoting "*splendid*," repeat the idea of Polluces; their father, Λεύκιππος, is a descriptive epithet of the Dioscuri themselves. They were supposed to ride on bright horses, as representing celestial wind and fire, the swiftest of the elements. So to Diespiter, the correlative of Διόσκουροι, the god of light and air and of meteoric fire, the poet gives horses and a thundering chariot (Hor. Od. 1. 34. 8.). Probably the brothers Zethus and Amphion, who were also λευκοπῶλοι (see Valck. ad Phœn. 615.), were of similar origin. The name Ζῆθος is the same in etymology as Ζήτης, Ζέφυρος, from ζέω, ζάω, uniting the ideas of wind and fire (ζεεῖ. φλέγει, Hes. Ζαῆς ἄνεμος, Il. μ', 157.), and thence of *life*. 'Αμφίων appears to allude to the office of the brothers in *surrounding* the city with walls, which in the case of Tiryns (Apollod. 2. 2. 1.) is attributed to the Cyclopes, as a work not to be performed without metallic tools. The distinction which some would make (see Heyn. ad Apoll. 64.) between these Cyclopes and those who labour in the forge of Vulcan and produce the meteoric fire, is arbitrary.

VI. The Roman Penates have been identified with the Dioscuri, and Dionysius assures us that he had seen two figures of ancient workmanship, representing youths armed with spears, which, from an antique inscription upon them, he knew to be meant for Penates (Ant. 1. 68.). In the last analysis, therefore, they resolve themselves into the Cabiri, whose connexion with fire made them appropriate companions of Vesta. The same divinities, who were called Dioscuri, Curetes, and by those πλέον τι ἐπίστασθαι νομίζοντες, Cabiri, were also called "Ἀνακτες παῖδες (Paus. 10. 38.), and from Cicero (N. D. 3. 21.) we learn that these "Ἀνακτες were also called τριτοπάτρες or τριτοπάτορες. (Phot. Lex. s. voc.)

<sup>1</sup> The name Βάρεια (βάδην, *Gradiva*) seems to allude to the measured step of the warlike dance, everywhere connected in tradition with the invention of arms. Her *homonyme* Μυρίννη is called πο-

λύσκαρθμος (*Sakia*). Eustathius ad locum.

<sup>2</sup> Tyndarus was represented as fettering Venus (Paus. 3. 15.), like Vulcan (Od. θ', 272. seq.).

This means "*primæval fathers*," as *τρίδουλος* (Ced. Tyr. 1063. Br.), is "of servile blood *time out of mind*." According to one account, these "*Anakes*, or *τριτοπάτρες*, were "winds" (Suid. s. voc.); according to another, "the original parents of mankind;" according to Phanodemus (fr. p. 11.), they were *θεοὶ γενέθλιοι*, like the Roman Penates (Dion. Ant. 1. 67.), to whom the Athenians sacrificed specially *ὑπὲρ γενέσεως παίδων*. The epithets *ζωογόνοι πνοιαί*, *ψυχοτρόφοι πνοιαί*, in the Orphic Hymn before-quoted, the etymological connection of *πνεῦμα*, "*spiritus*," *ἄνεμος*, "*animus, anima*," with breath or wind, will sufficiently explain how they might unite all these characters. The *Lares* of Etruria and Rome (whose name answers to "*Anakes*, for *Lar* is "king,") appear in their origin to have been the Samothracian gods. They were two ("*geminusque parit qui compita servant Et vigilant nostra semper in æde Lares*." Ov. Fast. 2. 616., 5. 143.); they were of diminutive stature (ib. 5. 130. "*Præstitibus Maiæ Laribus videre Kalendæ Aram constitui signaque parva deûm*."); as "*præstites*," their statues were placed before the doors, like those of the great gods at Ambracia, according to the most probable reading of Varro (L. L. 4. p. 17. Bip.<sup>1</sup>); and their short-girt robe or tunic ("*Bullaque subcinctis Laribus donata pendit*." Pers. 5. 31.) is characteristic of the Cabiri. As presiding over fire, they were naturally *θεοὶ ἐφέστιοι*<sup>2</sup>; as representing the vivifying breath, they were *Genii*, i. e. presided over birth and generation (Müller Etrusk. 2. 88.); and especially denoted the spirit or rational part of man (Varro ap. Aug. Civ. Dei 7. 13.); and in the character of *Manes*, the disembodied spirit, waiting for reunion to a human body. With these very definite points of coincidence, especially that of number, we need not doubt of the identity of the *Lares* with the Samothracian gods, though it be true that the word is sometimes used in a wider sense.

VII. In this worship of the Cabiri or Samothracian gods, we have, if I mistake not, the key to the story of the wanderings of Æneas, the foundation of Rome, and the war of Troy itself, as well as the Argonautic expedition. Samothrace and the Troad were so closely connected in this worship, that it is difficult to judge in which of the two it originated<sup>3</sup>. Dardanus, whose name appears from its etymology to

<sup>1</sup> Terra et Cælum ut Samothracum initia docent sunt Dei magni et hi quos dixi multis nominibus. Nam neque quas *Ambracia ante portas* statuit duas *æhe-neas Dei magni*; neque ut vulgus putat hi *Samothraces dii* qui *Castor et Pollux*; sed hi *mas et femina*.

<sup>2</sup> Theod. Therap. VIII. p. 15. Syll. (p. 907.) quoted by Lobeck Aglaoph. 1237. *Καὶ μέντοι καὶ τοὺς Τυνδαρίδας θεοὺς ἐκάλεσαν Ἕλληνας καὶ Διοσκούρους ὠνόμασαν καὶ Ἐφεστῖους καὶ Ἀνακας*. Glossæ Gr. Lat. Ἐφέστιοι θεοί, Penates.

<sup>3</sup> Pherecyd. ap. Strab. lib. 10. *Μάλιστα*

have relation to fire and the invention of weapons<sup>1</sup>, performs a great part in the traditions of both countries. It is not to be supposed that without some determining cause, the origin of the Roman people should have been referred to Troy and Phrygia, and we can find such a cause in nothing but similarity of religious rites. Nor can we mistake the peculiar rites which gave rise to the hypothesis; it was framed to account for the worship of the Penates and the Palladium. We can trace this worship from Italy to Troy. The gods of Lavinium, the supposed colony from Troy, were Samothracian<sup>2</sup>; the Zacynthians claimed descent from Dardanus<sup>3</sup>, indicating the connexion of their religious traditions with the same source. At Actium, on the opposite coast of Epirus, there was a temple of Venus, the mother of Æneas and the great gods<sup>4</sup>, which still existed in the time of Dionysius; at Ambracia, a temple of Venus and of the Samothracian gods, according to popular belief at least, though Varro, in the spirit of philosophical refinement, calls it in question<sup>5</sup>; at Ænea in Pallene, Æneas was reputed to have founded a city, which being destroyed in later times, the inhabitants removed to Thessalonica<sup>6</sup>, and carried with them no doubt the Cabiriac worship, which we have seen prevailing there. Other traditions represented him as settling in Arcadia, where, among a primitive Pelasgic people, traces of this worship might naturally be expected to be found, and where the name of Κάπναι indicates an affinity to the Troad. The worship of Mercury, too, was of primæval antiquity in Arcadia, and in the traditions respecting Dardanus we shall find fresh confirmation of a connexion between this country, Samothrace and the Troad. Pergamus was a great seat of this worship, and the Pergamenians maintained that they were the descendants of the Arcadians who passed into Asia under Telephus<sup>7</sup>. A mountain in this country bore the name of Cabirus, and the rites of the Cabirian deities were intermixed with those of the great goddess Berecynthia.

μὲν οὖν ἐν Ἀθήνῃ καὶ Ἰμβρῷ τοὺς Καβείρους τιμᾶσθαι συμβέβηκεν. ἀλλὰ καὶ ἐν Τροίᾳ, κατὰ πόλεις.

<sup>1</sup> From δαίω, δαίνω, and the repetition of the first syllable, δαρδαίνω, as from δάπτω comes δαρδάπτω, the ρ being inserted for euphony. Δαίδαλος seems to come from the same root. The wife of Dardanus was, according to the inhabitants of Samothrace, Στρατηγίς. Schol. Ap. Rhod. 1. 915.

<sup>2</sup> Niebuhr Rom. Hist. Tr. 1. 160.

<sup>3</sup> Dion. Hal. Ant. 1. 50.

<sup>4</sup> Ibid.

<sup>5</sup> See note <sup>1</sup>, p. 273.

<sup>6</sup> Dion. Hal. 1. 49. Strabo (13. 874.)

says, that some represented Æneas as having settled on Olympus in Macedonia; this is explained by the passage quoted from Jul. Firmicus, No. 9., in which the Cabiri who murdered their brother are said to have carried his body to the roots of the Macedonian Olympus. The practice of Cabiriac rites there was the foundation of both stories.

<sup>7</sup> Paus. 1. 4. 6. "Ἦν δὲ νέμονται οἱ Περγαμηνοὶ, Καβείρων ἱερὰν φασὶν εἶναι τὸ ἀρχαῖον· αὐτοὶ δὲ Ἀρκάδες ἐθέλουσιν εἶναι τῶν ὁμοῦ Τηλέφῳ διαβάντων ἐς τὴν Ἀσίαν. Eustath. ad Il. θ', 498. p. 725.

Another mythical thread in the story of the wanderings of Æneas is the worship of Venus, diffused by the colonies of the Phœnicians, but by poets and fabulists attributed to her son. The island of Cythera was the seat of a very ancient temple of Venus Urania, built by the Phœnicians (Her. 1. 105.). Dionysius (1. 50.) makes Æneas its founder. The very ancient temple of the same goddess on Mount Eryx<sup>1</sup>, in Sicily, was also probably a foundation of the Phœnicians, who inhabited all this part of the island (Thuc. 6. init.); and although Thucydides so far conforms to popular tradition, as to represent the Elymi, the founders of Eryx and Egesta, as Trojans, there is much probability in the opinion of Bochart (Geogr. Sacr. 1. c. 30), who assigns to them a Phœnician origin. Even were their Trojan origin an historical fact, the worship of Venus might still have been indirectly derived from Phœnicia, or some other of those Asiatic countries in which it was of immemorial antiquity. The account of the visit of Æneas to Carthage, as we have it in Virgil, was modified no doubt by the national hostility between Rome and her rival, but its primary purpose seems to have been to furnish an explanation of the worship of the Phœnician Venus, the *armed Urania* (Paus. 3. 33.), who from this circumstance was identified with the warlike Juno, commonly considered as the tutelary divinity of Carthage<sup>2</sup>. From her supremacy she seems to have derived her Phœnician title of Elissa (עִלְיָא, "goddess,")<sup>3</sup>, from her terrific attributes the Greek name of Δεῖδω, and under these appellations she appears in history as the founder of the city in which she was chiefly worshipped. *Anna* (*Anna soror*) was a name of Dido herself. (Eust. ad Dion. Perieg.)

The Palladium, a pygmy image, was connected at once with Æneas and the Troad, with Rome, Vesta, and the Penates, and the religious belief and traditions of several towns in the south of Italy. According to Arctinus, says Niebuhr (Hist. of Rome, 1. p. 153.), the saving of this was his chief exploit. To account for its being at once in the possession of Greek and Trojan colonies, it was said that there had

<sup>1</sup> Niebuhr (1. 154.) has observed, that the name of Misenus occurs on the Iliac Table, where the flight of Æneas to Hesperia is represented; and as this alludes evidently to Misenum, near Naples, his voyage must have been considered as including the Lower Sea, as early as the time of Stesichorus. See p. 144. The Iliac Table, a bas relief found at Fratochie, represents the events of the war of Troy, as included in the Iliad on the authority of Homer, the *Πέρσευς* on that of Stesichorus. Niebuhr himself, how-

ever, hints at the possibility that Misenus has been added on the Iliac Table out of Virgil.

<sup>2</sup> Münter (Relig. der Karth. p. 74.) furnishes examples of the names of *Juno*, *Berecynthia mater deorum*, and *Venus*, as well as many others, given to the chief divinity of Carthage and Carthaginian Africa.

<sup>3</sup> So from בעל, "Baal, Belus," came the feminine form בעלִי, *Bēliths*, according to Hesychius, ἡ "Ἥρα ἡ Ἀφροδίτη.

been two Palladia, that Ulysses and Diomed had stolen only the copy, but that Æneas had carried off the original given by Jupiter to Dardanus<sup>1</sup>. The Minerva of Ilium is always arrayed in armour, and the image is invariably called Παλλάδιον (παλλάς, πάλλω, "*vibro*"); her worship may be presumed therefore to have been connected with the use and invention of armour. Of the relation in which Ulysses and Diomed stand to the Palladium, I shall have occasion to speak hereafter.

That Æneas is a mythic and not an historic personage could hardly be doubted, from the circumstance that he is so connected with others whose mythic character is admitted on all hands: but why was the name *Aivēas* rather than any other given to the person by whose agency the widely-diffused traces of the worship of the gods of Samothrace, of Troy, and of Phœnicia were to be explained? If I mistake not, he is really a Vulcanian divinity, and his name is connected in root with *ἄω*, *αἶω*, *αἶθω*, *αὔω*: the class of words to which it belongs has disappeared from the Greek, having apparently been supplied by *χαλκός* and its derivatives, but it remains in the Latin *æs*, *æneus*. The covering of the head of Æneas, though called the Phrygian bonnet, is not permanently distinguishable from the Cabiriac pileus; the star which guided him<sup>2</sup>, though referred by the mythologists to Venus, may, like the lambent flame which played on the apex or pileus of Iulus (Æn. 2. 683.), have been derived from the star of the Dioscuri. His father, Ἀγχισης, seems to have acquired his name from the lameness which belongs to Vulcan. In the Æneid (2. 647—649.), he says of himself, "Jam pridem invisus diis et inutilis annos Demoror: ex quo me divom pater atque hominum rex Fulminis adflavit ventis et contigit igni." (Hymn. Hom. Ven. 289. Ζεύς σε χολωσάμενος βαλέει πολέοντι κεραυνῷ.) On this Heyne observes (Exc. 17. ad Æn.), "scilicet non ut ictus intereat, verum ut afflatu debilitetur. Qui primus hoc disertius exposuerit non reperio; sed quisquis ille fuit, antiquior poeta vocabulo utique *πηρωθῆναι* usus erat: quod alii ad cæcitatem retulere cum proprie quamcunque corporis seu truncationem seu debilitationem innuat." It is in incidental circumstances of this kind, which there was no poetical reason for inventing, that the mythic origin of a narrative is often to be found. What seems the most natural and probable, and what the *pragmatizer* therefore seizes upon and relates for history, is generally the most entirely fictitious. *Ancus*, according to Festus (s. voc.), signifies, "qui aduncum brachium habet ut exporrigi non possit." The root *ἀγξ* is Greek, denoting not only the "*bend of the arm*"<sup>3</sup>, but equally any

<sup>1</sup> Dion. Hal. (Ant. 1. 69.) quoting Arc-tinus.

<sup>2</sup> Serv. Æn. 1. 381. Nieb. 1. 163.

<sup>3</sup> Blomf. Remarks on Matthiæ, p. liii.

curvature, as in ἀγκύλος, ἄγκυρα, and therefore ἀγχίσις will be the same as χῶλος, or nearly the same as ἀμφιγυήεις, and the supposed paramour of Venus only an *alias* of her lawful spouse. What was the reason which induced the ancients to represent the god of fire as punished with deformity and lameness, we know not; perhaps the same which suggested the more tragic conception of the sufferings of Prometheus, the crime of having raised man too near to divinity by an invention which seems to make him a creator. This circumstance of lameness appears in a remarkable way in the heroic history, as it is called, of Thebes in the line of Cadmus. His eldest son Πολύδωρος has been so called from the gifts which the gods were said to have bestowed on his father and mother at her nuptials, which gifts are themselves the products of the art of Cadmus, as Πανδώρα really represented the products of the art of Prometheus, Hes. Op. et D. 60. seq. Λάβδακος has been named from λάβδα (λάμβδα), the letter of unequal legs<sup>1</sup>, as the wife of Amphion, σκάζουσα τῷ ἑτέρῳ ποδί, was called Λάβδα<sup>2</sup>. Λαιός, *laevus*, like *scævus*, *scævola*, denotes "a left-handed man" (Λαφός, i. e. ΛαFos. ὁ ἀριστερᾷ χειρὶ χρώμενος, Hes.), perhaps also one who has a corresponding imperfection in the legs, as κολοβός, πηρός, are applied to both. Οἰδίπους, lamed by the swelling of his feet, repeats the same idea. There are other traces of affinity between the heroic history of Thebes and the Samothracian or Cabirian religion. According to Pausanias (9. 25.), the Cabirians had been expelled from the Theban territory by the Epigoni, and at a later time reassembled and their mysteries renewed by Pelarge. As Pausanias describes them they were connected with the mystic worship of Ceres and Proserpine; but in the circumstance which he mentions, that Ceres had entrusted her secret deposit, to a Cabirus of the name of Προμηθεύς, and his son Αἰρναίος, we see the original connexion with the divinities of fire. Eteocles and Polynices, with their alternate reign and mutual murder, exhibit in an historic garb the divided rule of the Dioscuri and the fratricide of the Cabiri.

The capture of Troy, the foundation of Carthage, the building of Rome, had no real connexion with, or chronological relation to each

<sup>1</sup> See the forms of the old Greek alphabet in Matthiæ's Gr., Blomf. Remarks, p. xli.

<sup>2</sup> Hellad. ap. Phot. p. 1583. Notwithstanding the historic air of the narrative of Sosicles (Her. 5. 92.), the names of Amphion and Eetion excite a strong suspicion of the mythic origin of the tale of Cypselus. Ἡριών or Ἡσίων belongs

to the Samothracian religion (Schol. Ap. Rhod. l. 915.), and Ἡσιόνη is the wife of Prometheus. The traces of mythical legends continue to a very late time in Herodotus. The story of Cræsus' son Atys, the boar-hunt, and his death by Adrastus (1. 35.), and his own imposition on the funeral pile (3. 36.), appear to me to betray this origin.

other; they were woven together by persons who gave themselves no concern about chronology; but great was the perplexity, and manifold the contrivances of those who, considering the personages and events as real, endeavoured to adapt them to one another. Homer (v', 307.) had represented Æneas and his descendants as reigning for an indefinite length of time over the Trojans: for the same worship and the same names continued to prevail in Phrygia and in the Troad, not only in Gergithia (Her. 5. 122), among the remnant of the Teucrians, but also among the Æolian Greeks; and like other mythic personages, Æneas was converted into a king of the country in which the religious system of which he was a part prevailed. Such he had long become in the days of Homer, and the poet, by the license of his art, predicts the fact which he and his hearers believed in. But when an Æneas in Italy appeared of equal claims with the Æneas of the Troad, it was concluded that he returned after settling his son, or sent his son back to resume the throne, or never went to Italy at all, but with the permission of the conquerors established himself on the ruins of Priam's kingdom<sup>1</sup>. Still greater was the difficulty when the origin of the Roman people was to be connected with the fall of Troy. The original belief, as Niebuhr has shown<sup>2</sup>, made the founders of Rome depend immediately upon Æneas. *Iliā* betrays by her name her close connexion with Troy; Ennius and Nævius made her the daughter of Æneas; Rea Silvia is evidently borrowed from the mythology of the Cabiri and Curetes, Rea being the unaspirated form of 'Ρέα<sup>3</sup>. (*Κάβιροι δαίμονες περὶ τὴν 'Ρέαν, οἰκοῦντες τὴν Σαμοθράκην*. Etym. Gud. and Schol. Aristid. ap. Lobeck. Aglaoph. 1224.) Silvia is a translation of 'Ιδαία<sup>4</sup>, the epithet of the great goddess of Phrygia (Lucr. 2. 611.). "The Greeks who mentioned the founding of Rome before Timæus, were unanimous in their opinion that the city was built immediately or in the next gene-

<sup>1</sup> See Dion. Hal. l. 54. Eust. ad Il. v', p. 1209. (1286.)

<sup>2</sup> Rom. Hist. l. 175. seq.

<sup>3</sup> Maittaire Dial. p. 99. ed. Reitz. τὸ ψιλοῦν τὰ δασέα, 'Αιολέων ἐστίν, and the Latin closely resembles the Æolic dialect of the Greek.

<sup>4</sup> "Ιδῆ· ἡ ὁρος Τροίας, ἡ ἕλη. "Ιωνες ὀρειῶν ὁρος. Hes. Wood was essential to the operations of smelting and forging. In Phrygia, and in Crete, a mountain of this name was so specially connected with fire and metallurgy, that perhaps, like the German *berg*, it was used at once for a mountain and a mining work. Names

derived from it meet us every where in connexion with the Cabiriac and kindred rites. Idæa was the wife of Dardanus (Apoll. 3. 15.), and the mother of Τεῦκρος, who ruled in the Troad before the arrival of Dardanus from Samothrace (Apoll. 3. 12.). The Dactyli, who πῶροι τέχνη πολυμήτιος 'Ηφαίστου Εὐρον ἐν οὐρείῃσι νάπαις, ἰόντε σίδηρον (Schol. Apoll. Rhod. l. 1131.), were called 'Ιδαῖοι, and their history was connected with that of Rhea, the Milesians always sacrificing to them at the same time (ib. v. 1126.).

ration after the fall of Troy, and made Romulus and Remus the sons of Æneas<sup>1</sup>." But when it was discovered by what a wide interval the two events were separated, the whole line of Alban kings were inserted to fill up the gap<sup>2</sup>. Removing these fictitious personages, and substituting the true mythical connection for the pseudo-historical, the founders of Rome are the sons of the Cabiriæ goddess Rhea; like Zethus and Amphion, they found and wall a city, like them they are exposed and discovered by a shepherd, and the often-repeated fratricide is again imaged in the death of Remus.

The transfer of the Palladium to Italy is referred to Æneas, but is still more connected with the person of Ulysses. This was no doubt the reason why Hellenicus alleged (Dion. Ant. 1. 72.) that Æneas had crossed over from Molossia to Italy, and founded Rome in conjunction with Ulysses. So completely has the history of Ulysses been pragmatized, that it is with difficulty we can be brought to believe that he also is a merely mythic personage, connected like Æneas with the diffusion of the Samothracian and Trojan religions. I have already observed the traces of this connection in the tradition that Dardanus was claimed as their progenitor by the people of Zacynthus, the principal island in the supposed kingdom of Ulysses (p. 274.). We meet with Dardanus and Ulysses again singularly united in the traditions of Cortona in Tuscany. This appears to be the town which Virgil (*Æn.* 3. 167—171.) calls Corythus, and considers as the original country of the pro-

<sup>1</sup> Nieb. 1. 175. 179.

<sup>2</sup> This is so generally admitted that proof is unnecessary; but it is curious to observe how the list in Dionysius (1. 65. seq.) has been made up. *Ascanius* is equivalent to Phrygian (see note, p. 4. col. 2.), the synonyme *Ἰούλος* being derived apparently from a song, similar in its nature to the *Linus* (p. 105. 6. Athen. 14. p. 619.), but connected with the worship of Ceres, a Samothracian goddess (Poll. 4. 53.). *Silvius* has been already explained. *Latinus* is the assumed founder of the people, whose name was really derived from Latium, and that again from *latus*, the wide level plain of the Campagna; *Albas* comes from the city Alba; *Cepys*, *Capetus*, *Calpetus*, are variations of the name of the grandfather of Æneas; *Tiberinus* comes from the Tiber; *Agrippa* may be only a Latin translation of Anchises, "vocabulo ab ægritudine et pedibus confecto." Aul. Gell. (16. 16.), though he gives a different explanation of it. *Ἄλ-*

*λάδης* (*ἄλλω, salio*), who imitates the thunder and lightning of Jupiter, like the Greek *Salmoneus*, was probably introduced in reference to the *Salii*, whose *δρχησις ἐνόπιος* was said to have been brought from Samothrace or Arcadia, and whose clashing and bright armour might be represented as an imitation of thunder and lightning (Plut. Num. 13.). The artful *Amulius* (*αἰμούλιος*), who de-thrones Numitor (*νομίτωρ, νόμος*), legal possessor of the throne, are names devised to suit the characters respectively assigned to them. In short, there is no name but that of *Procas* which does not betray itself at once: and as *proax*, according to Festus, was *bona vox* or *proba vox*, he may be the same with or allied to *Aius*, *Vaticanus*, *Faunus*, *Faustus*, names connected with the mythic history of Latium, and denoting an oracular voice. Thus all appears to be fictitious, yet nothing arbitrary or without a cause.



genitor of the Trojans. "Hinc Dardanus ortus, Jasiusque pater, genus a quo principe nostrum—Corythum terrasque requirit Ausonias." Now this can only have arisen from traces of Samothracian worship existing in this very ancient city. It was said to have been founded by Ulysses, under the name of *Náros* (Lycophr. 1244.), meaning, according to the Schol. (Tzetzes), "*wanderer*" (Müller Etr. 2. 269.), but which appears to me to be the Greek for *pygmy*, Lat. *nanus*, and to indicate that Ulysses in the original conception was one of those gods whom we have seen represented in a diminutive form<sup>1</sup>. The Romans and Cortonæans were not the only nations in Italy with whose origin the name of Ulysses was connected; according to Hesiod (Theog. 1013.), he was the father of Latinus and Agrius, who reigned over all the Tyrrhenians. The pileus which he bears is not distinguishable from the Cabirian or Vulcanian pileus, and though Apollodorus the painter, the master of Zeuxis, was said to be the first person who gave him this appendage (Eust. ad Il. κ', 265.), it is evident from this very passage that it was his attribute in Homer's time; and accordingly he appears with it on the Greek vases, which generally exhibit the costume of high antiquity<sup>2</sup>. It cannot have been without significance that he is represented as saved from shipwreck by the daughter of Cadmus, *Λευκοθέη* (Od. ε', 332.), the mother of *Παλαίμων*, who is reckoned among the sons of Vulcan (Apoll. 1. 9. 16.), and whose name, connected with *παλάμη*, "hand, art," denotes skilful in art<sup>3</sup>. She saves him also by means of the *κρήδεμνον*, or *tænia*, with which those who were initiated in the Samothracian mysteries were girt, and by which they were saved from the dangers of the sea (Schol. Ap. Rhod. 1. 915.). After what has been said of the union of the ideas of wind and fire in the conception of the

<sup>1</sup> The name is difficult to etymologize, though the Greeks give us several explanations of it. See *Eudocia* (s. voc.). Assuming from the Latin form *Ulixes*, and on the authority of Eustathius (p. 289. 38.), that *Ὀλυσσεύς* or *Ὀλισσεύς* is the original, I should be inclined to refer it to the Æolic *ὀλιζος* or *ὀλισσος* for *ὀλίγος*, *μικρός* (Eust. 1160. 16.). The *o* is here, as often, not a part of the root, and the word is the same as *λίγος*, *little*, *less*.

<sup>2</sup> Millin Dict. des Beaux Arts, art. *Pileus*. The *petasus* of Mercury, the *pileus* of Vulcan, the Cabiri, the Dioscuri, and Ulysses, the *apex* of the Salii and the Flamen, and the Phrygian *mitra*, though occasionally discriminated in art, are I believe in origin the same, and interchange-

able. This covering is not precisely Egyptian, and was therefore probably an Asiatic symbol of royalty, and the kindred characters of god and priest.

<sup>3</sup> This *Palæmon*, it is true, is distinguished by the mythologists from the son of *Leucothea*, also called *Melicertes*, i. e. *Hercules* (see p. 72.). But *Hercules* belonged to the *Idæi Dactyli* (Cic. N. D. 3. 16.), and thus to the divinities of fire and metallurgy; and in this capacity, notwithstanding his gigantic powers, was represented as a pygmy. (Paus. 8. 31. ἔστι δὲ καὶ Ἡρακλῆς παρὰ τῇ Δήμητρί, μέγεθος μάλιστα πῆχυν· τοῦτον τὸν Ἡρακλῆν εἶναι τῶν Ἰδαίων καλουμένων Δακτύλων, Ὀνομάκριτός φησιν ἐν τοῖς ἔπεσι.)

Cabiri, it will not appear wonderful that Ulysses should be celebrated also as a navigator, and that *Ναυσίθοος* and *Ναυσίνοος* should be attributed to him as sons (Hes. Theog. ad fin.). It is not without significance, I believe, in reference to his origin, that he is represented as having been wounded above the knee in the combat with the boar on Parnassus (Od. τ', 450.), which would naturally produce lameness. The epithet of *Πολύμητις*, which is given to Ulysses, belongs also to Vulcan (Il. φ', 355.). The chaste and weaving *Πηνελόπη* was perhaps originally the goddess of the Palladium, for *πηνίον* (Eust. 1421.) is "a spindle" (*ἄτρακτος*, Hes.), and the Palladium had in one hand a spear, in the other *ἡλακάνην καὶ ἄτρακτον* (Apollod. 3. 12.)<sup>1</sup>. Diomedes, who was equally with Ulysses connected with the Palladium, was extensively worshiped in the south of Italy (Schol. Pind. Nem. 10. p. 501. ed. Böckh.). He was made immortal along with the Dioscuri; and according to Polemon was honoured as a god in Thurii, in Metapontum, and Argyrippi, as well as in the island Diomedea in the Adriatic. The name of his father, *Τυδεύς*, appears to mean the same as *Τυνδάρευς* "Mulciber," and his diminutive size (Il. ε', 801.) may be an evanescent trace of an originally pygmy image. Diomedes was one of the names of Jason (Müller Orchom. p. 265.), but Argos, Ætolia, and that part of Italy which lies opposite to it, were the chief seat of the legends in which he appears.

Jason is another person closely connected with the Samothracian religion, and whose history has been constructed for the purpose of weaving together the traces of its diffusion in combination with metallurgy, and especially the making of brass. The reader who is not accustomed to mythical analysis, will smile when I refer the legend of his appearing before Pelias with a single sandal (Ap. Rhod. 1. 7.), which must necessarily produce inequality of pace, to the same inequality of limb which we have already remarked as characteristic of persons who have originated in Vulcanian religion. In Greece the traditions of Jason attach themselves chiefly to two spots, Iolcos and Corinth, both inhabited by the race of Æolus. *Αἰσών*, attributed as a father to Jason (*αἰθών*), is only another form of the same name, which, varied into Iasus, Iasius, Iasion, appears as that of a brother of Dardanus, among the Samothracian deities. *Κολχίς* is the *land of brass*, *χαλκίς*; the *ἀντιστοιχία*<sup>2</sup>, by which the place of the aspirated and unaspirated letters is interchanged, being very common in Greek, as in *κάλχη* and *χάλκη*, the *μυρεα*, *κύβρη* and *χύτρα*, *κιθών* and *χιτών*, *ἐνθαῦτα* and *ἐν-*

<sup>1</sup> Πῆνος. ὕφασμα, Hes.

<sup>2</sup> Lobeck Aglaoph. 1183. 214. Maittaire ed. Reiz. 99.

ραῖθα. The substitution of *o* for *a* is also common. ("Æolibus et Cre-tensibus familiare fuit *a* in *o* permutare, dicebantque ὀνόγυρις pro ἀνόγυρις, βότις pro βάτις, θροσέτις pro θρασέτις, ὄνῆρ pro ἀνῆρ, βροδέτις pro βραδέτις." Voss. Etym. L. L. Tract. de Litt. Permut., where many other examples are given.) The king who subjects Jason to his fiery trials, Αἰήτης (ἄω, αἰω), indicates by his name his connexion with wind and fire; his brazen bulls, breathing fire, are the bellows of a forge, the fiery dragon and the serpent's teeth are but a repetition of the fable of Cadmus<sup>1</sup>. The name Μήδεια, assigned to the daughter of Aetes and wife of Jason, has the same significance as his mother's, Πολυμήδη (Apollod. l. 19.), i. e. *rexvītis*: the arts which were meant to be attributed to her being those to which fire gives birth; though, as in the case of the Telchines, the Idæi Dactyli, Cabiri, and others of the same class, they were changed into *magical* arts. The same thing is expressed in the name of her mother Εἰδωία. The story of Phrixus, another Æolid, whose name is derived by a common variation from φρίσσω, "to burn," who comes also to the land of Αἰήτης, and marries his daughter Χαλκίοπη, is only a repetition of the same idea, though referred to a generation earlier.

The land of Æea appears to be purely mythic, and to owe its name to the king Æetes; but Colchis was a real country, like Ethiopia, at first vaguely but afterwards more definitely fixed, and from the first celebrated for its metalliferous productions, especially brass. In this larger sense it comprehended the country of the Moschi, Tibareni and Chalybes, renowned for their brass and iron, the *Tubal* and *Mesech* of Scripture, from whom the Phœnicians (Ezek. xxvii. 13.) brought their vessels of brass. Bochart (Geogr. Sacr. lib. 3. c. 12.) has collected numerous passages, to show that this region was deemed to produce the metals in the greatest abundance and excellence of any in the ancient world. Where then were the traces of a worship, the principle of which was the application of fire to metallurgy, more likely to be found? It is deserving of remark, that the instructor of those who work in brass and iron, is said (Gen. iv. 22.) to be Tubal Cain. I have already pointed out the significance of the latter part of the name; the former is equally expressive, **תובאל** signifying in Arabic (Boch. u. s.), "*squama ferri et æris*." The words of Lamech which immediately follow (Gen. iv. 23.), have an evident reference to the invention of deadly weapons. We may then well believe that Tubal or Colchis was one of

<sup>1</sup> The ram and his fleece appear to have been introduced into the story, from the connexion of Mercury, to whom the

ram was sacred, with the Samothracian mysteries.

the earliest known seats of metallurgy. When, therefore, we find a promontory named Jasonium in this country, and are told by Strabo (l. p. 65. ed. Ox.), that the worship of him as a hero prevailed in it, and even spread into Armenia, we are neither obliged to suppose that all this originated in later times from the Greek fable of the Argonauts, nor, on the other hand, to believe that a Thessalian prince penetrated with a fifty-oared ship into the recesses of the Euxine Sea, before the war of Troy. The tale of the Argonauts has been framed to explain and combine the traces of a worship allied to that of the Cabiri, diffused in times before the commencement of history along the south-eastern shores of the Euxine, perhaps by the same Pelasgic tribes, whom we have been accustomed to consider as scarcely extending beyond the opening of the Bosphorus<sup>1</sup>. The name of Jason was connected no less with navigation than with metallurgy, and this is quite in accordance with what we have seen of the double relation in which the divinities of this class stand to the two arts<sup>2</sup>. It was not on the shores of the Euxine alone that the traces of this mythos were found; Strabo conjectures that he had wandered to Italy, from the marks of the Argonautic expedition which were found there (lib. 1. p. 32. *Δείκνυνται γάρ τινα σημεῖα καὶ περὶ τὰ Κεραύνια ὄρη καὶ περὶ τὸν Ἀδρίαν καὶ ἐν τῇ Πωσειδωνιάτῃ κόλπῳ καὶ ταῖς πρὸ τῆς Τυρρήνης νήσοις τῆς τῶν Ἀργοναυτῶν πλάνης σημεῖα.*). Homer seems to have regarded the return at least of the Argo as from the west; whether, like Hesiod, he supposed it to have entered the ocean from the Phasis, and so to have come round by means of its circumambient stream to the western parts of the Mediterranean, or to have gone only towards the west, is uncertain. Such a diversity, sorely as it perplexed those who had discovered that there was no circumambient ocean, occasions no difficulty when the story is viewed in its mythical light: wherever there were traces of this

<sup>1</sup> Priam, judging from the Iliad, appears to have no more needed an interpreter to communicate with his allies from the shores of the Euxine, than with the Greeks. 'Οδῖος and 'Επίτροφος (β', 856.), whose names are Greek, lead their troops, *τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστί γενέθλη*. This cannot have been far removed from Colchis, and is probably the same with Χαλύβη, if indeed we should not read *ἐκ Χαλύβης*.

<sup>2</sup> The Argonautæ are often called Μινυαί, because a colony of them from Orchomenus had settled in Iolcos (Heyn. Obs. Ap. p. 73.). But the Minyæ were celebrated for working in brass, and the

name of their king, 'Εργίνος (*artifex*), is allusive to the use of tools, which were essential to ship-building; so the invention of masts and yards was attributed to Dædalus, i. e. Vulcan (Plin. 7. 57.), while Eupalamus, another epithet of similar meaning, invents the anchor (ibid.). Chalcos, a son of Athamas, the father of Phrixus, is said to have been the inventor of the shield. The name Μινυάς appears to be derived from *μινύη*, which we may suppose an older form of *σμινύη*, a "miner's pickaxe," as Φλεγύας, another king of Orchomenus, has evidently derived his name from *φλέγω*.

religion, there would be an Αἴηης, an Αἶα, and a Jason, united or singly; thither would the Argonauts be carried to explain these σημεῖα, and it was only when history and chronology assumed to themselves what was originally fable and poetry, and endeavoured to give it consistency, that it became absurd. The essential purpose of the Argonautic voyage appears to me to have been, to connect these traces; the rest to have arisen from the amalgamation of other mythological legends relating to the heroes engaged in it, or the countries visited, or the love of poetic ornament and completeness<sup>1</sup>. The name of Ἀργώ ("swift,") was very naturally given to the first fifty-oared ship which the Greeks were supposed to have constructed, an art which they themselves acknowledged that they had received from the Egyptians or Phœnicians. It is reasonable to believe that this fable, like that of Troy, had passed through many hands, had been treated by those who were ignorant of its primary import, and "believed the wonders which they sung," had gathered around it many adventitious embellishments, and been rounded and smoothed, before it assumed the earliest form in which it has reached us. It would afford the ready means of solving other mythological problems. It was probably to explain the worship of Minerva on the Tritonian lake, that the Argonauts were brought thither, at the cost of twelve days' *portage* of their galley from the Libyan ocean (Pind. Pyth. 4.), and the worship of the Pelasgian Juno in Corinth and Iolcos has also contributed to modify the story. See Müller's Orch. 267. seq.<sup>2</sup>

I have said that it is a task of great difficulty to unravel the mythic thread which connects Helen and the Dioscuri with Egypt and Troy: yet we can perceive that what may be called the essential part of the War of Troy has originated, like the other tales which we have examined, in the desire to connect together and explain the traces of an ancient religion. Helen passed in Egypt it seems for a foreign Venus,

<sup>1</sup> Müller (Orchom. 265.) considers the kernel of the Argonautic expedition to be, the necessity of flight from the curse which rested on the Athamantides, and he observes justly that Αἶα, and not Colchis, appears to have been originally designated as the term of the flight (274.). But why was Colchis substituted in the more defined story (after Ol. 20.), except that here the traces of Jason and the system to which he belonged were stronger than elsewhere? and whence could these traces be derived, but either from an actual expedition, which Müller himself rejects, or such a diffusion of religious rites and traditions as we have supposed?

<sup>2</sup> The story of the invasion of Greece by the Amazons, and the expeditions of the Greeks against them, appears in the same way to have originated in the diffusion of the worship of the Asiatic Diana, with her armed and virgin priestesses, from the shores of the Euxine to the lake Tritonis in Libya (Diod. 3. 53.). As the Argo sails to the east or west, so the Amazons were made to invade Europe either from Asia or Africa. The legends of the Amazons are singularly interwoven in Lemnos, Samothrace, and the Troad, with those of the Cabiri and Samothracian gods.

and probably was originally the goddess herself, or at least a goddess of love and beauty. If, then, her worship prevailed in Laconia, in the Troad, in Sidon, in Egypt, and in Libya, and in process of time, according to the usual course of things, she had been converted from a goddess of beauty into a mortal surpassing all others in charms, the question would naturally arise, How came she in so many different and remote countries, the wife of Menelaus, the paramour of Paris<sup>1</sup>, the protected guest of Proteus? An abduction by a Trojan prince was to a Greek the most natural hypothesis; for his national feeling led him always to invert the historical order in such fables, and make Io, Hercules, Bacchus and others, originally Greeks. But such an outrage could do no less than provoke a war, in the details of which it is impossible to say how much there is of historical, but the motive is clearly mythic. We may wonder that in his way from Lacedæmon to Troy, the fugitive prince should have visited Sidon or the mouth of the Nile, and what winds they could be which drove him so far from his obvious course; but our wonder will cease when we reflect that the traces of the presence of Helen in these remote parts was to be explained, and that mythic fictions are not bound by the ordinary rules of human action or the laws of nature. The return of Menelaus, and his wanderings along the coast of Asia and Africa, explained anything which the voyage of Paris had left unaccounted for. Altogether the *Νόστοι* were a most convenient device for explaining the appearance of religious affinities in distant places, and hardly a Grecian chief was allowed to return in peace and resume his throne. Either he was shipwrecked on his homeward voyage, or an usurper was in his palace and his bed, and he was compelled to go into exile and found a colony. Hence arose the question, Why were they so unfortunate? and fresh fictions were necessary to explain the anger of the gods by which they were persecuted.

It is impossible here to pursue this subject into all its ramifications. I will only remark one other circumstance—that the countries in which the Samothracian and Cabiriæ worship prevailed, will be found to have been peopled either by the Pelasgi or by the Æolians, who of all the tribes comprehended under the general name Hellenes, approach the most

<sup>1</sup> Paris appears to me to be only an historic form of the god Mars. His name *Ἀλέξανδρος* well suits that character, and *Πάρις* is naturally derived from *πείρω*, "to pierce." His double character of effeminacy and valour, which appears somewhat incongruous in the

*Iliad*, is quite in the spirit of Asiatic theology; Adonis was also Mars, and the Paris of the battle-field does not differ more from the Paris of the gynæceum, than the hero Hercules from the Lydian, spinning among the maidens of Omphale.

nearly in antiquity and language to the Pelasgi. "Lemnos, Imbros and Samothrace, were celebrated Pelasgian countries, and continued so down to the historical period;" the same people occupied the coast of Asia Minor from the southern limits of Ionia to Cyzicus, and what Niebuhr proposed as a conjecture, that the Teucrians and Dardanians ought to be considered as Pelasgian, becomes almost certain from the mythical affinities which have been pointed out in these inquiries. Since the researches of Müller, the settlement of (Tyrrhenian) Pelasgians in Tuscany will no longer be called in question; and the legend of the affinity between Dardanus and the supposed founder of Cortona is easily explained. Thessaly and Bœotia, the abodes of the Minyæ, were both Pelasgic countries; Corinth, Æolian; Arcadia, the alleged birth-place of Dardanus, and burial-place of Anchises, had retained its primitive Pelasgian population when the rest of the Peloponnesus had become Dorian. Pelasgians from Samothrace had brought to Athens the Cabiriac fashion of representing Mercury. Macedonia was probably Pelasgic<sup>1</sup>, as the countries along the eastern side of the Adriatic, where the traces of the worship of Æneas and the gods of Troy were found, certainly were. And it is remarkable how strongly tradition, founding itself on mythical affinities, points to the Upper Sea as the medium by which communication took place between the Pelasgian population of Italy, Greece and the Troad. Antenor leads the Trojans to the head of the Adriatic; Diomed founds Spina at the mouth of the Po, which, according to Hellanicus, was the source of all the Pelasgian colonies which had spread through Tyrrhenia to Agylla or Cære. The Etruscan alphabet is the old Greek; the Latin, Arcadian, *i. e.* Pelasgic; the mythology of Etruscan art bears the same character, and is inexplicable unless it had a foundation in the belief of the people. The Romans knew the Greeks by a name belonging to Epirus (Γραικοί<sup>2</sup>), and therefore probably their earliest intercourse was with those who bordered on the Adriatic. The legends of the Palladium will equally be found to refer themselves to the eastern side of Italy. Siris and Metapontum are on the Tarentine gulf; Arpi and the Diomedian Islands on the Adriatic. The common story, it is true, makes Æneas land upon the Lower Sea, —a necessary consequence of the combination of his wanderings with the worship of Venus on Mount Eryx; but the older tradition appears to have brought him at once from Molossia to become the founder of

<sup>1</sup> Marsh Horæ Pel. 9. Nieb. 1. 27. Hellanicus (Fr. xxxv. ed. Sturz.) said, that Macedon was a son of Æolus, which comes to the same thing.

<sup>2</sup> To explain which name, a Graus or Gras was placed among the leaders of the Æolian migration. (Hell. u. s. p. 48.)

Rome<sup>1</sup>. We seem warranted, then, in two conclusions; first, that the Pelasgian tribes in Italy, Greece, and Asia, were united in times reaching high above the commencement of history, by community of religious ideas and rites, as well as letters, arts, and language; and secondly, that large portions of what is called the heroic history of Greece, are nothing else than fictions devised to account for the traces of this affinity, when time and the ascendancy of other nations had destroyed the primitive connexion, and rendered the cause of the similarity obscure. The original derivation of the Cabiriac system from Phœnicia and Egypt is a less certain, though still highly probable conclusion.

VIII. The name Cabiri has been very generally deduced from the Phœnician כביר, "*mighty*," and this etymology is in accordance with the fact that the gods of Samothrace were called "*Divi potes*," θεοὶ δυνάτοί (Varro L. L. 4. p. 18.). But it does not appear that this name was used by the Phœnicians, and the quotation from Damasc. (Phot. p. 1074. ed. Hoeschl.) leads to the conclusion that they had some other name, which the Greeks interpreted Κάβειροι. With Welcker, therefore (Æschyl. Tril. 163.), I should deduce Κάβειρος from καίω (κάβω, κάψω, καύσω), the digamma having passed into B. Thus from ἄδω, which had the digamma, whence κωμαΐδος, τραγαΐδος, in the Bœotian inscription (Böckh. Haush. 2. 359.), came ἀβηδών, (Hesych.) "*a nightingale*," in common Greek ἀηδών. But the same root meant also "*to blow*," the digamma becoming π: κάπρος, ψυχή, πνεῦμα, Hes., and the Homeric κεκαφώς. Hence Κάπρος, the grandfather of Æneas; Καταρεύς, who bears the fiery symbol of Προμηθεύς (S. c. Th. 428.); καπνός, "*smoke*." Thus the name Κάβειρος will denote the two elements of fire and wind, which we have seen to be united in these divinities.

Further information on this subject may be found in Gutberleth Diatribe de Mysteriis Cabirorum, 1703, and a Dissertation of Hadrian Reland; S<sup>c</sup> Croix Recherches sur les Mystères, 1784, Sect. 2.; Lobeck Aglaophamus, 2. 1202.; Welcker Trilogie, 157. seq.; Müller Orchomenus und die Minyer, 450. seq.—Schelling's work on the gods of Samothrace, and Bendtsen's Samothracia, I have not seen.

<sup>1</sup> Müller (Cris. Mythol. Spec. Class. Journ. 26. 308.) has shown the influence of the worship of Apollo among the Æolians of the Troad on the Roman story:

but this hardly appears till the time of the Tarquins, when the prophecies of the Cumæan sibyl were said to be brought to Rome.





# ENGLISH INDEX.

## A.

Accusative, denoting 'point of time,' 5;  
with verbs of 'motion,' 38.  
*Achæmenidæ*, 226.  
*Egyptus*, a mythic personage, 224.  
*Æschylus*, his age, 201.  
*Æsop*, 172.  
Alabaster, 242.  
Altar of the twelve gods at Athens, 13.  
Alum, 222.  
*Amenthes*, Egyptian "Hades," 160.  
*Ammon*, representation of, 67.  
*Ammonium*, 47, 67, 205.  
*Amyrtaeus*, 176, 237.  
Anacoluthon, 17, 49; abundant in Herodotus, xli.  
Aorist infinitive with future force, 208.  
*Apis*, 250; court of, 198.  
Apposition of parts to the whole, 27, 65; loose kind of, 211.  
Arches in Egypt, 192.  
*Archeris*, Egyptian Apollo, 201.  
Article with words that appear indefinite, 4; forming adverbial phrases with nouns and prepositions, 12; omitted with a second word, 56; used with *ζημία*, 62; with *ἐκ* and *ἀπό*, apparently for *ἐν*, 191; omitted after *οὗτος*, 147; used for demonstrative, 228.  
Asylums, origin of cities, 145.  
Astronomy, Egyptian, not of high antiquity, 183.  
*Athor*, Egyptian Venus, 66.  
*Athribis*, 210.  
*Azotus*, taken by Psammitichus, 202.

## B.

*Bacchus*, his worship recent and introduced with violence, 79; the same as Osiris, 66.  
*Bahr-be-la-ma*, 128, 195.  
*Baris*, etymology of, 125.  
Bears in Egypt, 95.  
Beer, Egyptian, 104.

Beetle, sacred in Egypt, 250.  
Brass-armour, suit of, not worn by the Egyptians, 197.  
Brute animals, their worship in Egypt, 91.  
Bryant, Jacob, his merits, 270, note 2.  
*Bubastis*, 87.  
*Busiris*, 87.  
*Buto*, 87, 101.  
Byasus, 113.

## C.

Canal from Egypt to the Red Sea, 202.  
*Canopi*, 112.  
Castes in Egypt, 209.  
Cataracts of the Nile, 28.  
*Ceres* only incidentally mentioned in Homer, 189.  
Chronology, difficulties of, 177, 187.  
Circumcision, 59.  
Comparative, its diminishing force, 34; double, 261; with *ἤ*, 59.  
Comparison, inaccurate expression of, 171.  
Compound verbs, whether used for simple, 23.  
Cornice, proportion of in the Egyptian architecture, 200.  
Cotton, whether used in Egypt, 113.  
Crests, not worn by the Egyptians, 197.  
Crocodile, 95.  
*Cypria*, by whom written, iii., 150.  
*Cyprus*, 224.  
*Cyrene*, invaded by Apries, 207.

## D.

*Danaus*, a mythic personage, 223.  
Dative of person, with lapse of time, 6.  
Day, division of, amongst the Greeks, 216.  
'Deficiency,' verbs of, their construction with the genitive, 14, 171.  
Deltas, their formation, 21, 28.  
Demotic writing, 58.  
*Dodecarchia*, 189.

*Dodona*, its site, 85.  
Dress of the Egyptians, 107.

## E.

*Ecbatana* in Syria, 257.  
Egypt, signification of the name, 22.  
Embalment, object of, 94, 161.  
Emeralds, factitious, 71.  
*Epaphus*, lxix., 250.  
Etesian winds, 34.  
*Europa*, name and mythos of, 70.  
*Euthymenes* of Marseilles, 33.

## F.

*Forty*, used indefinitely, 244.  
Future, in apodosis for optative, with *ἄν*, 24; different from optative, with *ἄν*, 65.

## G.

Generation, average length of, 183.  
Genitive, of 'a whole country' as distinguished from 'a part,' 15, 31, 85; denoting 'that of which something consists,' 23, 179; of 'direction towards,' 53, 213; not really interchanged with dative, 145; to be rendered "for," 162; of 'amount of deficiency,' 171; genitive of 'material,' 179; genitive and accusative of 'time,' 123.  
Geographical names, their gradual extension, 81.  
Geography, errors in, of Herodotus, xxi., 52.  
Glass, art of making, 70.  
Gods of Egypt, their number, 70.  
Goose of the Nile, 99.  
*Goshen*, its position, 202, 203.

## H.

Head of victims, imprecations on, 63.  
*Hecataeus*, 184.  
*Hercules*, his genealogy, 187; original conception of, 72.  
Herodotus, whether acquainted with the works of Sophocles, 262; late appearance of mythic legends in his history, 277, note 2.  
Heroes, Greek, their real nature, 72, 73.  
Hieroglyphics not found on the pyramids, 165.  
Hippopotamus, 98.  
*Homer*, his works, how quoted, 148.  
Horses, their use in Egypt, 140.

## I.

Ibis, 102; consecrated to Thoth, 95.  
*Ichthyophagi*, 241.  
Indicative used with *ἦν*, 23.  
Idleness, penalty of, in Egypt, 220.  
Infinitive, denoting result, 13; purpose, 128.  
Interrogation, double, 7; with force of 'negation,' 20.  
Jews probably settled in Egypt in the reign of Psammitichus, 198.  
*Io*, fable of, 64.  
Iron, whether used by the ancient Egyptians, 112, 165.  
Islands, used especially of "the Cyclades," 126; of the Blessed, 161, 248.  
Jupiter presiding over the atmosphere, 23.

## K.

"Kedging the anchor," 125.

## L.

Lotus, 119; Jujube, 124.  
*Lindus*, 223.  
*Linus*, fable of, 105.

## M.

*Magdohus*, 204.  
*Manetho*, 167.  
*Marea*, 30.  
Medicines in Egypt, 110.  
*Melampus*, 78.  
*Melicertes*, 72.  
*Memphis*, site of, 128.  
*Mendes*, Pan, 66.  
*Meroe*, 44.  
Metempsychosis, 161.  
Middle voice, 7, 30, 37, 48, 62, 64, 90, 109, 196; never used for active, 158; reciprocal sense, 190.  
*Maris*, lake of, xlv., 193.  
*Momemphis*, 209.  
Monogamy in Egypt, 118.  
Mouse, an emblem of destruction, 182.  
*Mnevis*, sacred to the Sun, 251.  
Mysteries, 214.

## N.

Neuter of *ὄντις*, referring to masc. or fem., 89.  
Nile, amount of its rise, xlv., 22; causes of it, 32; Herodotus' opinion of the direction of its course, 46; different from the Niger, 50; compared with the Danube, 52.

Nominative to be supplied from the context, 61; absolute, 94.  
Nominative absolute, constructions wrongly referred to it, 171.

O.

*Oasis*, 67, 248.  
*Onuphis*, 210.  
Optative, with *ἄν*, different from future, 65; and indicative, 256.  
*Orpheus*, fable of, 79; age of his supposed works, 83.  
Orphic doctrines connected with Egypt, 108, 162.  
*Osiris*, mourning for, 89, 169; the same as Bacchus, 66.

P.

*Pan*, his Egyptian name, 75.  
Part, placed in apposition with whole, 65.  
Participle, adversative force of, 76, 140; periphrasis of, with *ἔχω*, 81.  
*Pataci*, 253.  
*Patmos*, 203.  
*Pausanias*, an imitator of Herodotus, 29.  
Pelasgians, immigrants in Attica, 80.  
Perfect tense, denoting 'fixedness of opinion,' 39; imperative, its meaning, 51; denoting a 'continued state,' 56.  
*Perseus*, 116.  
*Pharbaethus*, 210.  
*Phaselis*, 221.  
Phrygians, their origin, 4.  
*Phtha Socari*, 253.  
*Piromi*, meaning in Coptic, 185.  
Plowing in Egypt, 25.  
Polygamy in Egypt, 118.  
Prepositions implying 'motion,' joined with verbs not of motion, 5; used adverbially, 21; tmesis of with *ᾧν*, 62.  
Present tense, of intention or attempt, 240.  
Priests in Egypt enjoyed a separate revenue, 60.  
'Privation,' adjectives of, with genitive of similar signification, 263.  
*Prosopis*, island of, 65.  
Protasis, with *ἐπει*, cannot end with *μέν*, 49; ellipsis of, 254.  
*Psammis*, not found on monuments, 206.  
*Psammitichus*, orthography of, 196.  
Pyramids, 162 seq.  
*Pythagoras*, his doctrine derived from Egypt, 108.

R.

Rain in Upper Egypt, 232.

Redundancy of expression in Herodotus, 218.  
Relative with adversative force, 181; with causal force, 54; used for *ris*, 109, 156; for demonstrative, 218.  
Revenues of cities assigned to individuals, 126.  
*Rhadamanthus*, etymology of his name, 248.  
*Rumpere vocem*, 6.

S.

*Sabaco*, his phonetic name, 176.  
Sacrifices, human, in Egypt, 74, 146.  
Sailing, rate of, 11.  
*Sais*, 87.  
Samians, their early voyages, 248.  
Samos, siege of, by Pericles, 262.  
Sand, showers of, in the Desert, 249.  
Scape-goat, analogy in Egyptian ritual, 63.  
Sealing earth, 62.  
*Sennacherib*, destruction of his host, 182.  
Seven, number, reverence for, 99, 230.  
Shepherd kings, 167.  
'Similarity,' words of, with gen. or dat., 253.  
*Siouph*, 215.  
Size, ingredient of beauty, 226.  
Soul, immortality of, by whom first taught, 162.  
Sphinx, 218.  
Stadium, length of, in Herodotus, 12.  
Stones, precious, imitated by the Egyptians, 97.  
Substantives, used for condensed propositions, 30.  
Subjunctive, dubitative in oblique construction, 82.  
Sun, table of, in Ethiopia, 241.  
Sun and moon, worship of, 230.  
Sundial, construction of, 141.  
Superlative, with *ἰσχυρόν*, 15; instead of comparative, 53; in *-εσσεως*, 104; different construction of, in Greek and English, 207.  
Syenite, 167.

T.

*Tachompso*, island of, 43.  
*Tanis*, the Zoan of Scripture, 210.  
Temples, Egyptian, plan of, 117.  
*Thasos*, 71.  
Thebais, ancient limit of Egypt, 27.  
*Thebes*, its scriptural name, 68; origin of the name, 249.  
*Thmuis*, 210.  
Theocracy in Egypt, 185.

Tmesis of preposition with *ὦν*, 62.

*Typhon*, 185, 186.

Tyre, date of its foundation, 71.

Tyrians, where they settled in Egypt, 199.

#### U. and V.

*Ut*, its limiting force, 16.

Verb joined with two objects, suiting only one in sense, 215.

Verbal substantive, governing the case of the verb, 170.

Verbs, neuter, used in a middle sense, 37; of 'wondering,' &c., used with *εἰ*, 200; iterative in *-σκον*, 217.

Vine, its cultivation in Egypt, 104.

Vulcan, his worship in Egypt, 252.

*Vulpaneer*, 99.

#### W.

*Woden* and *Odin*, 73.

Wolves in Egypt, 95; on paintings in Egypt, 160.

Women, their condition in Egypt, 54; whether priestesses in Egypt, 55.

Wool, not worn in sacred rites in Egypt, 108.

Worship of animals in Egypt, 91.

Writing, Egyptian, 57, 58.

#### Y.

Year, true length of, whether known to the ancient Egyptians, 9; when it began, 99.

## GREEK INDEX.

#### A.

*ἀγοραῖοι ἄνθρωποι*, 181.

*Αἴγυπτος*, its original meaning, 27.

*αιεῖ*, "successively," 127, 161.

*αἰμασίη*, 178.

*-αῖος*, adjectives in, 115.

*αἰώ*, "to feel," 251.

*ἀκινάκης*, 259.

*ἄλλως*, 240.

*ἄμα*, with participle, 263.

*ἀνά*, "again," and "back," 148.

*ἀναδῆσαι*, its genealogical use, 184.

*ἀναφέρειν*, "to revive," "recover," 244.

*ἀνέκαθεν*, 68.

*ἀνιέναι*, "to devote," 92.

*ἀνέονται*, 210.

*ἀντί*, of "equivalence," 93.

*ἀντίον*, its construction, 53.

*ἄνω, κάτω*, geographical sense, 38.

*ἄνω καὶ κάτω*, 227.

*ἀπάγχεσθαι*, 169.

*ἀπαρτί, ἀπάρτι*, 204.

*ἀπάρχεσθαι*, 246.

*ἀπέργειν*, 128.

*ἀπό*, in compos., meaning "to finish," 64; with subst., "after," 105; with verbs 'of living,' 120; with article, appears to be used for *ἐν*, 191.

*ἄπτεσθαι*, does not signify, "to eat," 50.

*ἄρουρα*, 211.

*ἀρχῆθεν*, 178.

*ἀρχήν*, with negative *οὐκ*, 40.

*ἀρχιέρεως*, occurs only once, 61.

*ἀσθενεία*, "poverty," 77.

*ἀσκεῖσθαι*, 168, 169.

*ἔτε*, with participle and absolute case, 42.

*αὐθημερόν*, 160.

*αὐθιγενής*, 194.

*αὔρα*, 33.

*αὐτίκα*, with participle, 188.

*αὐτομάτου*, 94.

*αὐτός*, redundant use of, 230.

#### B.

*Βήλθης*, "Baalith," 275, note 3.

*βραχύς*, "shallow," 32.

## Γ.

γαμβρός, 127.  
 γάρ, "since," 127; after δῆλον δέ ση-  
 μείον δέ, 148; inverted construction,  
 179.  
 γένεα, or castes of Egyptians, 209.  
 γέφυρα, 127.  
 γίνεσθαι, "amount to," 100.  
 γλίχεσθαι περί, 132.  
 γλύφω, 10.  
 γνωσσιμαχέειν, 247.  
 γραμματιστής, 41.  
 γράφεσθαι, "record," 109.

## Δ.

Δάφναι, "Tahpanhes" of Scripture, 45.  
 δέ, when a relative clause interposes, 17;  
 the same originally as δῆ, *ibid*, 151.  
 δεινὰ ποιεῖν or ποιεῖσθαι, 157, 236.  
 δεικῆλα, δεικῆλιστής, 213.  
 δῆ τι, 233.  
 δημότης, "plebeian," 215.  
 διὰ, of 'successive periods,' 8; in com-  
 position, 23; with accusative, 66; δι'  
 ἡμέρης, δι' ἔτεος, 216.  
 διαβάλλειν, "to cheat," "fool," 226.  
 διδόναι, "offer," 159.  
 δίκαιος, with numbers, &c., 194.  
 -δόν, adverbs in, 234.  
 δορπία, 77.  
 δύναται, *valet*, "means," 45.

## Ε.

ἐάν (οὐκ), its meaning, 31.  
 ἐδυνάσθη, 32.  
 ἐθέλω, 20.  
 εἰ, in protasis, followed by indicative, 25.  
 εἴθ' ὥφελον, 261.  
 εἰκεῖν, with genitive, without preposition,  
 107.  
 εἰλέω, εἰλῶ, 16.  
 εἶναι, with verbs of 'defining,' 'dividing,'  
 'naming,' &c., 11; for ἐξεῖναι, 17.  
 εἴτε, without other particle, 164.  
 ἐκ, for ἐπόδ, "in consequence of," 168;  
 with article appears to have the force  
 of ἐν, 191.  
 ἐκδίδωσθαι, 76.  
 ἐλεγχος, 36.  
 Ἑλλάς, an adjective, 198.  
 ἔλπομαι, 20.  
 ἐν δέ, ἐν δέ δῆ, "especially," 21.  
 ἐναγίζειν, 73.  
 ἐνάρχεσθαι, 73.  
 ἐνθυμιστὸν, ἐνθύμιον ποιεῖσθαι, 219.

ἐν ποιήσει γένεσθαι, 109.  
 ἐντομα, 152.  
 ἐπαίστος, 152.  
 ἐπί, "close after," 35; with τάσσειν, 61;  
 "with a view to," 208; with numerals,  
 97.  
 ἐπὶ δεξιὰ, 57.  
 ἐπεὶ τε, "since," "quum," 70.  
 ἔπειτεν, 82.  
 ἐπιζώννυσθαι, 111.  
 ἐπικρατεῖν, 3.  
 ἐς ὃ, ἐς οὗ, 151.  
 ἐπιβατεῦεν, 259.  
 ἐπιλαμβάνειν, "check," 114.  
 ἐπιλέγειν, its meaning, 55.  
 ἐπιλέγεσθαι, 261.  
 ἐπωνυμία and ὄνομα, distinguished, 9, 68.  
 Ἑρμοτύβιος, 210.  
 ἔρχομαι, with fut. of verbs of 'speaking,'  
 18.  
 ἐς ὃ, 147, 151.  
 ἕτερος with τοιοῦτος, τοσοῦτος, 11.  
 εὖ, its diminishing force, 119.  
 εὐθηνέειν, 117.  
 εὐζωνος, 53.  
 εὐστομα κείσθω, 214.  
 εὐφημεῖν, 214, 255.  
 ἐφάπτεσθαι, 29.  
 εἶχειν, periphrasis with participle, 81;  
 "to extend," 118, 155. col. 1.  
 ἔχεσθαι, with genitive, 29, 121, 155.

## Η.

ἦια, an imperfect, 153.  
 ἡλικία, 236, 239.  
 Ἡλιόπολις, its scriptural name, 13.  
 ἦν, used by Her. with an indic., 23.  
 ἡπιστήθη, used only in an active sense,  
 237.  
 Ἡρακλῆς, etymology of, 72.  
 ἦτοι, with γέ, 153.

## Θ.

Θεσμοφόρια, by whom introduced into  
 Greece, 214.

## Ι.

ιδεῖν and ιδέσθαι, 48.  
 ἱεμαι, "go eagerly," lxxx.  
 ἱημι, its perfect, 210.  
 ἴκω and ἥκω, the same, 56.  
 ἰνὰ, with subjunctive and optative, 122;  
 etymology, 170, 195.  
 ἱστημι, 93.  
 ἱστορία, 2.

## K.

Κάδυντι, 205, 228.  
 καθήσθαι, of 'mechanical trades,' 111.  
 καί, with interrogatives and relatives, 146.  
 καὶ δὴ καί, "especially," 21, 47.  
 καί τε, 106.  
 καιρῇ, *supp.* πλῆγῃ, 260.  
 Καλασίριες, 107, 210.  
 κάλυξ, 119.  
 κάπτω, 120.  
 κατά, with accusative, "corresponding to," 18; of 'coincidence,' 37, 88; with genitive, 62; with accusative, "respectively," 77; *tmesis* of, 182; with accusative of 'purpose,' 173.  
 κατὰ, καθ' ἃ, 148.  
 κατ' ὀλίγους, "few at a time," 121.  
 καταβάλλειν, 195.  
 καταδεῖν, "convict," 217.  
 καταδοκεῖν, 249.  
 κατάρχεσθαι, 73.  
 κατίσαι, 159.  
 Κελτοί, 52.  
 κίκι, 123.  
 κινδυνεύειν, with dative, 153.  
 κοιλίῃ, 112.  
 κόλον, its meaning, 55.  
 κολοσός, its primary meaning, 168.  
 κρόταλα, 88.  
 κωνωπέιον, 124.

## Λ.

λαβύρινθος, etymology of, 190.  
 λέγειν οὐδέν, "to say nothing to the purpose," 35.  
 λέσχη, 47, 174.  
 λίτρον, 113.  
 λόγοι, 1; "sharp words," 157.  
 λόγον διδόναι, 208.  
 λογοποιός, 184.  
 λόγος αἰρέει, 51.  
 λόγου μέζω, 53.

## Μ.

μάρη, "hand," 55.  
 μέγαρον, "inmost part of the temple," 184.  
 μέλλω, 69, 196.  
 μέλος, "lyric poetry," 174.  
 μέμφεσθαι, its syntax, 225.  
 μέν—μέν, with demonstratives, 39.  
 μέν, used for μὲν by the Ionians, 151.  
 μέχρι οὗ, 32.  
 μῆ and οὐ, difference of signification, 243.  
 μισθοῦν, μισθοῦσθαι, 222.

μνήμη, 103.  
 μύκης, 259.  
 Μύλιττα, 230.

## Ν.

ναός, the *cella* of a temple, 174.  
 νηδός, 112.  
 νῆσοι, specially of "the Cyclades," 126.  
 νομίζειν, with participle, 3; with reflexive pronoun, 4, 67.  
 νῦν, "in fact," "as it was," 188.  
 Νύσα, meaning of, 188.

## Ξ.

Ξαίνω, Ξέω, Ξύω, Ξυράω, their common meaning, 98.  
 Ξυστόν, 98.  
 Ξουθος, 1x.

## Ο.

ὅδε, ὅγε, inserted with a second verb without change of subject, 177; ὅδε and οὗτος discriminated, 212.  
 ὀζειν, its construction, 244.  
 οἰκῆμα, 111, 158.  
 οἰκία, οἰκίη and οἶκος, difference of, 111.  
 οἰδώνων, 53.  
 οἴχεσθαι, with participles, 43, 147.  
 ὀλύρη, 57.  
 ὁ μὲν, ὁ δ' οὗ, 58.  
 ὁμοίως, with gen. and dative, 253.  
 ὁμοίως, followed by ἄ, 234.  
 ὄνομα and ἐπωνυμία distinguished, 9, 68.  
 ὄργια, etymology of, 108.  
 ὅσονων, 36.  
 ὅς αν, ὅς τω, for εἰ τως, 93.  
 ὅτι and εἰ, distinction of, 201.  
 οὐ, referring to a following infinitive, 75.  
 οὖν (ὦν), force in composition, 36.  
 οὗτος and ὅδε, discriminated, 212.  
 οὕτω, *tum demum, ita demum*, 111, 151; with 'calamitous events,' 247; "no better than this," 257.

## Π.

πάλιν, "again," and "back," 148.  
 πάντα, with τὰ πολλά, 54.  
 παρά, denoting 'general parallelism,' 43.  
 παραχρησθαι, construction, 180.  
 πάσασθαι, 60.  
 παστάς, 193.  
 πείθεσθαι, with accusative and dative, 20.  
 πελαγος, πελαγίζειν, 119.  
 περ, its meaning, 121.

περιτρόχαλα κείρεσθαι, 230.  
 πῖλος, 233.  
 πληθύνειν, its construction, 33.  
 ποιείσθαι, "consider," 157.  
 ποσι (έν) ἐμποδών, 102.  
 πράσσειν, of 'good and ill fortune,' 216.  
 πρό, in composition with verbs of 'speaking,' 257.  
 πρόβατα, 65.  
 πρόμαντις, 84, 257.  
 πρὸς, "in comparison with," "beyond," 53; with genitive and accusative, 154.  
 προστίθεσθαι, "give a vote to," 206.  
 πρόφασις, meaning of, 207.  
 πυραμίς, etymology, 176.

## Σ.

σάττειν, 229.  
 σιγῇ, with genitive, 180.  
 σινδών, 124.  
 ΣΚ, words derived from this root, 24.  
 σκητροφέειν, 233.  
 σοφιστής, 77.  
 στέγη, 219.  
 στίγματα, 145.  
 σύν, ellipsis of, with αὐτός, 75; with ἀποστείλας, and similar words, 228.  
 συντετραίνω, 19.  
 συρμαίη, 115.  
 σχοῖνος, 12.

## Τ.

ταριχεῖαι, "salt pits," 25.  
 τάσσειν ἐπί, case of the preposition, 61.  
 τε, its alleged redundancy with relatives, 70.  
 τέθηκα, with εἰ, 201.  
 τελεῖν ἐς, 80.  
 τέως, its uses in Herodotus, 56.  
 τιμωρεῖν, τιμωρεῖσθαι, 90.  
 τινές with οἱ μέν, 88.  
 τόπος, whether used of 'passages in books,' 149.  
 τότε, of 'a case supposed but not realized,' 188.  
 τοῦτο μέν—τοῦτο δέ, 75, 127.

τρέπεσθαι ἐς ἀλκήν, 73.  
 τρώγω, 60.  
 τύπτεσθαι, with accusative, 64.

## Υ.

ὕλος, 245.  
 ὑπάρχειν, different from εἶναι, 26.  
 ὑπό, with accusative, "just after," "on occasion of," 56; genitive of 'accompaniments,' 73; with neuter passive verbs, 238.  
 ὑποκείσθαι, 161.  
 ὑποτύπτειν, 175.

## Φ.

φάμενος, distinguished from φάς, 30.  
 φηγός, 86.  
 φιλέει, *solet*, 39, 40.  
 φοίνιξ, 99.  
 φόρον τάσσεσθαι, τάσσειν, 234.  
 φύειν, 96.

## Χ.

χαίρων, 251, 258.  
 χεῖρ, 159.  
 Χέμμυς, 116.  
 χοαχύται, not χολχύται, on the papyrus, 114.  
 ΧΡ, signification of words beginning with these letters, 88.  
 χρῆν, without ἄν in apodosis, 34.  
 χῶ, χάω, &c., 120.  
 χωρίον, whether used of 'passages in books,' 149.

## Ψ.

ψακάς, 232.

## Ω.

ὥς for οὕτως, 234; sometimes followed by the infinitive, 15; its limiting force, 16.  
 ὥς αὐτως, 94.  
 ὥς ἔπος εἰπεῖν, ὥς λόγῳ εἰπεῖν, 26.  
 ὦφελον, expressive of 'a wish,' 261.



# ADDENDA ET CORRIGENDA.

## NOTES.

- 
- Page 22, col. 2, line 14, *for* This statue *read* A copy of this statue.  
 — 27, — 2, — 4 from bottom, *dele* full stop after ἀλλα.  
 — 36, — 1, — 8 from bottom, *for* οὖν *read* οὐν.  
 — 37, — 1, — 12, *for* *cresco*—*augeor* *read* *cresco*=*augeor*.  
 — 43, — 1, — 6, *for* ἦκω *read* ἦκω.  
 — 53, — 2, — 6, *for* ἀντίος *read* ἀντίος.  
 — 54, — 1, — 10, *for* μόναι *read* μόννοι.  
 — 58, — 1, — 19, *for* 2. 712. *read* 2. 172.  
 — 61, — 1, — 13, *for* τέξεις *read* Τέξεις.  
 — 69, — 2, — 6, *for* ἄκος *read* οἶκος.  
 — 69, — 2, — 17, *for* Fast. 337. *read* Fast. 2. 337.  
 — 75, — 1, — 2, *after* τραγοσκελία *add* The construction is the same as if  
     it had been ἀγαλματοποιούσι τὸν Π. 4. 132. Δαρείου  
     ἡ γνώμη εἰκάζων. Comp. Bernh. Dion. Perieg. 27.  
 — 81, — 2, — 2, *for* et quoque *read* e quoque.  
 — 140, — 1, last line, *for* relative *read* participle.  
 — 140, — 2, line 5 from bottom, *for* SALSUGINES *read* SALSUGINIS.  
 — 250, — 2, — 19, *for* ἄπτω *read* ἄπτω.  
 — 266, line 6, *for* Καβειροί *read* Κάβειροι.  
 — 285, col. 2, line 2, *for* was also Mars *read* was made a son of Mars. Lobeck.  
     Aglaoph. 1165.

FINIS.

LONDON :

PRINTED BY RICHARD AND JOHN E. TAYLOR,  
 RED LION COURT, FLEET STREET.







